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A

GREEK GRAMMAR

FOR

SCHOOLS AND COLLEGES.

BY

JAMES HADLEY,

LATE PROFESSOR IN YALE COLLEGE.

REVISED AND IN PART REWRITTEN

BY

FREDERIC DE FOREST ALLEN,

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©

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Trinity School

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PREFACE

OF PROFESSOR HADLEY TO THE FIRST EDITION, 1860.

THE grammar which is here submitted to the public is founded on the *Griechische Schulgrammatik* of GEORG CURTIUS, Professor in the University of Kiel. The work of Professor Curtius was first published in 1852, and was received in Germany with marked favor: a second edition was called for in 1855, a third in 1857, and a fourth in 1859. Having been led, soon after it appeared, to study it with some care, I became satisfied that it possessed important advantages of plan and execution; and I was therefore easily induced, more than three years ago, to undertake the task of bringing it before the American public. My first thought went no further than to reproduce it in an English version, with only such changes as might seem necessary to adapt it to the wants and habits of instructors in our country. But in carrying out this purpose, it happened, by what is probably a common experience in such cases, that one change led on to another, until at length the alterations had assumed an extent out of all proportion to the original design. To give the book, as it stands here, the name of Curtius, would be to make him responsible in appearance for many things which he has not said, and might perhaps fail to approve. Under these circumstances, it has seemed to be the only proper course, that I should assume the responsibility of the work, while making, as I cheerfully do, the fullest acknowledgments of obligation to the German scholar. Should this volume prove to be of service in the work of classical instruction, the result will be perhaps mainly due to his broad and thoughtful scholarship, and his sound, practical judgment.

It may be proper for me here to follow the example of Professor Curtius, by calling attention, at the outset, to some features in the plan and arrangement of this Grammar.

It is a fact generally understood, that the Greek, in common with the

other Indo-European languages, has of late received, and is still receiving, much light from the scientific comparative study of the whole class to which it belongs. The new views of Greek etymology and structure, developed and established by that study, have been made the object of special attention in the preparation of this work; and have been taken up into it, as far as seemed to be consistent with the practical ends which must always be paramount in an elementary grammar.

The multiplicity of forms presented by the different Greek dialects is the occasion of considerable embarrassment to the grammarian. Scattered through the sections which describe the Attic language, they interfere seriously with the unity of exhibition and impression which it is important to secure: but when thrown together by themselves at the end of the book, they lose in clearness and significance, by being severed from those common facts and principles with which they are naturally associated. In this Grammar will be found a sort of compromise between the opposite difficulties. The peculiarities of euphony and inflection, which belong to the other dialects, are given in smaller type at the foot of each page, under the corresponding Attic forms, so as to be kept clearly distinct from the latter, while yet presented with them in the same view.

It is hardly necessary to say that a *complete* exhibition of the dialects is not attempted in these pages. The multitude of forms which appear only in lyric fragments, or in ancient inscriptions, or in the writings of grammarians, are passed over without notice. The object has been simply to supply what is necessary in this respect for a proper reading of the classic authors, and particularly Homer, Herodotus, Pindar, and Theocritus. For the language of Homer, I have derived much assistance from the Homeric Grammar of Ahrens (*Griechische Formenlehre des Homerischen und Attischen Dialektes*: Göttingen, 1852); and for that of Herodotus, from the careful and thorough investigations of Bredow (*Quaestiones Criticae de Dialecto Herodotea*: Lipsiae, 1846).

In the sections on the verb, the forms of voice, mode, and tense are reduced to a small number of groups, called "tense-systems." Under this arrangement, which is similar to those already adopted by Ahrens and Curtius, the inflection of the verb is represented as the inflection of a few *tense-stems*, which are formed, each in its own way, from the common verb

stem. It is hoped that the arrangement may commend itself in use, not only as consistent with the obvious analogies of verb-formation, but also as calculated to make the structure of the verb simpler and more intelligible to the learner.

Among these tense-systems, the most prominent is that which includes the present and imperfect, the tenses of continued action; and it is also the one which shows the greatest variety of formation. Hence the formation of the present is taken as the basis of a new classification, the whole mass of verbs being divided into nine classes, according as the stem of this tense coincides with that of the verb, or varies from it by different changes.

The special formation of particular verbs—"anomalous" formation, as it has been generally, but to a great extent inappropriately, termed—is exhibited with considerable fulness, and according to a uniform method, intended to assist the apprehension and memory of the learner.

In the Syntax, the leading aim has been—not to construct a philosophical system of human expression, with Greek sentences for illustrations - but to represent, as fully and clearly as possible within the prescribed limits, the actual usage and idiom of the Greek language. It has also been an object to accompany the full statement of rules and principles with brief phrases, describing their substance, and convenient for use in the recitation-room.

In regard to the examples by which the Syntax is illustrated, it has not been thought necessary to give for each one the name of the author from whom it is cited. Only those taken from non-Attic sources, as Homer and Herodotus, are credited to their authors: those which come from Attic poets are marked simply as poetic: while those which come from Attic prose-writers, and constitute perhaps nine-tenths of the whole number, are given without any indication of their source. The examples are translated throughout, untranslated examples being (if I may trust my own observation) of but little use, in general, even to the better class of students. Regarded as illustrations, they are imperfect, since it is only with difficulty, and perhaps with uncertainty, that the learner recognizes their relation to the rule or principle to be illustrated. And if we view them as exercises in translation, it may be questioned whether detached sentences, torn from the connections in which they stood, and involving often peculiar difficulties of language and construction, are best suited for this purpose. A similar rule has been fol-

lowed even in the earlier portions of the Grammar; except, indeed, in the first part (Orthography and Euphony), where it could hardly be carried out with convenience: but in the second and third parts, which treat of Inflection and Formation, the Greek words introduced are accompanied regularly by a statement of their signification. This course has been adopted, partly from the feeling that a student cannot fairly be expected to take much interest in words that have no meaning to his mind; and partly in the belief that it is possible for a student, in this way, as he goes through his grammar, to acquire, with little trouble, a useful vocabulary of Greek expression.

In preparing this division of the work, I have made frequent use of the *Syntax der Griechischen Sprache* (Braunschweig, 1846), by Professor J. N. Madvig of Copenhagen. But my obligations are much greater—not for the Syntax only, but for almost every part of the book—to K. W. Krüger, whose Greek Grammar (like that of Buttmann before it) marks a new epoch in the scientific treatment of its subject. Important aid has been received also from the school-grammars of Buttmann and Kühner, which are familiar to American students in the skilful translations of Dr. Robinson and Dr. Taylor. Nor must I omit to acknowledge myself indebted, for many valuable suggestions, to the excellent grammars produced in our own country by Professor Sophocles and Professor Crosby.

In the appended chapter on Versification, I have relied, partly on Munk's *Metres of the Greeks and Romans* (translated by Professors Beck and Felton, Cambridge, 1844), but still more on the able treatises of Rossbach and Westphal (*Griechische Rhythmik*, Leipzig, 1854; and *Griechische Metrik*, Leipzig, 1856).

P R E F A C E

TO THE REVISED EDITION.

THE Greek Grammar of Professor Hadley—the foundation of the present work—appeared in 1860; and has been in use, unchanged in any way, since that time. Professor Hadley died on the fourteenth of November, 1872, at the age of fifty-one. The leading features of his work, and its relation to Curtius's *Griechische Schulgrammatik*, are set forth in the foregoing reprint of his own preface. It remains for the reviser to state, so far as may be done in a few words, what his work has been, and how the new book differs from the old one.

In the first place, it seemed an urgent reform that the quantity of *a*, *ι*, and *υ* should be uniformly and systematically indicated to the eye. Accordingly, *ā*, *ī*, *ū* have been everywhere printed where these vowels are long; so that the unmarked *a*, *ι*, *υ* are understood to be short. This notation, now generally adopted in elementary Latin books, is equally important in Greek.

The general plan of the work and the arrangement of its divisions remain unchanged; the most important transposition is that of the chapter on Adjectives and Adverbs (§§ 640–658, new grammar) and that on Pronouns (§§ 677–705); these formerly stood after Cases. The parts least changed are perhaps Writing and Sound (Part First), and Declension. Here the paradigms and rules relating to adjectives have been completely (instead of partially) separated from those of substantives, and the adjectives have been rearranged according to their stems. In the substantives, a class of *f*-stems has been recognized.

Much more altered is the part relating to the structure of the verb. The complicated machinery of 'tense-signs,' 'mode-signs,' 'voice-signs,' and 'connecting vowels,' has given place to a simpler system of 'tense and mode suffixes,' according to which all that intervenes between 'verb-stem' and personal ending is reckoned as a single element (or in the optative as two elements). This requires

a change in the use of the term *stem*. The old 'connecting vowel' is now counted a part of the tense-stem: the first aorist tense-stem is no longer λῡσ-, but λῡσα-; and in like manner λεγο- (not λεγ-) is called the stem of λέγο-μεν, just as we call λογο- (not λογ-) the stem of λόγο-s. In fact, it seemed desirable to restrict the term *stem*, in conjugation as well as in declension, to that which is ready to receive the inflectional endings. I have, therefore, recognized no 'stems' except *tense-stems* (and *mode-stems*); and for the old 'verb-stem'—the element whence the different tense-stems are derived—I have used the term *theme*. Another necessary innovation is the 'variable vowel' and its sign, °|_ε. This sign may be read 'omicron or epsilon,' or 'ø or ǿ'; but λῡ°|_ε- should be read 'λῡο- or λῡε-'.

Of the nine classes of verbs, two have disappeared: the 'ε-class' is made a subdivision of Class I, and the 'reduplicated class' distributed among the other classes. On the other hand, a new 'root class' has been added, comprising the μι-verbs, which could no longer form a part of Class I. It will be observed, moreover, that the μι-form of inflection has received a new treatment: its main peculiarities are enumerated in § 385, in immediate contrast to the ordinary form; and details of the present and second aorist μι-forms are given under those tenses respectively. The inflection of the irregular μι-verbs is given by itself in full, and four regular ones have been added to the synopses, §§ 349–352.

The paradigms have been pruned here and there in the interest of a stricter Atticism. For instance, -η in the second person singular middle has been dropped, and forms like τῆμῶημεν, δύοιμι, ἐσταίημεν, ἐδίδῶν, δίδου (imperative middle), have disappeared. So λῡόντων, λῡέσθων, have taken precedence of λῡέτωσαν, λῡέσθωσαν; λύσειας, λύσειε of λύσαις, λύσαι; the pluperfect in -κη of that in -κειν; λυθείμεν, διδοῖμεν of λυθείημεν, διδοίημεν; φιλοῖην of φιλοῖμι. The perfect active imperative has been relegated to a note, and so has the optative form λελυκοίην; the noun ἀνώγειον has been discarded as non-existent. In the dual feminine of pronouns, τῶ, τῶδε, τούτῳ have taken the place of τά, τάδε, ταύτῃ. So the rules for augment of diphthongs (357) and of the pluperfect (358) have been restated in accordance with the now established Attic usage. I might have drawn the lines still closer in these matters; but the maker of a school-grammar is hampered by the necessity of having some regard to the current Greek texts.

The Classified Verb-List has been revised with the aid of Veitch's

Greek Verbs, and the forms of Attic prose and poetry distinguished by means of two kinds of type. The Alphabetical Verb-List, which was formerly a mere index to the other, has been amplified so as to serve some purposes independently, and has been placed at the end of the book instead of the middle.

The greatest changes are in the Syntax: here a good deal is substantially rewritten. This is particularly true of the Syntax of the Modes. And here I owe very especial thanks to Professor Goodwin for cordial permission to adopt some important features of his works: especially the distinction of general and particular conditions, and the application of the categories of conditions to conditional relative clauses. The arrangement of final clauses also follows closely Professor Goodwin's.

The introductory part of the Syntax as far as § 639, is entirely recast and rearranged. There is less that is new in the syntax of Cases, and of the Infinitive and Participle; yet even here much is altered. The prepositions I have arranged in alphabetical order. In all parts of the Syntax I have striven to bring into greater prominence what is important and peculiar to Greek, and to separate it more thoroughly from what is unimportant or self-evident.

Professor Hadley, as he explains in his preface, did not think it necessary to give the sources of the Greek examples used in illustrating the syntax. In the new edition, on the other hand, I have followed the plan of giving exact citations for these. The old examples have been very generally employed, yet in numerous instances others have been substituted or added.

The chapter on Word Formation has been somewhat enlarged, but is otherwise not much changed. The same is true of the Versification; only here I have stated the modern theories more boldly than Professor Hadley had ventured to do, and have modified the system of notation.

So much about the separate parts of the work. Throughout the whole the lesser changes, in wording, arrangement, and so on, and the minor additions and omissions, are numerous. Many good hints as to conciser forms of expression were derived from Professor Hadley's smaller work, *The Elements of Greek Grammar* (1869).

A word respecting explanations of the origin of inflectional forms. I hope no one will suppose that this book professes to embody the latest results of comparative grammar. Those results are at present partly in a very chaotic condition, partly very ill suited to be set

before a learner. Much that in Professor Hadley's time was thought certain has been entirely upset or become very doubtful, and in many cases nothing positive has taken its place. All that can be demanded of a school-grammar in this respect is that its classifications and analyses shall not be seriously at variance with *well-established* facts of genesis. I have occasionally gone a trifle further than Professor Hadley in these historical statements; but oftener, I think, have retrenched or modified explanations which he gave, and have been entirely content to leave much unexplained. And I have put this matter, so far as possible, in separate paragraphs and in the smallest type.

I am under obligations to so many friends for help that I cannot name them all, but must content myself with mentioning those who have done me the most service. My colleagues, Professors Lane and Lanman, and my friend Dr. Robert Keep, of Williston Seminary, have been ever ready with advice and useful suggestions. Professor W. G. Frost, of Oberlin, sent me some good hints about syntax; Professor T. D. Seymour and Dr. H. M. Clarke gave me valuable assistance in revising the verb-list, and Dr. Clarke also in finding examples. The two general indices are in great part the work of Dr. F. B. Goddard and Dr. A. W. Roberts. Besides these, I must thank all whom I have consulted, by letter or personally, on various points, or who have written me of their own accord.

F. D. A.

July, 1884.

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INTRODUCTION.

The Greek Language and Dialects.

1. The inhabitants of ancient Greece called themselves *Hellenes* (Ἕλληνες), and their country *Hellas* (Ἑλλάς). The name *Hellenes* was applied also to the members of the same race, dispersed by colonization over the islands and coasts of the Mediterranean. By the Romans they were called *Graeci*, and hence are known to us as Greeks. Their language—the Greek—is connected with the languages of the Indians, Persians, Romans, the Slavonic, Germanic, and Celtic nations. These are all kindred languages, and together form the Indo-European family of languages.

2. The *Hellenes* referred themselves for the most part to three principal *divisions*, *Aeolians*, *Dorians*, and *Ionians*. To these belonged three groups of dialects: the *Aeolic*, spoken in *Aeolis*, *Boeotia*, *Thessaly*, and elsewhere; the *Doric*, in *Peloponnesus*, *Isthmus*, and north-western Greece, also in *Crete* and *Caria*, *Sicily* and southern *Italy*; the *Ionic*, in *Ionia* and *Attica*, and in most of the *Aegean* islands. The *Aeolic* and *Doric* groups were more closely related to each other than either was to the *Ionic*. In each group the various dialects differed somewhat from each other; and the *Aeolic* dialects in particular were very unlike. As regards the written works which have come down to us, it is enough to specify the following forms:

3. a. The *Aeolic* of *Lesbos*, found in the lyric fragments of *Alcaeus* and the poetess *Sappho* (600 B. C.).

b. The *Doric*, found in the lyric poetry of *Pindar* (470 B. C.) and the bucolic (*pastoral*) poetry of *Theocritus* (270 B. C.). Even the *Attic* dramas in their lyric parts contain some *Doric* forms. The language of *Pindar* has some peculiarities derived from the *Aeolic*, and still more from the *Epic*.

c. The *Ionic*, including

(1) The *Old Ionic*, or *Epic*, found in the poetry of *Homer* and *Hesiod* (before 700 B. C.). In all the poetry of later times (though least of all in the dramatic dialogue) we find more or less admixture of *Epic* words and forms.

(2) The *New Ionic*, the language of *Ionia* about 425 B. C., found in the history of *Herodotus* and the medical writings of *Hippocrates*.

1 D. In *Homer*, *Hellas* is only a district in northern Greece, the *Hellenes* its inhabitants. For the Greeks at large, he uses the names Ἀχαιοί, Ἀργεῖοι, Δαναοί, which, strictly taken, belong only to a part of the whole people.

2 D. The division into *Aeolians*, *Dorians*, *Ionians*, is unknown to *Homer*.

The following dialect, though in strictness the Ionic of Attica, and closely related to the two preceding, is always distinguished as

d. The *Attic*, the language of Athens in her flourishing period (from 490 B. C.), found in many works of poetry and prose, especially the tragedies of Aeschylus, Sophocles, and Euripides, the comedies of Aristophanes, the histories of Thucydides and Xenophon, the philosophical writings of Plato, and the orations of Lysias, Isocrates, Aeschines, and Demosthenes. The political importance of Athens and the superiority of her literature gave a great ascendancy to her dialect, which at length banished the others from literary use; though the Doric and the Old Ionic were still retained, the latter for epic, the former for lyric and bucolic poetry. The Attic thus became the common language of all cultivated Greeks; but at the same time began to lose its earlier purity. In this state, commencing about the time of Alexander (who died 323 B. C.), it is called

e. The *Common* dialect (ἡ κοινὴ διάλεκτος), in distinction from the purer Attic. On the border between the two, stands the great philosopher Aristotle, with his pupil Theophrastus. Among later authors, the most important are the historians Polybius (140 B. C.), Plutarch (100 A. D.), Arrian (150 A. D.), and Dio Cassius (200 A. D.), the geographer Strabo (1 A. D.), and the rhetoricians Dionysius of Halicarnassus (30 B. C.), and Lucian (170 A. D.).

REMARK.—There is a noticeable difference between the *earlier* and *later* Attic. The first is seen in the tragic poets and Thucydides; the last, in most other Attic writers. The language of Plato has an intermediate character. The *tragic* language is marked by many peculiarities of its own.

4. For completeness, we may add

f. The *Hellenistic*, a variety of the Common dialect, found in the New Testament, and in the Septuagint version of the Old Testament. The name comes from the term *Hellenist* (Ἑλληνιστής from ἐλληνίζω), applied to Hebrews, or others of foreign birth, who used the Greek language.

g. The *Modern Greek*, or popular language for the last thousand years, found in written works since about 1150 A. D. It is also called *Romaic* from Ῥωμαῖοι (*Romans*), the name assumed in place of Ἕλληνες by the Greeks of the middle ages.

NOTE.—Through the first two Parts of the Grammar, the forms of Attic Greek, especially the Attic prose, are described in the body of the text; while the peculiarities of other dialects (particularly those of Homer and Herodotus) are added in smaller type at the foot of each page.

Hm. stands for *Homer*, and *Hd.* for *Herodotus*; *cf.* is used for Latin *confer* (compare); *sc.* for *scilicet* (to wit); *ib.* for *ibidem* (in the same place); *i. e.* for *id est* (that is); *e. g.* for *exempli gratia* (for example); *κτλ.* for *καὶ τὰ λοιπὰ* (Lat. *et cetera*). Other abbreviations will explain themselves.

PART FIRST.

WRITING AND SOUND.

Alphabet.

5. The Greek is written with twenty-four letters.

	Form.		Name.		Latin
A	α	ἄλφα	<i>alpha</i>		a
B	β	βῆτα	<i>beta</i>		b
Γ	γ	γάμμα	<i>gamma</i>		g
Δ	δ	δέλτα	<i>delta</i>		d
E	ε	ἒ ψιλόν	<i>epsilon</i>		ē
Z	ζ	ζῆτα	<i>zeta</i>		z
H	η	ἦτα	<i>eta</i>		ē
Θ	θ θ	θῆτα	<i>theta</i>		th
I	ι	ἰῶτα	<i>iota</i>		i
K	κ	κάππα	<i>kappa</i>		c
Λ	λ	λάμβδα	<i>lambda</i>		l
M	μ	μῦ	<i>mu</i>		m
N	ν	νῦ	<i>nu</i>		n
Ξ	ξ	ξῖ	<i>xi</i>		x
O	ο ο	ὀ μῖκρόν	<i>omicron</i>		ō
Π	π	πῖ	<i>pi</i>		p
P	ρ	ῥῶ	<i>rho</i>		r
Σ	σ σ	σίγμα	<i>sigma</i>		s
T	τ	ταῦ	<i>tau</i>		t
Υ	υ υ	ὕ ψιλόν	<i>upsilon</i>		y
Φ	φ	φῖ	<i>phi</i>		ph
X	χ	χῖ	<i>chi</i>		ch
Ψ	ψ	ψῖ	<i>psi</i>		ps
Ω	ω	ὦ μέγα	<i>omega</i>		ō

6. Sigma at the end of a word has the form ς ; in any other place the form σ : thus $\sigma\tau\acute{\alpha}\sigma\iota\varsigma$ *faction*.

a. Abbreviations for many combinations of two or three letters are found in manuscripts and old editions. Two of these are still occasionally employed: ς for $\sigma\upsilon$, and ζ for $\sigma\tau$.

7. The oldest Greek alphabet had two other letters:

F \mathcal{F}	$\mathcal{F}a\hat{u}$	υau	Latin v
φ	$\varphi\acute{o}\pi\pi a$	$koppa$	" q

Vau stood in the alphabet between ϵ and ζ , koppa between π and ρ . Vau is also called *digamma*, $\delta\acute{\iota}\gamma\alpha\mu\mu a$ (double gamma, from its form).

8. The ancients used only the capital letters. The small letters came into use during the middle ages. The names *epsilon*, *omicron*, *upsilon*, and *omega* are also of late origin; the ancient names were $\epsilon\acute{\iota}$ or ξ , $o\delta$ or δ , υ , and ω .

a. The term *alphabet* is formed from the names of the first two letters. The Greek alphabet is the source of the Latin: it is itself derived from the Phoenician alphabet.

Vowels.

9. The vowels are a , ϵ , η , ι , o , ω , v .

Of these, ϵ , o , are always *short*,
 η , ω , always *long*,
 a , ι , v , short in some words, long in others.

10. The short sounds of a , ι , v , are sometimes indicated by \check{a} , \check{i} , \check{v} ; the long sounds, by \bar{a} , \bar{i} , \bar{v} .

In this grammar, however, the long vowels, \bar{a} , \bar{i} , \bar{v} , are so marked throughout, and the unmarked a , ι , v are therefore understood to be short. We have, then:

the *short* vowels, a , ϵ , ι , o , v , and
the *long* vowels, \bar{a} , η , \bar{i} , ω , \bar{v} .

NOTE.—The mark of length is omitted over circumflexed vowels (96).

11. The long vowels were originally sounded as a , e , i , o , u , in the English words *par*, *prey*, *machine*, *prone*, *prune*, slowly and fully uttered. The short vowels had the same sounds, only less prolonged in utterance—nearly, therefore, like the English short sounds in the words *papa* (first syllable), *pet*, *pit*, *obey*, *pull*.

a. But v and \bar{v} assumed at an early period (before 400 B. C.) the sound of the French u or German \bar{u} , intermediate between English oo and ee . At the end of a diphthong v retained its earlier sound.

11 D. a. Some of the Doric and Aeolic dialects always retained the older sound of v .

12. The vowels are *open* or *close*.

The open vowels are $\left\{ \begin{array}{ll} \alpha, \bar{\alpha}, & \text{(the most open).} \\ \epsilon, \eta, \omicron, \omega & \text{(less open).} \end{array} \right.$

The close vowels are $\iota, \bar{\iota}, \upsilon, \bar{\upsilon}$.

Diphthongs.

13. The diphthongs (*δίφθογγοι double sounds*) unite two vowels—an open and a close vowel—in one syllable. They are

$\alpha\iota, \epsilon\iota, \omicron\iota, \alpha\upsilon, \epsilon\upsilon, \omicron\upsilon,$
 $\bar{\alpha}\iota, \eta\iota, \varphi\iota, \eta\upsilon, \omega\upsilon, \text{ and } \upsilon\iota :$

but in $\upsilon\iota$, both the vowels are close.

The diphthongs $\bar{\alpha}\iota, \eta\iota, \varphi\iota$, which have the first vowel long, are sometimes called *improper* diphthongs. Their second vowel is called *iota subscript* (written below the first).

a. But when the first vowel is written as a capital letter, ι stands upon the line: $\Omega\iota\Delta\text{HI} = \text{'}\Omega\iota\delta\eta = \varphi\delta\eta$.

14. a. In the diphthongs, as at first pronounced, both vowels were heard, each with its proper sound, but without break between them. Thus $\alpha\iota$ was sounded like Engl. *ay* affirmative; $\alpha\upsilon$ like Engl. *ou* in *our*; $\omicron\iota$ and $\epsilon\upsilon$ nearly like *oi* in *foil* and *eu* in *feud*. But $\epsilon\iota$ and $\omicron\upsilon$, though they originally had the diphthongal sounds to be inferred from their composition, came at an early time (before 400 B. C.) to be pronounced with simple sounds: $\omicron\upsilon$ like *ou* in *youth*; $\epsilon\iota$ like the *ei* in *rein* (and much later like that in *seize*).

b. From the genuine $\epsilon\iota$ and $\omicron\upsilon$ above described must be distinguished, however, the *spurious* diphthongs $\epsilon\iota$ and $\omicron\upsilon$, which arise by compensative lengthening (34) or contraction of $\epsilon\epsilon, \epsilon\omicron, \omicron\epsilon, \omicron\omicron$ (37 e). These were sounded from the beginning as in *rein* and *youth*, and were not originally written as $\epsilon\iota$ and $\omicron\upsilon$; but about 400 B. C. they coalesced with the genuine $\epsilon\iota$ and $\omicron\upsilon$ in sound and writing.

c. In $\bar{\alpha}\iota, \eta\iota, \varphi\iota$, the second vowel was at first written on the line and sounded, as in other diphthongs. But afterwards (about 100 B. C.) it ceased to be pronounced, being swallowed up by the long $\bar{\alpha}, \eta, \omega$, before it. The custom of writing it under the line dates from about the eleventh century.

d. The sounds of $\eta\upsilon$ and $\omega\upsilon$ cannot be exemplified from English. These diphthongs are rare: $\eta\upsilon$ occurs in Attic only as the result of

14 D. d. The Ionic has $\eta\upsilon$ also in $\nu\eta\upsilon\varsigma$ (Hm. Hd.) Att. $\nu\alpha\upsilon\varsigma$ *ship*, and $\gamma\eta\upsilon\varsigma$ (Hm.) Att. $\gamma\pi\alpha\upsilon\varsigma$ *old woman*. The New Ionic has $\omega\upsilon$ in $\omega\upsilon\tau\acute{o}\varsigma, \tau\omega\upsilon\tau\acute{o}$, etc., by crasis for $\delta\ \alpha\upsilon\tau\acute{o}\varsigma, \tau\delta\ \alpha\upsilon\tau\acute{o}$ (77 D); also in reflexive pronouns, as $\acute{\epsilon}\omega\upsilon\tau\omicron\upsilon$ (266 D), which seems to have arisen by crasis from $\acute{\epsilon}\omicron\ \alpha\upsilon\tau\omicron\upsilon$; further in $\theta\omega\upsilon\mu\alpha$ Att. $\theta\alpha\upsilon\mu\alpha$ *wonder*, and words derived from it.

augment (357) or of crasis (76): $\omega\upsilon$ is chiefly Ionic. The diphthong $\upsilon\iota$ was sounded somewhat like *ui* in *quit*; it is never followed by a consonant in the same word.

15. In *Latin letters* the diphthongs were represented,

$\alpha\iota$,	$\epsilon\iota$,	$\omicron\iota$,	$\alpha\upsilon$,	$\epsilon\upsilon$,	$\omicron\upsilon$,	$\upsilon\iota$,	$\bar{\alpha}$,	η ,	φ ,
by <i>ae</i> ,	\bar{e} or \bar{i} ,	<i>oe</i> ,	<i>au</i> ,	<i>eu</i> ,	\bar{u} ,	<i>yi</i> ,	\bar{a} ,	\bar{e} ,	\bar{o} .

a. For $\alpha\iota$, $\omicron\iota$, in a few proper names, we have Latin *ai*, *oi*; *Maïa* *Maia*, *Τροία* *Troia*, *Αἴας* *Aias*. For φ , in a few compounds of $\varphi\delta\eta$ *song*, we have *oe*: *τραγωδός* *tragoedus*.

16. *Diaeresis*.—A double dot, called a mark of *diaeresis* (separation), is sometimes written over an ι or υ , to show that it does not form a diphthong with the vowel before it: thus $\pi\omicron\iota\acute{\epsilon}\nu\alpha\iota$, pronounced *πρo-ιέναι* *to advance*.

a. The diaeresis may be omitted, when it is evident from a breathing (17 a), or an accent (96), or from ι written on the line (13 a), that the two vowels do not unite as a diphthong. Thus in $\acute{\alpha}\nu\tau\eta$, $\iota\chi\theta\acute{\upsilon}\iota$, $\lambda\eta\iota\zeta\acute{o}\mu\epsilon\nu\omicron\varsigma$, the vowels are evidently separate (= $\acute{\alpha}\nu\tau\eta$, $\iota\chi\theta\acute{\upsilon}\iota$, $\lambda\eta\iota\zeta\acute{o}\mu\epsilon\nu\omicron\varsigma$), while in $\acute{\alpha}\nu\tau\eta$, $\iota\chi\theta\upsilon\iota$, $\lambda\eta\zeta\acute{o}\mu\epsilon\nu\omicron\varsigma$, they unite as diphthongs.

Breathings.

17. A vowel at the beginning of a word always has either the *rough* breathing (´) or the *smooth* (˘) written over it. The rough breathing shows that *h* was sounded before the vowel: thus $\acute{\epsilon}\pi\tau\acute{\alpha}$ (pronounced *hepta*) *seven*. The smooth breathing means simply that the vowel was sounded without *h*: thus $\acute{\epsilon}\pi\acute{\iota}$ (pronounced *epi*) *upon*.

a. A *diphthong* at the beginning of a word takes the breathing over its *second* vowel: $\acute{\alpha}\nu\tau\omicron\upsilon$ of *himself*, $\acute{\alpha}\nu\tau\omicron\upsilon$ of *him*. But in the *improper* diphthongs, ι never takes the breathings, even when it stands upon the line: $\acute{\alpha}\iota\delta\eta\varsigma$ = $\acute{\alpha}\delta\eta\varsigma$ *Hades*.

b. All words which begin with υ or $\bar{\upsilon}$ have the rough breathing.

18. The consonant ρ at the beginning of a word always has the rough breathing (thus $\acute{\rho}$, Latin *rh*): $\acute{\rho}\eta\tau\omega\rho$ *rhedor orator*. And in the middle of a word $\rho\rho$ is by many editors written $\acute{\rho}\acute{\rho}$ (Latin *rrh*): thus $\Pi\acute{\upsilon}\acute{\rho}\acute{\rho}\omicron\varsigma$ *Pyrrhus*; though some write $\Pi\acute{\upsilon}\rho\rho\omicron\varsigma$.

a. Except in $\acute{\rho}\acute{\rho}$, the breathings belong only to *initial* letters; if brought into the middle of a word by composition, they are not writ-

17 D. b. The Epic pronouns $\acute{\upsilon}\mu\mu\epsilon\varsigma$, $\acute{\upsilon}\mu\mu\iota$, $\acute{\upsilon}\mu\mu\epsilon$ (261 D) have the smooth breathing. The Aeolic dialect had other exceptions.

ten: *προέσθαι* (for *προ-ἔσθαι*) *to abandon*, though there is evidence that the rough breathing was often pronounced. Compare the Latin forms *enhydria* ἔνυδρις, *polyhistor* πολυῖστωρ.

Consonants.

19. The consonants were sounded, for the most part, as we sound the Roman letters used to represent them (5). But observe that *κ*, *γ*, *σ*, *τ* had only the sounds which are heard in Engl. *coo*, *go*, *so*, *to*: thus in *Λυκία* *Lycia*, *Φρυγία* *Phrygia*, *Μυσία* *Mysia*, *Βοιωτία* *Boeotia*.

20. Gamma (*γ*) before *κ*, *γ*, *χ*, or *ξ*, had the sound of *n* in *ink*, *anger*, and was represented by a Latin *n*: *ἄγκυρα* (Lat. *ancora*) *anchor*, *ἄγγελος* (Lat. *angelus*) *messenger*, *σφίγξ* *sphinx*. This is called *gamma nasal*.

21. The letters *φ*, *θ*, *χ*, seem to have had at first the sounds of *ph*, *th*, *ch*, in English *uphill*, *hothouse*, *blockhead*. But afterwards they came to sound as in English *graphic*, *pathos*, and German *machen*.

a. Zeta (*ζ*) was sounded like Engl. *dz*; in late Greek like Engl. *z*.

b. Every consonant was sounded: thus *κ* was heard in *κτῆμα* *possession*, *γ* in *γνώμη* *judgment*, and *φ* in *φθίσις* *decay*. Similarly *ξένος* *stranger*, *ψεῦδος* *falsehood*, were pronounced *ksénos*, *pseudos*, with *k* and *p* distinctly heard.

22. Among consonants we distinguish *semivowels*, *mutes*, and *double consonants*.

23. The SEMIVOWELS are *λ*, *μ*, *ν*, *ρ*, *σ*, and *γ*-nasal; of which

σ is called a *spirant* (or a *sibilant*),
λ, *μ*, *ν*, *ρ* are called *liquids*,
μ, *ν*, *γ*-nasal are called *nasals*.

a. Another spirant is the old Greek *Ϝ* (see 7), which had the sound of English *w*.

24. The MUTES are of three classes:

<i>labial</i> mutes	<i>π</i>	<i>β</i>	<i>φ</i>	or <i>π</i> -mutes,
<i>lingual</i> mutes	<i>τ</i>	<i>δ</i>	<i>θ</i>	or <i>τ</i> -mutes,
<i>palatal</i> mutes	<i>κ</i>	<i>γ</i>	<i>χ</i>	or <i>κ</i> -mutes.

Mutes of the same class are said to be *cognate*, as produced by the same organ (lips, tongue, or palate).

25. The mutes are also divided into three orders:

<i>smooth</i> mutes	<i>π</i>	<i>τ</i>	<i>κ</i>	(<i>tenuēs</i>),
<i>middle</i> mutes	<i>β</i>	<i>δ</i>	<i>γ</i>	(<i>mediae</i>),
<i>rough</i> mutes	<i>φ</i>	<i>θ</i>	<i>χ</i>	(<i>aspiratae</i>).

Those of the same order are said to be *co-ordinate*.

a. The rough mutes, or *aspirates*, are so named from the rough breathing (*h*) which was heard in them. The middle mutes are so called merely from their place in the arrangement.

26. The DOUBLE CONSONANTS are ζ, ξ, ψ; of which ψ is written for πσ, and ξ for κσ.

27. The relations of the consonants may be seen from the following table:

	Semivowels.				Mutes.			Double Conso- nants.
	Spirants.	Liquids.			Smooth.	Middle.	Rough.	
		Nasals.						
Labials	β			μ	π	β	φ	ψ
Linguals	σ	λ	ρ	ν	τ	δ	θ	ζ
Palatals				γ-nasal.	κ	γ	χ	ξ

a. SURDS AND SONANTS.—The smooth and rough mutes, with σ, ψ, ξ, are *surd*; that is, hushed or whispered sounds. The other consonants and all the vowels are *sonant*, sounding.

VOWEL CHANGES.

Interchange of Vowels.

28. The open short vowels (α, ε, ο) are often interchanged in the inflection and formation of words: τρέφ-ω *nourish*, ἐ-τρέφ-ην *was nourished*, τέ-τροφ-α *have nourished*, τροφ-ή *nourishment*.

a. So sometimes η and ω: ἀρήγ-ω *help*, ἀρωγ-ός *helper*.

29. In like manner ει and οι, in root-syllables (see 32), are interchanged: λείπ-ω *leave*, λέ-λοιπ-α *have left*, λοιπ-ός *left*. In σπεύδ-ω *hasten*, σπουδ-ή *haste*, we have a like interchange of ευ and ου.

30. In Attic the general rule is that ā of the earlier language becomes η, unless preceded by ε, ι, or ρ: thus φήμη *report*, older (Doric) form φάμā; ἵστημι *set up*, older (Doric) ἰσ tāμι; but γενεά *generation*, σοφία *wisdom*, πράσσω *do*, remain unchanged.

29 D. The variation of ευ to ου is seen in εἰλήλουθα (Hm.) for ἐλήλυθα *have come* (root ελυθ-, strong form ελευθ-, 539, 2).

30 D. (1) The Ionic (Epic and New Ionic) has η for Attic ā, even after ε, ι, and ρ: Ion. νεηνίης for Att. νεανίās *young man*; so γενεή, σοφίη, πρήσσω, for γενεά, σοφία, πράσσω. But not so when ā arises by contraction or com-

a. This rule does not apply to \bar{a} arising by contraction (37) or compensative lengthening (34). This is always unchanged.

31. A close and open vowel are rarely interchanged: $\acute{\epsilon}\sigma\tau\acute{\iota}$ *is*, $\acute{\iota}\sigma\theta\iota$ *be thou*; $\acute{\omicron}\nu\omicron\mu\alpha$ *name*, $\acute{\alpha}\nu\acute{\omicron}\nu\mu\omicron\varsigma$ *nameless*; poetic $\mu\acute{\omega}\mu\omicron\varsigma$ *blame*, $\acute{\alpha}\mu\acute{\omega}\mu\omicron\varsigma$ *blameless*; $\acute{\omicron}\nu\acute{\iota}\nu\eta\mu\iota$ (for $\omicron\nu\omicron\nu\eta\mu\iota$) *benefit*. In such cases the open vowel is always the original.

Strong and Weak Root-Vowels.

32. In root syllables we often find an interchange of

ι with $\epsilon\iota$ or $\omicron\iota$,
 υ with $\epsilon\upsilon$ (seldom $\omicron\upsilon$),
 α with η , $\bar{\alpha}$.

In such cases the short vowel is said to be the *weak* form, the diphthong or long vowel the *strong* form. The weak vowel is conveniently treated as the fundamental form. Thus:

$\acute{\epsilon}\text{-}\lambda\iota\pi\text{-}\omicron\nu$ (root $\lambda\iota\pi\text{-}$) *left*, $\lambda\acute{\epsilon}\iota\pi\text{-}\omega$ *leave*, $\lambda\acute{\epsilon}\text{-}\lambda\omicron\iota\pi\text{-}\alpha$ *have left*.
 $\acute{\epsilon}\text{-}\phi\upsilon\gamma\text{-}\omicron\nu$ (root $\phi\upsilon\gamma\text{-}$) *fled*, $\phi\acute{\epsilon}\upsilon\gamma\text{-}\omega$ *flee*.

a. For the interchange of $\epsilon\iota$ and $\omicron\iota$, $\epsilon\upsilon$ and $\omicron\upsilon$, see 29.

Long and Short Vowels.

33. Long and short vowels are sometimes interchanged in the inflection and formation of words.

Thus corresponding to α , ϵ , ι , \omicron , υ ,
the long forms are η or $\bar{\alpha}$, η , $\bar{\iota}$, ω , $\bar{\upsilon}$.

$\tau\bar{\iota}\mu\acute{\alpha}\text{-}\omega$ <i>I honor</i> ,	$\tau\acute{\iota}\text{-}\theta\epsilon\text{-}\mu\epsilon\nu$ <i>we put</i> ,	$\delta\acute{\iota}\text{-}\delta\omicron\text{-}\mu\epsilon\nu$ <i>we give</i> ,
$\tau\bar{\iota}\mu\acute{\eta}\text{-}\sigma\omega$ <i>I shall honor</i> ,	$\tau\acute{\iota}\text{-}\theta\eta\text{-}\mu\iota$ <i>I put</i> ,	$\delta\acute{\iota}\text{-}\delta\omega\text{-}\mu\iota$ <i>I give</i> .
$\tau\acute{\iota}\text{-}\sigma\iota\varsigma$ <i>retribution</i> ,	$\phi\acute{\upsilon}\text{-}\sigma\iota\varsigma$ <i>nature</i> ,	
$\tau\acute{\iota}\text{-}\sigma\omega$ <i>shall repay</i> ,	$\pi\acute{\epsilon}\text{-}\phi\bar{\upsilon}\text{-}\kappa\alpha$ <i>am</i> .	

compensative lengthening: Ion. and Att. $\delta\rho\bar{\alpha}$ (for $\delta\rho\alpha\text{-}\epsilon$) *see thou*, $\mu\acute{\epsilon}\lambda\bar{\alpha}\varsigma$ (for $\mu\epsilon\lambda\alpha\nu\text{-}\varsigma$) *black*.

(2) The Doric and Aeolic, on the other hand, have $\bar{\alpha}$ for Attic η : Dor. $\delta\bar{\alpha}\mu\omicron\varsigma$ for Att. $\delta\eta\mu\omicron\varsigma$ *people*, $\mu\acute{\alpha}\tau\eta\rho$ (Lat. *mater*) for $\mu\acute{\eta}\tau\eta\rho$ *mother*, $\text{'}\Lambda\theta\acute{\alpha}\nu\bar{\alpha}$ (used also in Trag.) for Hom. $\text{'}\Lambda\theta\acute{\eta}\nu\eta$ (in Att. commonly $\text{'}\Lambda\theta\eta\nu\bar{\alpha}$) the goddess *Athena*. But not so when η arises from a lengthening of ϵ : Dor. and Att. $\tau\acute{\iota}\theta\eta\mu\iota$ (root $\theta\epsilon\text{-}$) *put*, $\lambda\iota\mu\acute{\eta}\nu$ (Gen. $\lambda\iota\mu\acute{\epsilon}\nu\text{-}\omicron\varsigma$) *harbor*.

31 D. In the dialects this change is more frequent: Ion $\acute{\iota}\sigma\tau\acute{\iota}\eta$ Dor. $\acute{\iota}\sigma\tau\acute{\iota}\bar{\alpha}$ for Att. $\acute{\epsilon}\sigma\tau\acute{\iota}\bar{\alpha}$ *hearth*.

33 D. Hm. puts a long vowel or a diphthong for a short vowel in many words which would otherwise be excluded from his verse. Thus, where otherwise three short syllables would stand in succession: $\acute{\eta}\nu\omicron\rho\acute{\epsilon}\eta$ from $\acute{\alpha}\nu\eta\rho$ *man*, $\epsilon\acute{\iota}\alpha\rho\iota\nu\acute{\omicron}\varsigma$ from $\acute{\epsilon}\alpha\rho$ *spring*, $\omicron\upsilon\lambda\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$ for $\acute{\omicron}\lambda\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$ *destroying*, $\omicron\upsilon\breve\rho\epsilon\omicron\varsigma$, $\omicron\upsilon\breve\rho\epsilon\alpha$ from $\acute{\omicron}\rho\omicron\varsigma$ (never $\omicron\breve\upsilon\rho\omicron\varsigma$) *mountain*, $\omicron\breve\upsilon\nu\omicron\mu\alpha$ for $\acute{\omicron}\nu\omicron\mu\alpha$ *name* (also in Hd.),

a. It is convenient, in general, to treat the *short* vowel as the fundamental form, and to speak of the long vowel as the result of the *formative lengthening*.

b. The lengthened form of *a* coincides with its *strong* form (32). Whether \bar{a} or η is used depends on 30.

Compensative Lengthening.

34. A short vowel is sometimes lengthened to make up for the omission of a following consonant. This is *Compensative Lengthening*.

By this,	α ,	ϵ ,	ι ,	\omicron ,	υ ,
become	$\bar{\alpha}$,	$\epsilon\iota$,	$\bar{\iota}$,	$\omicron\upsilon$,	$\bar{\upsilon}$.

Thus for	$\mu\epsilon\lambda\alpha-\nu-s$,	$\theta\epsilon-\nu\tau-s$,	$\epsilon\kappa\rho\iota-\nu\sigma-\alpha$,	$\lambda\bar{\upsilon}\omicron-\nu-\sigma\iota$,	$\phi\upsilon-\nu\tau-s$,
we have	$\mu\acute{\epsilon}\lambda\bar{\alpha}s$,	$\theta\epsilon\acute{\iota}s$,	$\acute{\epsilon}\kappa\rho\bar{\iota}\nu\alpha$,	$\lambda\acute{\upsilon}\omicron\upsilon\sigma\iota$,	$\phi\acute{\upsilon}s$.

a. For an exception in which α becomes η , see 431; for one in which ϵ , \omicron become η , ω , see 168 (2).

b. The $\epsilon\iota$ and $\omicron\upsilon$ arising by this process are the *spurious* diphthongs (14 b).

35. When ι is dropped between two vowels (44), the former vowel is sometimes made long: thus $\acute{\alpha}\epsilon\acute{\iota}$, $\kappa\acute{\alpha}\omega$, from $\alpha\acute{\iota}\epsilon\acute{\iota}$, $\kappa\alpha\acute{\iota}\omega$.

36. TRANSFER OF QUANTITY.—A long open vowel standing before a short one sometimes shifts its length to the latter, $\bar{\alpha}\omicron$ and $\eta\omicron$ becoming $\epsilon\omega$, and $\eta\alpha$ becoming $\epsilon\bar{\alpha}$: thus $\nu\bar{\alpha}\acute{\omicron}s$ *temple* becomes $\nu\epsilon\acute{\omega}s$, $\mu\epsilon\tau\eta\omicron\rho\omicron s$ *aloft* $\mu\epsilon\tau\acute{\epsilon}\omega\rho\omicron s$, $\beta\alpha\sigma\iota\lambda\eta\alpha$ *king* $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\bar{\alpha}$. Even $\bar{\alpha}\omega$ and $\eta\omega$ become $\epsilon\omega$: $\tau\epsilon\theta\nu\epsilon\acute{\omega}s$ for $\tau\epsilon\theta\nu\eta\acute{\omega}s$ *dead*.

$\upsilon\psi\iota\pi\acute{\epsilon}\tau\eta\lambda\omicron s$ from $\pi\acute{\epsilon}\tau\alpha\lambda\omicron\nu$ *leaf*, $\tau\iota\theta\eta\mu\epsilon\nu\omicron s$ for $\tau\iota\theta\acute{\epsilon}\mu\epsilon\nu\omicron s$ *putting*; or a short between two long, $\delta\upsilon\sigma\bar{\alpha}\eta\omega\nu$ for $\delta\upsilon\sigma\bar{\alpha}\acute{\epsilon}\omega\nu$ from $\delta\upsilon\sigma\bar{\alpha}\acute{\eta}s$ *ill-blowing*. Also, where two long syllables would stand between two short ones: $\omicron\acute{\upsilon}\lambda\acute{\upsilon}\mu\pi\omicron\iota\omicron$ (for $\omicron\acute{\upsilon}\lambda\acute{\upsilon}\mu\pi\omicron\iota\omicron$) *of Olympus*, $\epsilon\acute{\iota}\lambda\eta\lambda\omicron\upsilon\theta\alpha$ (for $\epsilon\lambda\eta\lambda\omicron\upsilon\theta\alpha$) *have come*.

34 D. The dialects differ much in respect to compensative lengthening. Most Aeolic and Doric dialects lengthened ϵ , \omicron to η , ω : $\eta\acute{\nu}\alpha\iota$ = $\epsilon\acute{\iota}\nu\alpha\iota$ (from $\acute{\epsilon}\sigma-\nu\alpha\iota$), $\theta\acute{\eta}s$ = $\theta\epsilon\acute{\iota}s$, $\mu\acute{\omega}s\alpha$ = $\mu\omicron\upsilon\delta\alpha$ (from $\mu\omicron\nu\sigma\alpha$). The Aeolic of Lesbos made $\alpha\iota\sigma$, $\epsilon\iota\sigma$, $\omicron\iota\sigma$ from $\alpha\nu\sigma$, $\epsilon\nu\sigma$, $\omicron\nu\sigma$; as $\pi\alpha\acute{\iota}\sigma\alpha$ = $\pi\acute{\alpha}\sigma\alpha$, $\mu\acute{\epsilon}\lambda\alpha\iota s$ = $\mu\acute{\epsilon}\lambda\bar{\alpha}s$, $\mu\omicron\acute{\iota}\sigma\alpha$ = $\mu\omicron\upsilon\delta\alpha$ (used also by Pindar and Theocritus); but in other cases avoided compensative lengthening by using assimilated forms (46): $\acute{\epsilon}\kappa\rho\iota\nu\eta\alpha$ = $\acute{\epsilon}\kappa\rho\bar{\iota}\nu\alpha$ (from $\acute{\epsilon}\kappa\rho\iota\nu-\sigma\alpha$), $\acute{\epsilon}\mu\bar{\mu}\acute{\iota}$ = $\epsilon\acute{\iota}\mu\acute{\iota}$ (from $\acute{\epsilon}\sigma-\mu\iota$), $\beta\acute{\omicron}\lambda\bar{\lambda}\bar{\alpha}$ = $\beta\omicron\upsilon\lambda\acute{\eta}$. The Ionic agrees in the main with the Attic. In $\xi\epsilon\acute{\iota}\nu\omicron s$ for $\xi\acute{\epsilon}\nu\omicron s$ *stranger*, $\kappa\epsilon\acute{\iota}\nu\omicron s$ for $\kappa\epsilon\nu\omicron s$ *empty*, $\epsilon\acute{\iota}\nu\epsilon\kappa\alpha$ for $\acute{\epsilon}\nu\epsilon\kappa\alpha$ *on account of*, $\mu\omicron\upsilon\acute{\nu}\omicron s$ for $\mu\acute{\omicron}\nu\omicron s$ *alone*, $\kappa\omicron\upsilon\acute{\rho}\omicron s$, $\kappa\omicron\upsilon\acute{\rho}\eta$ for $\kappa\acute{\omicron}\rho\omicron s$, $\kappa\acute{\omicron}\rho\eta$ *boy, girl*, the Ionic employs the lengthening while the Attic does not: these are general poetic forms.

36 D. So especially in Ionic: $\acute{\Lambda}\tau\rho\epsilon\acute{\iota}\delta\epsilon\omega$, originally $\acute{\Lambda}\tau\rho\epsilon\acute{\iota}\delta\bar{\alpha}\omicron$ (Att. $\acute{\Lambda}\tau\rho\epsilon\acute{\iota}\delta\omicron\upsilon$) *of Atrides*; $\pi\upsilon\lambda\acute{\epsilon}\omega\nu$, orig. $\pi\upsilon\lambda\acute{\alpha}\omega\nu$ (Att. $\pi\upsilon\lambda\acute{\omega}\nu$) *of gates*; $\Pi\omicron\sigma\epsilon\acute{\iota}\delta\acute{\epsilon}\omega\nu$, orig. $\Pi\omicron\sigma\epsilon\acute{\iota}\delta\bar{\alpha}\omega\nu$ (Att. $\Pi\omicron\sigma\epsilon\acute{\iota}\delta\bar{\omega}\nu$) the god *Poseidon*.

Contraction of Vowels.

37. Contraction unites concurrent vowels of different syllables into one long vowel or diphthong.

For simple vowels the rules are these :

- a. An open vowel before a close forms a diphthong with it.
- b. Two like vowels unite in the common long.
- c. An *o*-sound absorbs an *a*- or an *e*-sound and becomes *ω*.
- d. If an *a*- and an *e*-sound come together, the first in order absorbs the second and becomes long.
- e. But *ε-ε* gives *ει* ; *ε-ο*, *ο-ε*, *ο-ο* give *ου*.

a.	ε-ι	ει	γένε-ι	γένει	c.	ο-α	ω	αἰδό-α	αἰδῶ
	ο-ι	οι	πείθό-ι	πείθοι		α-ο	ω	όρά-ομεν	όρῶμεν
	ε-υ	ευ	ἐ-ύ	εὔ		ο-η	ω	δηλό-ητε	δηλῶτε
	ᾱ-ι	ᾱ	γρᾱ-ίδιον	γρᾱδιον		ε-ω	ω	φιλέ-ωσι	φιλῶσι
	η-ι	η	κλή-ιθρον	κλήθρον		ω-α	ω	ῆρω-α	ῆρω
	ω-ι	ω	πρω-ί	πρώ	d.	α-ε	ᾱ	όρά-ετε	όρᾶτε
b.	α-α	ᾱ	γέρα-α	γέρα		α-η	ᾱ	όρά-ητε	όρᾶτε
	ε-η	η	φιλέ-ητε	φιλήτε		ε-α	η	γένε-α	γένη
	η-ε	η	τῆμή-εντι	τῆμήντι	e.	ε-ε	ει	φίλε-ε	φίλει
	ι-ι	ῖ	Χι-ιος	Χῖος		ε-ο	ου	γένε-ος	γένους
	ο-ω	ω	δηλό-ωσι	δηλῶσι		ο-ε	ου	δήλο-ε	δήλου
	ω-ο	ω	σῶος	σῶς		ο-ο	ου	πλό-ος	πλούς

38. a. A close vowel before an open is seldom contracted : yet *ἰχθύ-ες* fishes gives *ἰχθύς*.

37 D. The dialects differ widely in respect to the contraction of vowels.

f. The Ionic (Old and New) has *uncontracted* forms in very many cases where the Attic contracts: *νόος* for *νοῦς* mind, *γένεα* for *γένη* races, *φιλέης* for *φιλήs* thou mayst love, *ἄεκων* for *ἄκων* unwilling, *ᾠοιδή* for *ᾠδῆ* song.—In a few instances, however, these dialects have contracted forms where the Attic does not contract: Ion. *ἱρός* (and *ἱερός*) Att. *ἱερός* sacred (see 38 a), *ὀγδώκοντα* for Att. *ὀγδοήκοντα* eighty.

g. All dialects, except the Attic, leave *εο*, *εω*, *εου*, as a rule, uncontracted. But the Ionic and Doric occasionally contract *εο*, *εου* into *ευ* (instead of *ου*): *ποιεῦμεν*, *ποιεῦσι*, from *ποιέ-ομεν*, *ποιέ-ουσι* (Att. *ποιόμεν*, *ποιούσι*), *we do*, *they do*.

h. The Doric and Aeolic often contract *αο*, *ᾱο*, *αω*, *ᾱω* into *ᾱ*: *Ἀτρείδᾱ*, orig. *Ἀτρείδᾱο* (see 146 D); *πυλᾱν*, orig. *πυλᾱων* (141 D); *Ποσειδᾱν* or *Ποτειδᾱν*, Hm. *Ποσειδᾱων* (Att. *Ποσειδῶν*).

i. The Doric often contracts *αε*, *αι* to *η*, *η*: *δρη*, *δρηs*, from *δρα-ε*, *δρά-εις* (Att. *δρᾱ*, *δρᾱs*), *see thou*, *thou seest*.

j. All Aeolic and some Doric dialects contract *εε* into *η*, *οο* and *οε* into *ω*: Dor. *ἄγῆται*, from *ἄγε-εται* (Att. *ἡγεῖται*) *he leads*, *μισθῶντι* from *μισθο-οντι* (Att. *μισθοῦσι*) *they let for hire*.

b. Contraction is often neglected when the first vowel is long: *νηὶ* to a ship, *ξυνάδοπος* helpmeet. But see 36.

39. Simple vowels before diphthongs are often contracted.

a. In general they are contracted with the first vowel of the diphthong: the last vowel, if it is *ι*, becomes subscript.

b. But *ε* and *ο* are absorbed in some diphthongs without changing them.

c. And *ο-ει*, *ο-η* give *οι*; *α-ου* gives *ω*.

a.	<i>α-ει</i>	<i>ᾱ</i>	<i>τῆμά-ει</i>	<i>τῆμᾱ</i>	b.	<i>ε-ει</i>	<i>ει</i>	<i>φιλέ-ει</i>	<i>φιλεῖ</i>
	<i>α-η</i>	<i>ᾱ</i>	<i>τῆμά-η</i>	<i>τῆμᾱ</i>		<i>ε-οι</i>	<i>οι</i>	<i>φιλέ-οι</i>	<i>φιλοῖ</i>
	<i>α-οι</i>	<i>ω</i>	<i>τῆμά-οιμι</i>	<i>τῆμῶμι</i>		<i>ε-ου</i>	<i>ου</i>	<i>φιλέ-ου</i>	<i>φιλοῦ</i>
	<i>ε-αι</i>	<i>η</i>	<i>λύε-αι</i>	<i>λύη</i>		<i>ο-οι</i>	<i>οι</i>	<i>δηλό-οι</i>	<i>δηλοῖ</i>
	<i>η-αι</i>	<i>η</i>	<i>λύη-αι</i>	<i>λύη</i>		<i>ο-ου</i>	<i>ου</i>	<i>δηλό-ου</i>	<i>δηλοῦ</i>
	<i>η-οι</i>	<i>ω</i>	<i>μεμνη-οίμην</i>	<i>μεμνώμην</i>	c.	<i>ο-ει</i>	<i>οι</i>	<i>δηλό-ει</i>	<i>δηλοῖ</i>
	<i>ο-αυ</i>	<i>ωυ</i>	<i>προ-αυδᾶν</i>	<i>πρωυδᾶν</i>		<i>ο-η</i>	<i>οι</i>	<i>δηλό-η</i>	<i>δηλοῖ</i>
						<i>α-ου</i>	<i>ω</i>	<i>τῆμά-ου</i>	<i>τῆμῶ</i>

40. a. The spurious diphthong *ει* (14 b) is contracted like simple *ε*: *τῆμᾶν* (not *τῆμᾶν*) from *τῆμά-ειν*, *οἶνους* from *οἶνό-εις*, *τῆμῆς* from *τῆμή-εις*.

b. *α-ει* rarely gives *αι* instead of *ᾱ*: *αἶρω* raise from *ᾱ-είρω*, *αἰκῆς* un-*seemly* from *ᾱεικῆς*.

c. *ε-αι* in the second person singular of verbs gives both *ει* and *η*: *λύει* or *λύη*, from *λύεαι*. But see 384.

41. IRREGULAR CONTRACTION.—In contracts of the first and second declensions, a short vowel followed by *α*, or by any long vowel-sound, is absorbed: *ὀστέ-α*, *ὀστᾱ* (not *οστη*); *ἀργυρέ-ᾱν*, *ἀργυρᾶν*; *ἄπλό-η*, *ἄπλῃ* (not *ἄπλω*); *διπλό-αις*, *διπλαῖς*. Only in the singular, *εᾱ*, after any consonant but *ρ*, is contracted to *η*: *χρῦσέ-ᾱ*, *χρῦσῇ*. Other cases of irregular contraction will be noticed as they occur.

42. SYNIZESIS.—Sometimes two vowels, which could not form a diphthong, were yet so far united in pronunciation as to pass for one syllable: thus *θεός* *god*, used in poetry for one syllable. This is called *synizesis* (setting together). It is not indicated in the writing, and therefore appears only in poetry, where it is detected by the metre.

Omission and Addition of Vowels.

43. A short vowel between two consonants is sometimes dropped (*syncope*): *πατρός* (for *πατέρος*) from *πατήρ* *father*.

42 D. Synizesis is very frequent in Hm., especially after *ε*: *θυρέων* of *doors*, *χρυσέοις* *golden*, *στήθεα* *breasts*, *πόλεις* *cities*, *ὄγδοος* *eighth*, all used as words of two syllables.

44. The close vowels *ι* and *υ* are sometimes dropped between two vowels: βασιλέ-ων (for βασιλευ-ων) from βασιλεύ-s *king*, ἀκο-ή (for ἀκου-ή) *hearing*, πλέ-ων for πλεί-ων *more*.

a. In this case, *υ* was first changed to the cognate semivowel *F* (βασιλεFων, ακοFη), which afterwards went out of use.

45. a. *Prothetic Vowel*.—A short vowel appears at the beginning of some words which formerly began with two consonants or a single semivowel: ἐ-χθές, also χθές, *yesterday*. When such a vowel came before initial *F*, it remained after the *F* had disappeared: ἔ-εθλον (Att. ἄθλον) *prize*, formerly α-Fεθλον.

b. A similar vowel is sometimes developed between λ or ρ and another consonant: ὀρόγ-υια, also ὀργ-υιά, *fathom*; ἀλέξ-ω *defend*, from root ἀλξ- (cf. ἐπ-αλξ- is *battlement*).

CONSONANT CHANGES.

46. *ASSIMILATION*.—Many of the following changes are of the nature of *assimilation*; that is, the making of one consonant like another contiguous one. Assimilation may be *total* or *partial*.

Doubled Consonants.

47. These have in many cases arisen by total assimilation. See 53, 55 c, 59, 66. The middle mutes are never doubled in Attic. The rough mutes are never doubled, but πφ, τθ, κχ are used instead.

48. The later Attic has ττ for σσ of the earlier Attic and most other dialects: τάττω *arrange*, κρείττων *stronger*, later Attic for τάσσω, κρείσσω.

a. This rule applies only to the σσ arising from a mute with *ι*. See 67.

49. ρ at the beginning of a word is doubled when, by inflection or composition, a simple vowel is brought before it: ῥέω *flow*, ῥῥει *was flowing*, κατα-ῥρέων *flowing down*. After a *diphthong*, ρ remains single: εὔ-ροος *fair-flowing*.

47 D. Hm. in many words doubles a consonant which is single in the common form, especially a *semivowel*: ἔλλαβε for ἐ-λαβε *he took*, φιλομμειδής for φιλομειδής *fond of smiles*, ἐθνηητος for εὔ-νητος *well-sprung*, ὄσσον for ὄσον *quantum*, ὀπίσσω for ὀπίσω *backward*. Less often a *mute*: ὀππως for ὀπως *as*, ὀππι for ὀτι *that*, ἐδδεισε for ἐδεισε *he feared*. In some words he has both a single and a double form: Ἀχιλλεύς, Ὀδυσσεύς, less often Ἀχιλεὺς, Ὀδυσεὺς.—For some cases in Hm. (καδδύσαι, ὑββάλλειν, etc.), in which a middle mute is found doubled, see 84 D.

49 D. In Hm. ρ sometimes remains single, even after a simple vowel. ἔ-ρεξε from ῥέξω *do*, ὠκύ-ροος *swift-flowing*.

a. This doubling is due to the assimilation of an initial σ or F , with which most of these verbs originally began: $\xi\text{-}\rho\rho\epsilon\iota$ for $\epsilon\text{-}\sigma\rho\epsilon\iota$.

50. The later Attic has $\rho\rho$ for $\rho\sigma$ of the earlier Attic and the other dialects: $\kappa\acute{o}\rho\rho\eta$ *temple*, $\theta\acute{\alpha}\rho\rho\omicron\varsigma$ *courage*, for $\kappa\acute{o}\rho\sigma\eta$, $\theta\acute{\alpha}\rho\sigma\omicron\varsigma$.

Consonants with Consonants.

MUTES BEFORE MUTES.

51. Before a lingual mute, a labial or palatal mute becomes co-ordinate (25). Thus,

$\beta\tau$ and $\phi\tau$ become $\pi\tau$	$\gamma\tau$ and $\chi\tau$ become $\kappa\tau$
$\pi\delta$ " $\phi\delta$ " $\beta\delta$	$\kappa\delta$ " $\chi\delta$ " $\gamma\delta$
$\pi\theta$ " $\beta\theta$ " $\phi\theta$	$\kappa\theta$ " $\gamma\theta$ " $\chi\theta$
$\tau\acute{\epsilon}\tau\rho\iota\pi\tau\alpha\iota$ for $\tau\epsilon\tau\rho\iota\beta\text{-}\tau\alpha\iota$	$\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$ for $\lambda\epsilon\lambda\epsilon\gamma\text{-}\tau\alpha\iota$
$\gamma\acute{\epsilon}\gamma\rho\alpha\pi\tau\alpha\iota$ " $\gamma\epsilon\gamma\rho\alpha\phi\text{-}\tau\alpha\iota$	$\delta\acute{\epsilon}\delta\epsilon\kappa\tau\alpha\iota$ " $\delta\epsilon\delta\epsilon\chi\text{-}\tau\alpha\iota$
$\gamma\rho\acute{\alpha}\beta\delta\eta\nu$ " $\gamma\rho\alpha\phi\text{-}\delta\eta\nu$	$\pi\lambda\acute{\epsilon}\gamma\delta\eta\nu$ " $\pi\lambda\epsilon\kappa\text{-}\delta\eta\nu$
$\epsilon\lambda\epsilon\acute{\iota}\phi\theta\eta\nu$ " $\epsilon\lambda\epsilon\iota\pi\text{-}\theta\eta\nu$	$\epsilon\pi\lambda\acute{\epsilon}\chi\theta\eta\nu$ " $\epsilon\pi\lambda\epsilon\kappa\text{-}\theta\eta\nu$
$\epsilon\tau\rho\acute{\iota}\phi\theta\eta\nu$ " $\epsilon\tau\rho\iota\beta\text{-}\theta\eta\nu$	$\epsilon\lambda\acute{\epsilon}\chi\theta\eta\nu$ " $\epsilon\lambda\epsilon\gamma\text{-}\theta\eta\nu$

52. A lingual mute before another lingual mute is changed to σ .

$\acute{\iota}\sigma\tau\epsilon$ for $\iota\delta\text{-}\tau\epsilon$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\tau\alpha\iota$ for $\pi\epsilon\pi\epsilon\iota\theta\text{-}\tau\alpha\iota$
$\acute{\iota}\sigma\theta\iota$ " $\iota\delta\text{-}\theta\iota$	$\epsilon\pi\acute{\epsilon}\iota\sigma\theta\eta\nu$ " $\epsilon\pi\epsilon\iota\theta\text{-}\theta\eta\nu$

a. But $\tau\tau$ for $\sigma\sigma$ (48) remains unchanged. So also $\tau\tau$ and $\tau\theta$ in a few other words: $\text{'}\text{Α}\text{τ}\text{τ}\text{ικ}\acute{o}\varsigma$, $\text{'}\text{Α}\text{τ}\theta\acute{\iota}\varsigma$ *Attic*.

MUTES BEFORE LIQUIDS.

53. Before μ , a labial mute becomes μ ,
a palatal mute " γ ,
a lingual mute " σ .

$\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\mu\alpha\iota$ for $\lambda\epsilon\lambda\epsilon\iota\pi\text{-}\mu\alpha\iota$	$\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$ for $\pi\epsilon\pi\lambda\epsilon\kappa\text{-}\mu\alpha\iota$
$\tau\acute{\epsilon}\tau\rho\iota\mu\mu\alpha\iota$ " $\tau\epsilon\tau\rho\iota\beta\text{-}\mu\alpha\iota$	$\epsilon\psi\epsilon\upsilon\sigma\mu\alpha\iota$ " $\epsilon\psi\epsilon\upsilon\delta\text{-}\mu\alpha\iota$
$\gamma\acute{\epsilon}\gamma\rho\alpha\mu\mu\alpha\iota$ " $\gamma\epsilon\gamma\rho\alpha\phi\text{-}\mu\alpha\iota$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$ " $\pi\epsilon\pi\epsilon\iota\theta\text{-}\mu\alpha\iota$

a. But $\kappa\mu$, $\tau\mu$, brought together by *metathesis* (64), are never changed: $\kappa\acute{\epsilon}\text{-}\kappa\mu\eta\text{-}\kappa\alpha$ *am wearied*, $\epsilon\text{-}\tau\mu\acute{\eta}\text{-}\theta\eta\nu$ *was cut*. And often a palatal or lingual mute remains before a formative suffix beginning with μ : $\acute{\alpha}\kappa\text{-}\mu\acute{\eta}$ *edge*, $\acute{\alpha}\tau\text{-}\mu\acute{o}\varsigma$ *vaapor*, $\sigma\tau\alpha\theta\text{-}\mu\acute{o}\varsigma$ *station*.

53 D. a. In Hm. the exceptions are more numerous: $\acute{\iota}\kappa\text{-}\mu\epsilon\nu\omicron\varsigma$ *favoring* (root $\acute{\iota}\kappa\text{-}$, $\acute{\iota}\kappa\acute{\alpha}\nu\omega$ *come*), $\acute{\alpha}\kappa\alpha\chi\text{-}\mu\epsilon\nu\omicron\varsigma$ *sharpened* (root $\acute{\alpha}\kappa\text{-}$ or $\acute{\alpha}\chi\text{-}$, Lat. *acuo*), $\delta\delta\text{-}\mu\acute{\eta}$ Att. $\delta\sigma\mu\acute{\eta}$ *smell* (root $\delta\delta\text{-}$, $\delta\delta\omega$ *smell*, Lat. *odor*), $\acute{\iota}\delta\text{-}\mu\epsilon\nu$ Att. $\acute{\iota}\sigma\mu\epsilon\nu$ *we know* (root $\iota\delta\text{-}$, $\omicron\lambda\delta\alpha$), $\kappa\epsilon\kappa\omicron\rho\upsilon\theta\mu\epsilon\nu\omicron\varsigma$ *equipped* (theme $\kappa\omicron\rho\upsilon\theta\text{-}$, $\kappa\omicron\rho\acute{\upsilon}\sigma\sigma\omega$).

b. Before the other liquids, λ, ρ, ν, the mutes remain unchanged. Yet we find *σεμνός revered* for *σεβ-νός* (*σέβ-ομαι revere*), and *έρεμνός murky* for *ερεβ-νός* (*έρεβος thick darkness*).

MUTES BEFORE Σ.

54. Before σ, a labial mute forms ψ (= πσ);
 a palatal mute forms ξ (= κσ);
 a lingual mute is dropped without further change.

λείψω for λειπ-σω	κόραξ for κορακ-ς	σώμασι for σωματ-σι
τρίψω " τριβ-σω	φλόξ " φλογ-ς	ελπίσι " ελπιδ-σι
γράψω " γραφ-σω	βήξ " βηχ-ς	ὄρνισι " ορνιθ-σι

N AND Σ BEFORE OTHER CONSONANTS.

55. a. ν before a labial becomes μ;
 b. ν before a palatal becomes γ-nasal;
 c. ν before λ, ρ, is assimilated;
 d. ν before σ is dropped and the preceding vowel is lengthened (34).

a. ἔμπᾱς for εν-πᾱς	b. συγκαίῳ for συν-καιω	c. ἐλλείπω for εν-λειπω
ἐμβαίνω " εν-βαινω	συγγενής " συν-γενης	συρρέω " συν-ρεω
ἐμφανής " εν-φανης	συγχέω " συν-χεω	d. μέλᾱς " μελαν-ς
ἐμμένω " εν-μενω	ἐγξέω " εν-ξεω	λύουσι " λῡον-σι

56. So also ντ, νδ, νθ are dropped before σ (54), and the preceding vowel is lengthened (34).

δούς for δοντ-ς σπείσω for σπενδ-σω πείσομαι for πενθ-σομαι

57. Before σι of the dative plural, the vowel remains unchanged when ν alone is dropped: μέλασι, λιμέσι, δαίμοσι, for μελαν-σι, λιμεν-σι, δαιμον-σι. But when ντ is dropped, the vowel is lengthened: πᾱσι, θεῖσι, λύουσι, for παντ-σι, θεντ-σι, λῡοντ-σι.

58. ν remains before σ in the nominatives ἔλμινς *worm*, Τίρυνς *Tiryne*, for ἔλμινθ-ς, Τίρυνθ-ς (54), and in a few nouns in -σις, as θέρμανσις *warming*.

59. In composition:

έν before ρ, σ, is not changed: ἔν-ρυθμος, ἐν-στάζω.
 σύν, before σ with a vowel, becomes συσ-: συσ-στίτιον;
 before σ with a cons., or ζ, becomes συ-: σύ-στημα, σύ-ζυγος.
 πᾱν, πάλιν, before σ, retain ν: πᾱν-σοφος; or change ν to σ: παλίσ-
 συτος.

54 D. In Hm., a τ-mute is sometimes assimilated to a following σ: ποσ-σί for ποδ-σι Att. ποσί *to feet*.

60. Between ν and ρ is developed a δ ; this happens in the declension of $\alpha\nu\eta\rho$ *man*: $\alpha\nu\delta\rho\acute{o}s$ for $\alpha\nu\rho\acute{o}s$ for $\alpha\nu\acute{\epsilon}\rho\acute{o}s$. Similarly, between μ and ρ (or λ) is developed a β , in $\mu\epsilon\sigma\eta\mu\beta\rho\acute{\iota}\alpha$, *midday, south*, for $\mu\epsilon\sigma\text{-}\eta\mu\rho\acute{\iota}\alpha$ for $\mu\epsilon\sigma\text{-}\eta\mu\epsilon\rho\acute{\iota}\alpha$, from $\mu\acute{\epsilon}\sigma\acute{o}s$ and $\eta\mu\acute{\epsilon}\rho\alpha$.

61. σ between two consonants is dropped: $\gamma\epsilon\gamma\rho\acute{\alpha}\phi\text{-}\theta\alpha\iota$ for $\gamma\epsilon\gamma\rho\alpha\phi\text{-}\sigma\theta\alpha\iota$; $\epsilon\kappa\text{-}\mu\eta\nu\acute{o}s$ of *six months* for $\epsilon\acute{\xi}\text{-}\mu\eta\nu\acute{o}s$.

a. Not so, however, when initial σ is brought by composition between two consonants: $\epsilon\nu\text{-}\sigma\tau\acute{\alpha}\zeta\omega$.

b. The preposition $\epsilon\acute{\xi}$ (= $\epsilon\kappa\varsigma$) in composition drops ς before any consonant, but undergoes no further change: $\epsilon\kappa\text{-}\delta\omicron\upsilon\nu\alpha\iota$ *give out* (not $\epsilon\gamma\text{-}\delta\omicron\upsilon\nu\alpha\iota$, 51).

62. When two sigmas are brought together by inflection, one of them is dropped: $\tau\epsilon\acute{\iota}\chi\epsilon\sigma\iota$ for $\tau\epsilon\iota\chi\epsilon\sigma\text{-}\sigma\iota$, $\epsilon\sigma\pi\alpha\sigma\alpha\iota$ for $\epsilon\sigma\pi\alpha\sigma\text{-}\sigma\alpha\iota$.

63. The combination $\sigma\delta$, in some adverbs of place (219 a), passes into ζ : $\theta\acute{\upsilon}\rho\alpha\zeta\epsilon$ *out* for $\theta\upsilon\rho\alpha\sigma\text{-}\delta\epsilon$.

Consonants with Vowels.

METATHESIS.

64. A vowel and a liquid are sometimes transposed: $\theta\acute{\alpha}\rho\sigma\acute{o}s$ *courage*, also $\theta\rho\acute{\alpha}\sigma\acute{o}s$; thus, too,

aorist $\epsilon\text{-}\theta\omicron\rho\text{-}\omicron\nu$, present $\theta\rho\acute{\omega}\text{-}\sigma\kappa\omega$; present $\beta\acute{\alpha}\lambda\text{-}\lambda\omega$, perfect $\beta\acute{\epsilon}\text{-}\beta\lambda\eta\text{-}\kappa\alpha$;
 “ $\epsilon\text{-}\theta\alpha\nu\text{-}\omicron\nu$, “ $\theta\nu\eta\text{-}\sigma\kappa\omega$; “ $\tau\acute{\epsilon}\mu\text{-}\nu\omega$, “ $\tau\acute{\epsilon}\text{-}\tau\mu\eta\text{-}\kappa\alpha$.

a. The vowel is often made long. See the last four examples.

CONSONANTS BEFORE I.

65. The close vowel ι , following a consonant, gives rise to various changes. Thus, frequently,

60 D. This change of $\mu\rho$, $\mu\lambda$ to $\mu\beta\rho$, $\mu\beta\lambda$ takes place in a few Epic words: $\mu\acute{\epsilon}\text{-}\mu\beta\lambda\omega\text{-}\kappa\alpha$, *have gone* (from root $\mu\omicron\lambda\text{-}$, by transposition $\mu\lambda\omega\text{-}$, 64). At the beginning of a word, μ before this β is dropped: $\beta\lambda\acute{\omega}\sigma\kappa\omega$ *go*, for $\mu\beta\lambda\omega\text{-}\sigma\kappa\omega$ (root $\mu\omicron\lambda\text{-}$, $\mu\lambda\omega\text{-}$); $\beta\rho\omicron\tau\acute{o}s$ *mortal* for $\mu\beta\rho\omicron\text{-}\tau\omicron\varsigma$ (root $\mu\omicron\rho\text{-}$, $\mu\rho\omicron\text{-}$; Lat. *mor-ior mor-tuus*). But in composition μ remains: $\alpha\text{-}\mu\beta\rho\omicron\tau\omicron\varsigma$ *immortal*, $\phi\theta\acute{\iota}\sigma\iota\text{-}\mu\beta\rho\omicron\tau\omicron\varsigma$ *man-destroying*.

62 D. In Hm., both sigmas are often retained: $\epsilon\pi\epsilon\sigma\text{-}\sigma\iota$ Att. $\epsilon\pi\epsilon\sigma\iota$ *to words*, $\epsilon\sigma\text{-}\sigma\iota$ Att. $\epsilon\iota\lambda\theta\omicron\upsilon$ *art*.

63 D. The Aeolic has $\sigma\delta$ for ζ in the middle of a word; this is often found in Theocritus: $\mu\epsilon\lambda\acute{\iota}\sigma\delta\omega$ Att. $\mu\epsilon\lambda\acute{\iota}\zeta\omega$ *make melody*.

64 D. Metathesis is very frequent in Hm.: $\kappa\alpha\rho\tau\epsilon\rho\acute{o}s$ and $\kappa\rho\alpha\tau\epsilon\rho\acute{o}s$ *powerful*, $\kappa\acute{\alpha}\rho\tau\iota\sigma\tau\omicron\varsigma$ = Att. $\kappa\rho\acute{\alpha}\tau\iota\sigma\tau\omicron\varsigma$ *most powerful, best*, from $\kappa\rho\acute{\alpha}\tau\omicron\varsigma$ *power*, $\alpha\tau\alpha\rho\acute{\iota}\phi\acute{o}s$ Att. $\alpha\tau\alpha\rho\acute{\iota}\phi\acute{o}s$ *path*, $\tau\rho\alpha\pi\epsilon\acute{\iota}\omicron\mu\epsilon\nu$ for $\tau\alpha\rho\pi\epsilon\acute{\iota}\omicron\mu\epsilon\nu$ (root $\tau\epsilon\rho\pi\text{-}$, $\tau\acute{\epsilon}\rho\pi\omega$ *delight*). Similarly, $\epsilon\delta\rho\alpha\kappa\omicron\nu$ from $\delta\acute{\epsilon}\rho\kappa\text{-}\omicron\mu\alpha\iota$ *see*, $\epsilon\pi\rho\alpha\theta\omicron\nu$ from $\pi\acute{\epsilon}\rho\theta\text{-}\omega$ *destroy*.

ι, after ν and ρ, passes over to the preceding vowel and unites with it by contraction (*epenthesis*).

χείρων	for	χερ-ιων	τείνω	for	τεν-ιω
δότεира	"	δοτερ-ια	κρίνω	"	κριν-ιω
μαίνομαι	"	μαν-ιομαι	σύρω	"	συρ-ιω

66. ι after λ forms with it λλ.

μᾶλλον	for	μαλ-ιον	ἄλλος	for	αλ-ιος	Lat. <i>alius</i>
στέλλω	"	στελ-ιω	ἄλλομαι	"	δλ-ιομαι	Lat. <i>salio</i>

67. ι after κ, γ, χ, or after τ, θ, forms with them σσ (later Attic ττ, 48).

ῆσσω	for	ήκ-ιων	ἐλάσσω	for	ελαχ-ιων
Θρᾶσσα	"	Θρᾶκ-ια	Κρῆσσα	"	Κρητ-ια
τάσσω	"	ταγ-ιω	κορύσσω	"	κορυθ-ιω

68. ι after δ (sometimes after γ) forms with it ζ.

ἐλπίζω	for	ελπιδ-ιω	μείζων	for	μεγ-ιων
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69. τ before ι often passes into σ.

δίδωσι, originally δίδωτι πλούσιος for πλούτ-ιος, from πλούτος.

a. The same change occurs, though rarely, before other vowels: σύ, σοί, σέ, originally τύ, τοί, τέ; σήμερον *to-day* for τήμερον.

Disappearance of Spirants.

When σ is not supported by a consonant before or after it, it often disappears. Thus:

70. Initial σ before a vowel often changes to the rough breathing: ὕς for σὺς, Lat. *sus*; ἵστημι for σιστημι, Lat. *sisto*.

71. σ between two vowels is dropped: thus λύει contracted from λύε-αι for λῦε-σαι, λίσαιο for λῦσαι-σο, γένους contracted from γένε-ος for γενεσ-ος, Lat. *gener-is*.

72. *Vau* (*digamma*, γ) disappeared entirely in Attic and Ionic at an early period: οἶνος *wine*, formerly φοῖνος (Lat. *vinum*); οἷς *sheep*,

69 D. The Doric often retains the original τ: δίδωτι, τύ, τοί, τέ; λέγοντι *they say*, Att. λέγουσι. Even the older Attic retains it in τήμερον and a few other words.

72 D. *Vau* was retained by the Dorians and Aeolians long after it was lost by the Ionians: thus Dor. and Aeol. *φέτος year*, *φίδιος own*, Att. *ἔτος* and *ἴδιος*; Dor. *κλέφος renown*, *αἰφεῖ always*, Att. *κλέος*, *αἰεῖ*. It must have existed, however, in the old Ionic of Homer, although not written in the text of his poems. Thus it must have been sounded by Hm., more or less constantly, at the beginning of these words and their derivatives. (Those in which the former existence of *F* is confirmed by inscriptions are marked *insc.*):

formerly *οἶς* (Lat. *ovis*). Some words have lost both *σ* and *φ* at the beginning: ἡδύς *sweet*, ὁς *his own*, formerly *φᾶδύς*, *φός*, still older *σφᾶδύς*, *σφος* (Lat. *suavis*, *suus*).

Rejection or Transfer of Aspiration.

73. The Greeks disliked to begin successive syllables with rough mutes, especially the same rough mute. To avoid this:

a. Reduplications change a rough mute to the cognate smooth: πέ-φῦ-κα for φε-φῦ-κα, τί-θη-μι for θι-θη-μι, ἐ-κέ-χυ-το for ε-χε-χυ-το.

b. The imperative ending -θι becomes -τι after -θη- in the first aorist passive: λύ-θη-τι for λυ-θη-θι.

c. The roots θε-, θυ-, of τίθημι *put*, θύω *sacrifice*, become τε-, τυ- before -θη- in the first aorist passive: ἐ-τέ-θην, ἐ-τύ-θην.

d. Single instances are ἀμπέχω, ἀμπίσχω *clothe*, for ἀμφ-, ἐκχειρίᾳ *truce*, for εχε-χειρίᾳ (from ἔχω and χεῖρ), and a few other words.

e. For a like reason the rough breathing was dropped at the beginning of ἔχω *have, hold*, for ἐ-χω (fut. ἔξω), originally σεχω.

ἀγνῶμι *break*, ἀλῖς *in numbers, enough*, ἀλῶναι *to be taken*, ἀναξ *lord* (insc.), ἀνδάνω *please* (insc.), ἄστν *town* (insc.), ἔαρ (Lat. *ver*) *spring*, ἔδνον *bride-gift*, εἴκοσι *twenty* (insc., Dor. *ἑῖκατι*, Lat. *viginti*), εἴλω *yield*, εἴλω *press* (insc.), εἶρω *say*, fut. ἐρέω (insc.), ἕκαστος *each* (insc.), stem ἕκα- (ἐκηβόλος *far-shooting* etc., insc.), ἕκητι *by will of*, ἐκῶν *willing* (insc.), ἐκυρός *father-in-law*, ἑλιξ *coil, crooked*, ἔλπομαι *hope*, ἕξ *six* (insc.), ἑο, οἶ, ἑ, *himself* (insc.), ἔπος *word* (insc.), εἶπον *I said* (insc.), ἔργον *work* (insc.), ἔρρω *go*, ἐρύω *draw*, root *φες*- (ἐννῶμι *clothe*, ἐσθής *clothing*, εἶμα *garment*), cf. Lat. *ves-tis*, ἑσπερος *evening* (insc., cf. Lat. *vesper*), ἑτης *clansman* (insc.), ἑτος *year* (insc.), ἡδύς *sweet*, ἰάχω, ἰαχή *cry*, root *φιδ*- (ἰδεῖν *to see*, οἶδα *I know*), insc., cf. Lat. *vid-ere*, root *φικ*- (ἵκελος, εἵκελος *like*, ἑοικα *am like*), insc., ἰον *violet* (cf. Lat. *vio-la*), ἱρίς *Iris*, *rainbow*, ἱς, ἰφι *strength* (insc., cf. Lat. *vis*), ἴσος *equal* (insc.), ἰτένη *willow*, οἶκος *house* (insc., cf. Lat. *vicus*), οἶνος *wine* (insc.), ὅς, ἡ, ὅν *his*. Probably also ἀραιός *slender*, ἕθνος *host*, ἱλῖος *Troy*, ἡθεα *haunts*.

a. At the beginning of some words Hm. has a *prothetic* vowel *ε* (45 a) as a result of former *φ*: εἴκοσι *twenty*, ἑῖση *fem. of ἴσος equal*, ἑέρση *dew*, ἑέργω *shut in or out*.

For effects of *vau* in Hm., see 75 D a, 92 D c, 93 D.

b. Other examples of preserved *φ*, from inscriptions, are *φιστιά* *hearth*, *φράτρᾳ* *treaty*, ξένφος *guest*, ὄρφος *boundary* (Att. ἑστία, ῥήτηρ, ξένος, ὄρος).

73 D. Hm. often has a smooth breathing where the Attic has the rough: Ἄλδης Att. Ἄλδης *the god Hades*, ἄμαξα Att. ἄμαξα *wagon*, ἡέλιος Att. ἥλιος *sun*, ἡώς (so Hd.) Att. ἑως *dawn*, ἱρηξ (so Hd., cf. 37 D f) Att. ἰέραξ *hawk*. Cf. Hd. οὔρος Att. ὄρος *boundary*. A smooth mute used instead of a rough is seen in αὐτίς (Hm. Hd.) Att. αὐθις *again*, οὐκί (Hm. Hd.) Att. οὐχί *not*, δέκομαι (Hd.) Att. δέχομαι *receive*.

74. *Transfer of aspiration* is found in a few roots which begin with τ and end with φ or χ. When, for any cause, the rough sound is lost at the end of the root, it appears at the beginning, changing τ to θ. This occurs:

a. In the substantive-stem τριχ- *hair*; gen. sing. τριχός, nom. plur. τρίχες, but nom. sing. θρίξ, dat. plur. θρίξι.

b. In the adjective ταχύς *swift*, superlative τάχιστος, but comparative θάσσων (θάπτων) for ταχίων (258).

c. In the roots:

τρεφ-,	pres. τρέφω	nourish,	fut. θρέψω,	subst. θρέμμα	nursling;
ταφ-,	“ θάπτω	bury,	“ θάψω,	“ τάφος	tomb;
τρεχ-,	“ τρέχω	run,	“ θρέξομαι,		
τρυφ-,	“ θρύπτω	weaken,	“ θρύψω,	“ τρυφή	delicacy;
τυφ-,	“ τύφω	smoke,	perf. τέ-θῦμαι.		

d. The first aorist passive and perfect middle infinitive of these verbs retain θ at the beginning of the root, although the last consonant has been again made rough by δ1: so ἐ-θρέφ-θην, τε-θράφ-θαι, τε-θάφ-θαι.

SPECIAL CHANGES OF FINAL SOUNDS.

75. HIATUS.—When a word ending with a vowel is followed by another beginning with a vowel, the result is a *hiatus*. This, though not agreeable to the Attic ear, was often endured in prose: often, however, it was obviated by *crasis* or *elision*, or the addition of a *movable consonant*. Crasis and elision occur especially when the first of the two words is short and unimportant, or when the two words are often used together.

74 D. Hd. shows a transfer of aspiration in κιθών Att. χιτών *tunic*, and ἐνθαῦτα *there*, ἐνθεῦτεν *thence*, Att. ἐνταῦθα, ἐντεῦθεν.

75 D. HIATUS IN EPIC POETRY.—In Epic poetry, the hiatus is allowed in many cases; the most important are the following:

a. When the second word begins with digamma: κατὰ οἶκον = κατὰ·Φοῖκον, *in the house*. Here the hiatus is only *apparent*.

b. When the first word ends in a close vowel (ι, υ), and is one which seldom or never suffers elision: παιδὶ δῖπασσε *he bestowed on his son*.

c. When the two words are separated by a mark of punctuation: ὀχέων ἐπιβήσας, ὄφρα ἴδῃαι *mount the car, that you may see*.

d. When the vowels, which make hiatus, are the two short syllables of the third foot: τῶν οἱ | ἐξ ἐγέ- | νοντο ἐ- | νὶ μεγά- | ροισι γε- | νέθλη. The two words are then separated by the *feminine caesura* of the third foot (1100).

e. When a long vowel or diphthong at the end of the first word gives up a part of its quantity, and becomes short before the following initial vowel: Ἀτρεΐδαι τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί (—υυυ—υυυ—υυυ—υυυ—υυυ—). This is regarded as a *weak* (improper) hiatus, being relieved by the sacrifice of quantity.

Crasis.

76. Crasis (*mingling*) is the *contraction* of a vowel at the end of a word with a vowel at the beginning of the next word. The two words are then written as one, with a *corōnis* or 'hook' (') over the vowel in which they join. Thus τοῦνομα *the name*, for τὸ ὄνομα.

a. The coronis is omitted when the first vowel has the rough breathing: ἄν for ἄ ν.

b. Crasis is used chiefly after forms of the article, the relative pronouns δ, ἃ, the preposition πρό, the conjunction καί, and the interjection ἄ.

77. Crasis follows generally the rules of contraction (37, 39): thus τοῦναντίον *the contrary* for τὸ ἐναντίον, οὐκ for ὁ ἐκ, θοῖμάτιον *the clouk* for τὸ ἱμάτιον (82), ὠγαθέ *my good sir* for ὦ ἀγαθέ, ἐγῶμαι *I surpose* for ἐγὼ οἶμαι. But:

a. If the first word ends in a diphthong, its last vowel is dropped before contraction: οὐπί for οἱ ἐπί, οὐν for οἱ ἐν, κἀν for καὶ ἐν.

b. The final vowel or diphthong of the article is absorbed by initial α: ἀνὴρ *the man* for ὁ ἀνὴρ, ἄνδρες *the men* for οἱ ἄνδρες, τάνδρως for τοῦ ἀνδρός, αὐτός *the same* for ὁ αὐτός. The particle τοί follows the same rule: τᾶρα for τοὶ ἄρα, μεντὲν for μέντοι ἄν.

c. The diphthong of καί is absorbed by all vowels and diphthongs except ε and ει: καὐτός for καί αὐτός, χῆ for καί ἡ, χὼ for καί ὁ, χοί for καί οἱ, but κᾶς for καί ἐς, κᾶτα for καί εἰτα. Yet καί εἰ and καί εἰς give κεῖ and κεῖς.

d. Ἔτερος *other* enters into crasis under the form ἄτερος: thus ἄτερος for ὁ ἕτερος, θᾶτερον, θάτερον, for τὸ ἕτερον, τοῦ ἑτέρου.

78. SYNIZESIS (cf. 42).—Sometimes the final and initial vowels, though not contracted by crasis, were so far united in pronunciation as to serve in poetry for one syllable. This occurs only after a long vowel or diphthong; especially after the conjunctions ἐπεὶ *since*, ἢ *or*, ἦ *interrogative*, μή *not*, and the pronoun ἐγὼ *I*: thus ἐπεὶ οἱ, as two syllables; and so μὴ ἄλλοι, ἐγὼ οὐ.

Elision.

79. Elision is the *cutting off* of a *short* vowel at the end of a word when the next word begins with a vowel. The place

76 D. Crasis is rare in Hm.; in Hd. it is not frequent. It is most extensively used in Attic poetry.

77 D. b and d. These rules apply mainly to the Attic. Hm. has ὠριστος, αὐτός (with coronis in place of the rough breathing) for ὁ ἄριστος, ὁ αὐτός. Hd. has ἀνὴρ for ὁ ἀνὴρ, τᾶληθές for τὸ ἀληθές, ἄνθρωποι for οἱ ἄνθρωποι (yet τάνθρώπου for τοῦ ἀνθρώπου), ὠπᾶς, ὠπᾶί, τᾶντοῦ (cf. 14 D d), for ὁ αὐτός, οἱ αὐτοί, τοῦ αὐτοῦ, τούτερον for τὸ ἕτερον.

of the elided vowel is marked by an *apostrophe* ('). Thus ἐπ' αὐτῷ for ἐπὶ αὐτῷ.

80. Elision is most frequent in:

- a. Words of one syllable in -ε, as γέ, δέ, τέ.
- b. Prepositions and conjunctions of two syllables, as παρά, ἀλλά; (except περί, ἄχρι, μέχρι, ὅτι.)
- c. Some adverbs in common use, such as ἔτι, ἄμα, εἶτα, μάλα, τάχα.

Exempt from elision are:

- d. The vowel -υ.
- e. Final -α, -ι, -ο, in words of one syllable.
- f. Final -α in the nominative of the first declension, and -ι in the dative of the third.

REM.—Forms which can take ν movable (87) are not affected by elision in prose, except only ἐστί is.

81. Elision occurs also in the formation of *compound* words, but then without the apostrophe to mark it: ἀπαιτέω from ἀπό and αἰτέω, οὐδείς from οὐδέ and εἰς, διέβαλον from διά and ἔβαλον, ἀμπέχω (cf. 73 d) from ἀμφί and ἔχω.

82. A *smooth mute* and *rough breathing*, brought together by elision, give the cognate *rough mute*:

ἀφ' ὧν for ἀπ(ὸ) ὧν νύχθ' ὄλην for νύκτ(α) ὄλην (51)

So also in *compound* words:

ἀφαιρέω from ἀπό and αἰρέω καθήμι from κατά and ἔημι
δεχήμερος from δέκα and ἡμέρᾱ ἐφθήμερος from ἐπτά and ἡμέρᾱ

The same effect is seen also in *crasis*: θᾶτερον for τὸ ἕτερον, χῶ for καὶ ὁ, ὁθοῦνεκα for ὅτου ἔνεκα.

a. The same change of mute takes place, notwithstanding an intervening ρ, in φρουῶδες *stone* (from πρό and ὁδός), φρουρός *watchman* (for προ-δρός), τέθριππος *four-horsed* (from τέτταρες and ἵππος).

83. APHÆRESIS is the elision of ε at the *beginning of a word* after a final long vowel or diphthong, especially in μή and ἦ: thus μὴ 'γώ, ἦ 'μοῦ

80 D. Elision is less frequent in Hd. than in Attic prose. It is most extensively used in poetry. Many forms, which might take ν movable, suffer elision in poetry: and so, further, the particle ῥά (only used in Epic), and the possessive pronoun σά. Datives (singular and plural) in -ι are subject to elision in Hm. The diphthongs of the verb-endings -μαι, -σαι, -ται, -ναι, -σθαι are elided in Hm. and Aristophanes (not in the tragedy): μοί, σοί, τοί suffer elision rarely in Hm., οἶμοι before ὧς in Attic poets.

82 D. In the New Ionic (Hd.), the smooth mute remains unchanged before the rough breathing: ἀπ' οὗ for ἀφ' οὗ, οὐκ οὕτως for οὐχ οὕτως, κατήμι for καθήμι, τοῦτερον for τὸ ἕτερον.

for $\mu\eta\ \epsilon\gamma\acute{\omega}$, $\eta\ \epsilon\mu\acute{o}\upsilon$. It occurs in poetry only. Some editors write the ϵ and assume synizesis (78).

Final Consonants.

85. The only consonants allowed to stand at the end of a word are $-\nu$, $-\rho$, $-s$.

a. The only combinations of consonants allowed are $-\psi$ (πs), $-\xi$ (κs), and $-\gamma\xi$ (ηx).

b. $\epsilon\kappa$ from and $\sigma\upsilon\kappa$, $\sigma\upsilon\chi$ not (88 c and a) were hardly felt to be separate words. Final $-\lambda s$, $-\nu s$ are found only in the nominatives $\alpha\lambda s$ salt, sea, $\epsilon\lambda\mu\iota\nu s$ worm, and $\tau\acute{\iota}\rho\nu\nu s$ *Tiryne* (58).

86. Other consonants at the end of a word are *dropped*.

Thus in the nominatives $\sigma\acute{\omega}\mu a$ body for $\sigma\omega\mu a\tau$ (genitive $\sigma\acute{\omega}\mu a\tau\text{-}os$), $\gamma\acute{\alpha}\lambda a$ milk for $\gamma a\lambda a\kappa\tau$ (gen. $\gamma\acute{\alpha}\lambda a\kappa\tau\text{-}os$), $\lambda\upsilon\theta\acute{\epsilon}\nu$ loosed for $\lambda\upsilon\theta\epsilon\nu\tau$ (gen. $\lambda\upsilon\theta\acute{\epsilon}\nu\tau\text{-}os$); and the vocatives $\pi a\acute{\iota}$ boy for $\pi a\iota\delta$ (gen. $\pi a\iota\delta\text{-}\acute{o}s$), $\gamma\acute{\upsilon}\nu a\iota$ woman for $\gamma\upsilon\nu a\iota\kappa$ (gen. $\gamma\upsilon\nu a\iota\kappa\text{-}\acute{o}s$).

Movable Consonants.

87. N MOVABLE.—Some words annex a $-\nu$ when the next word begins with a vowel. These are:

- (1) All words in $-\sigma\iota$,
- (2) All verbs of the third person singular in $-\epsilon$,
- (3) $\epsilon\sigma\tau\acute{\iota}$ *is*.

Thus $\pi\acute{\alpha}\sigma\iota$ $\delta\acute{\iota}\delta\omega\mu\iota$ *I give to all*, but $\pi\acute{\alpha}\sigma\iota\nu$ $\epsilon\delta\omega\kappa a$ *I gave to all*: $\delta\acute{\iota}\delta\omega\sigma\acute{\iota}$ $\mu\omicron\iota$ or $\delta\acute{\iota}\delta\omega\sigma\iota\nu$ $\epsilon\mu\omicron\acute{\iota}$ *he gives to me*, $\epsilon\delta\omega\kappa\acute{\epsilon}$ $\mu\omicron\iota$ or $\epsilon\delta\omega\kappa\epsilon\nu$ $\epsilon\mu\omicron\acute{\iota}$ *he gave to me*.

84 D. APOCOPE.—Similar to elision, but confined to poetry, is apocope, the cutting off of a final short vowel before an initial *consonant*. In Hm., this is seen in the conjunction $\alpha\rho$ for $\alpha\rho a$, the prepositions $\alpha\nu$, $\kappa\acute{\alpha}\tau$, $\pi\acute{\alpha}\rho$ for $\alpha\nu\acute{\alpha}$, $\kappa a\tau\acute{\alpha}$, $\pi a\rho\acute{\alpha}$ (and rarely in $\alpha\pi$, $\upsilon\pi$ for $\alpha\pi\acute{o}$, $\upsilon\pi\acute{o}$). The apocopate forms are used both as separate words and in composition. The ν of $\alpha\nu$ is subject to the rules in 55. The τ of $\kappa\acute{\alpha}\tau$ is assimilated to the following consonant; but before two consonants it is dropped. Thus $\tau\acute{\iota}s$ τ' $\alpha\rho$ $\tau\acute{\omega}\nu$, $\pi a\rho\mu\acute{\epsilon}\nu e\tau e$ for $\pi a\rho a\mu\acute{\epsilon}\nu e\tau e$, $\alpha\mu$ $\pi e\delta\acute{\iota}\omicron\nu$ for $\alpha\nu\acute{\alpha}$ $\pi e\delta\acute{\iota}\omicron\nu$, $\alpha\lambda\lambda\acute{\upsilon}\omega$ for $\alpha\nu a\lambda\acute{\upsilon}\omega$, $\kappa\acute{\alpha}\rho$ $\rho\acute{o}\omicron\nu$ for $\kappa a\tau\acute{\alpha}$ $\rho\acute{o}\omicron\nu$, $\kappa\acute{\alpha}\kappa$ $\kappa o\rho\upsilon\phi\acute{\eta}\nu$ for $\kappa a\tau\acute{\alpha}$ $\kappa o\rho\upsilon\phi\acute{\eta}\nu$, $\kappa\acute{\alpha}\gamma$ $\gamma\acute{o}\nu\upsilon$ (pronounced *kag gonu*) for $\kappa a\tau\acute{\alpha}$ $\gamma\acute{o}\nu\upsilon$, $\kappa\acute{\alpha}\delta$ $\delta\acute{\epsilon}$ for $\kappa a\tau\acute{\alpha}$ $\delta\acute{\epsilon}$, $\kappa a\delta\delta\acute{\upsilon}\sigma a\iota$ for $\kappa a\tau a\delta\acute{\upsilon}\sigma a\iota$, $\kappa\acute{\alpha}\pi$ $\phi\acute{\alpha}\lambda a\rho a$ (47) for $\kappa a\tau\acute{\alpha}$ $\phi\acute{\alpha}\lambda a\rho a$, $\kappa a\tau\theta a\nu\epsilon\acute{\iota}\nu$ for $\kappa a\tau a\theta a\nu\epsilon\acute{\iota}\nu$, $\kappa\acute{\alpha}\kappa\tau a\nu e$ for $\kappa a\tau\acute{\epsilon}\kappa\tau a\nu e$, $\alpha\pi\pi\acute{\epsilon}\mu\psi e\iota$ for $\alpha\pi o\pi\acute{\epsilon}\mu\psi e\iota$, $\upsilon\beta\beta\acute{\alpha}\lambda\lambda e\iota\nu$ for $\upsilon\pi o\beta\acute{\alpha}\lambda\lambda e\iota\nu$. Compare $\kappa\acute{\alpha}\mu\mu o\rho o s$ (Hm.) *ill-fated* for $\kappa a\kappa\text{-}\mu o\rho o s$ for $\kappa a\kappa o\text{-}\mu o\rho o s$.—Here belongs also Dor. $\pi\acute{o}\tau$ (only before the article) for $\pi o\tau\acute{\iota}$ = Att. $\pi\rho\acute{o}s$: thus $\pi\acute{o}\tau$ $\tau\acute{\alpha}\nu$ (or $\pi o\tau\tau\acute{\alpha}\nu$) $\mu\acute{\alpha}\tau\acute{\epsilon}\rho a$.

85 D. For some apparent exceptions ($\alpha\mu$ $\pi e\delta\acute{\iota}\omicron\nu$, $\kappa\acute{\alpha}\gamma$ $\gamma\acute{o}\nu\upsilon$, etc.), see 84 D.

87 D. In the New Ionic (Hd.), which does not avoid a concurrence of vowels, ν movable is not used.

In Hm., the pronoun $\epsilon\gamma\acute{\omega}(\nu)$, and the plural datives (261 D) $\alpha\mu\mu\iota(\nu)$, $\upsilon\mu\mu\iota(\nu)$, $\sigma\phi\acute{\iota}(\nu)$, have ν movable. So also forms with the suffix $-\phi\iota$ (221 D): $\theta e\acute{o}\phi\iota(\nu)$ *to gods*. Likewise most adverbs of place in $-\theta e\nu$ (217): $\alpha\nu e\nu\theta e(\nu)$ *without*,

a. The 3d sing. of the pluperfect active rarely takes *ν* movable: *ᾔδει(ν) he knew*. So too the impf. *ᾔει(ν) he went*. Not, however, imperfects in *-ει* for *-εε*: *ἐφίλει*.

b. This *ν* is also called *ἐφελευστικόν* (*dragging after*). It is usual to print it at the end of a sentence and at the end of a verse in poetry. The poets often use it before a *consonant*, thus making a final short syllable long by position (92). Even in prose, as appears from inscriptions, *ν* movable was often used before a consonant.

88. a. The adverb *οὐ not*, before a vowel, becomes *οὐκ*, but before the rough breathing, *οὐχ* (cf. 82): *οὐ λέγω, οὐκ αὐτός, οὐχ οὕτως*.

b. *Μή not* follows the analogy of *οὐ* in the compound *μηκέτι* (from *μή* and *ἔτι*), like *οὐκέτι no longer*.

c. *Ἐξ (εκς) from* and *οὕτως thus* drop *s* before consonants: *ἐξ ἄστεως from town*, but *ἐκ τῆς πόλεως from the city*: *οὕτως ἐδόκει so it seemed*, but *οὕτω δοκεῖ so it seems*.

SYLLABLES.

89. Every single vowel or diphthong, whether with or without consonants before or after it, makes a distinct syllable. Thus *ὀγλεία* has four syllables.

90. *Ultima, Penult, Antepenult*.—The last syllable of a word is called the *ultima*; the one next to the last, *penult* (paenultima); the one before the penult, *antepenult* (ante-paenultima).

91. In dividing a word into syllables (as when it has to be broken at the end of a line) it is customary to observe the following rules: (a) A single consonant in the middle of a word is connected with the following vowel: *ἰ-κα-νός*. (b) Combinations of consonants, such as can stand at the beginning of a word, are assigned to the following vowel: *ὕ-ψομαι, ῥά-βδος, ἔ-σχον, κά-μνω*. (c) Other combinations of consonants are divided: *ἄρ-μα, ἐλ-πίς, ἦπ-πος*. (d) *Compounds formed without elision* are treated as if their elements were separate words: *προσ-εκ-τίνω*, not *προ-σε-κτινω*.

πάροιθε(ν) before. Further, *νόσφι(ν) apart*, and the enclitic particles *κέ(ν) = Att. ἄν*, and *νύ(ν) now*.

In Hd., some adverbs in *-θεν* reject *ν*: so *πρόσθε before*, *ὀπίσθε behind*, *ὑπέρθε above*, *ἑνερθε below*.

88 D. A movable *s* is found, though used with little reference to the next word, in the following adverbs: *ἀμφί about*, Hm. also *ἀμφίς*; *ἀντικρὺς right opposite*, Hm. only *ἀντικρύ*; *ἀτρέμα* and *ἀτρέμας quietly*, mostly poet.; *ἄχρι, μέχρι until*, rarely *ἄχρισ, μέχρις*; *εὐθύ (Hd. ἰθύ) straight towards*, *εὐθύς (Hd. ἰθύς) straightway*, but in Hm. only *ἰθύς straight towards*; *μεσηγύ* and *μεσηγύς between* (Hm. *μεσσ-*); *πολλάκις often*, Ion. also *πολλάκι* (Hm. Hd.).

Quantity.

92. A syllable is long by *nature* when it has a long vowel or diphthong: *κρῖ-νοί-μην* may be judged.

A syllable is long by *position* when its vowel is followed by two consonants or by a double consonant: *ὄρ-τυξ* quail.

a. The consonants, which make a *final* syllable long by position, may be partly or wholly in the *following* word: thus the second syllable in *ἄλλος τόπος*, and in *ἄλλο στόμα*, is long by position.

b. In a syllable long by position it must not be supposed that the *vowel* is necessarily long. This was sounded according to its natural quantity. Thus the first vowel was sounded *short* in *λέξω*, *κᾶλλος*, *long* in *λήξω*, *μᾶλλον*, though the first *syllable* in all these words was long.

93. When a vowel naturally short is followed by a *mute* and *liquid*, the syllable is *common*, that is, it may be used as *long* or *short*, at pleasure: thus in *τέκνον*, *τυφλός*, *τί δρᾶς*, the first syllable is common. But,

a. The mute and liquid must be in the *same word*. Hence the preposition *ἐκ* before a liquid always (even in composition) makes a long syllable: *ἐκ νεῶν*, *ἐκλέγειν*.

b. The rule applies to *middle* mutes (β, δ, γ) only before ρ. Before μ, ν they always make a long syllable, and generally so before λ: thus in *τάγμα*, *ἔδνα*, *βίβλος* the first syllable is long.

92 D. a. In Hm. one of the consonants, which make position, may be the (unwritten) digamma: *τοῖδ' οἱ πῦρ* = *τοῖδ' Fοι πῦρ* (— — —).

c. EPIC SHORTENING OF VOWEL BEFORE VOWEL.—In epic poetry a long vowel or diphthong at the end of a word makes a short syllable, when the next word begins with a vowel: *εἰ δὴ δμοῦ* (— ∪ ∪ —), *καί μοι ὕμοσσον* (— ∪ ∪ — ∪), see 75 D e. This takes place occasionally in the choruses of the dramatic poets. But the long vowel or diphthong remains long: (1) When the rhythmic accent falls upon it (in thesis, 1071): *ἐν μεγάλῃ ἀδύτῃ* (— ∪ ∪ — ∪ ∪ —); (2) When the next word began with the digamma: *ἐκατὸν καὶ εἴκοσι* (∪ ∪ — — — ∪ ∪).

d. A long vowel or diphthong is rarely made short before a vowel in the *same word*: Hm. *οἶος* (∪ ∪), *βέβληαι οὐδ'* (— ∪ ∪ —). Even in the Attic drama *τοιοῦτος* (∪ — ∪), *ποιῶ* (∪ —), *δείλαιος* (— ∪ ∪), and a few other words admit this interior shortening.

93 D. In Hm. a mute and liquid generally make position: *τέκνον*, *τί κλαίεις* (— — — — —), *ὕπνος πανδαμάτωρ* (— — — ∪ ∪ —). Even before a simple liquid at the beginning of some words a final short vowel often makes a long syllable: *κᾶλήν τε μεγάλην τε* (— — — ∪ ∪ — —), when perhaps the liquid was doubled in pronouncing. So too before F: *ἀπὸ ἔο* (∪ — ∪ ∪) = *ἀπὸ Fέο* (*ἀπὸ σFεο*, 72). So also before δ in the root *δει-* (*δείδια* fear, etc.) and *δῆν* long which once began with δF.

94. The quantity of most syllables is obvious at once. Thus, syllables

- a. with η , ω , or a diphthong, are always long.
- b. with ϵ , o , before a vowel or single consonant, are short.
- c. with ϵ , o , before two consonants, or a double consonant, are long.
- d. with α , ι , υ , before two consonants, or a double consonant, are long.

Rules c and d are liable to the exception in 93. There remain, then, subject to uncertainty, only the syllables with α , ι , υ before a vowel or single consonant. As to these we observe that

Syllables with α , ι , υ may be known to be long:

- e. when they have the *circumflex* accent: $\kappa\rho\acute{\iota}\nu\epsilon$.
- f. when they arise from a *contraction*: $\acute{\alpha}\kappa\omega\nu$ from $\acute{\alpha}\epsilon\kappa\omega\nu$.

REM.—The quantity of α , ι , υ , so far as it is connected with inflection, is to be learned from the grammar. In other cases, it may be ascertained by consulting the lexicons, or by observing the usage of Greek poets.

ACCENT.

95. The Greek accent consisted in a raising of the pitch, and not in stress of utterance.

96. There are three kinds of accent:

- the *acute*, marked $'$: $\acute{\epsilon}\lambda\acute{\upsilon}\theta\eta\nu$,
- the *circumflex*, marked $\hat{}$: $\lambda\hat{\upsilon}\sigma\omicron\nu$,
- the *grave*, marked $`$: $\lambda\epsilon\lambda\upsilon\kappa\omega\varsigma$.

a. These marks stand over the vowel of the accented syllable. In case of a *diphthong*, the accent stands over the *second* vowel; but over the *first* vowel of an *improper* diphthong (cf. 17 a): $\alpha\acute{\upsilon}\tau\omicron\upsilon\varsigma$, $\alpha\acute{\upsilon}\tau\omicron\iota\varsigma$, $\alpha\acute{\upsilon}\tau\hat{\omega}$.

b. The acute and grave follow the breathing when both belong to the same vowel: $\delta\lambda\omicron\varsigma$, $\hat{\omega}\nu$; but the circumflex is placed *above* the breathing: $\acute{\eta}\gamma\epsilon$, $\omicron\hat{\upsilon}\tau\omicron\varsigma$. When they belong to a capital letter, they are placed *before* it: $^{\epsilon}\epsilon\lambda\lambda\eta\nu$, $^{\omicron}\Omega\tau\omicron\varsigma$.

97. The *acute* shows that the *whole* vowel was uttered on a higher key. The *circumflex* (made up of the acute and grave, $'\hat{}$) shows that the vowel began on a high key, but sank away to a lower. The *grave* belonged in theory to every vowel which had not the acute or circumflex. The term was applied in two ways. First, to unaccented

94 D. The quantity of α , ι , υ varies in many words, especially in Hm.; they often become long under the rhythmic accent (in *thesis*, see 1071), when otherwise they would be short: $\acute{\iota}\omicron\mu\epsilon\nu$ or $\acute{\iota}\omega\mu\epsilon\nu$ *let us go*, $^{\alpha}\text{Αρ}\epsilon\varsigma$, $^{\alpha}\text{Αρ}\epsilon\varsigma$, $\beta\rho\omicron\tau\acute{o}\lambda\omicron\iota\gamma\epsilon$ ($\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}\acute{\iota}$). Hm. has $\kappa\acute{\alpha}\lambda\acute{o}\varsigma$, $\tau\acute{\iota}\nu\omega$ for Att. $\kappa\alpha\lambda\acute{o}\varsigma$, $\tau\acute{\iota}\nu\omega$; on the other hand he has usually $\acute{\iota}\eta\mu\iota$, $\lambda\acute{\upsilon}\omega$ for Att. $\acute{\iota}\eta\mu\iota$, $\lambda\acute{\upsilon}\omega$.

vowels, as we should call them, i. e., those which did not rise above the general pitch: here, being the mere negation of an accent, it was not in general written: thus *ἄνθρωπος*, not *ἄνθρῶπος*. Secondly, to the modified acute at the end of a word; see 108.

98. To the Latin terms *accent*, *acute*, *circumflex*, *grave*, correspond the Greek *προσφθιά singing, pitch*, or *τόνος tone* (straining or raising of the voice), *ὀξύς sharp*, *περισπόμενος drawn around*, and *βαρύς heavy, flat*. From these words, together with the prepositions *παρά near* and *πρό before*, are derived the names in the following section.

99. The acute can stand only on one of the last three syllables of a word, the circumflex on one of the last two. A word which has the *acute*

on the *ultima* is called *oxytone*: βασιλεύς
 on the *penult* “ *paroxytone*: βασιλεύων
 on the *antepenult* “ *proparoxytone*: βασιλεύοντος.

A word which has the *circumflex*

on the *ultima* is called *perispomenon*: λιπεῖν.
 on the *penult* “ *properispomenon*: λιποῦσα.

A word which has *no accent* on the *ultima* is called *barytone*. This name, of course, belongs alike to paroxytones, proparoxytones, and properispomena.

Accent as affected by Quantity.

100. a. The acute stands on long and short syllables alike, the circumflex only on syllables long by nature.

b. If the *ultima* is long by nature, the acute cannot stand on the *antepenult*, nor the circumflex on the *penult*.

c. Final *-ξ* and *-ψ*, after a short vowel, exclude the acute from the *antepenult*, but not the circumflex from the *penult*: thus we have *ἡλιξ*, but *νυκτοφύλαξ* instead of *νυκτόφυλαξ*.

101. Using now the words *long* and *short* to denote *natural* quantity (of vowel-sounds) without regard to position, we have the following rules:

A word with *short ultima*, if accented

- a. on the *antepenult*, has the *acute*: λῡώμεθα, ἐλῡοντο.
- b. on a *short penult*, has the *acute*: λελυκότος.
- c. on a *long penult*, has the *circumflex*: λελυκυῖαν.
- d. on the *ultima*, has the *acute*: λελυκός.

A word with *long ultima*, if accented

- e. on the *penult*, has the *acute*: λελυκότων, λελυκυῖās.
- f. on the *ultima*, has either the *acute* or the *circumflex*:
 λελυκός, λελυκυῖων.

102. It is important to observe, that

a. Final *-αι* and *-οι* have the effect of *short* vowels on the accent of the penult and antepenult: *λύονται*, *λϋόμενοι* (101 a), *τοσοῦτοι*, *τοσαῦται* (101 c).

b. Not so, however, in the *optative* mode: *παιδεύοι*, *παιδεύσαι* (101 e); nor in the adverb *οἴκοι* *at home*.

103. a. *Exception to 100 b.*—Some words in *-εως*, *-εων* are accented on the antepenult: *Μενέλεως*, *πόλεως*; see 162 a, 203. So also a few other words (compound adjectives) in *-ως*: *δύσερος* *unhappy in love*, *ὕψικερος* *lofty antlered*.

b. Some exceptions to 101 c, as *ὥστε*, *ἥδε*, are explained by the rules for enclitics (115, cf. 118).

104. a. We can often determine the quantity of vowels from the accent. Thus the ultima must be short in *πέλεκυς*, *πράξις* (100 b), and long in *ὀπώρα* (101 c): the penult must be short in *τίνες*, for, if long, it would be written *τῖνες* (101 c).

b. Rules for accent, so far as it is connected with inflection, are given in the grammar. But the accent of words must be learned, to a great extent, from the lexicons, or by observation in reading. In the majority of words, it recedes as far from the end as the foregoing rules allow; when thus placed, it may be called *recessive* accent.

Accent as affected by Vowel-Changes.

105. *Contraction.*—If either of the syllables contracted had an accent, the contract syllable receives one.

For a contract *penult* or *antepenult*, the kind of accent is determined by the general rules (101).

A contract *ultima* receives the *acute*, if the ultima had it before contraction; otherwise it takes the *circumflex*.

τῖμώμενος from *τῖμα-όμενος* *τῖμάτω* from *τῖμα-έτω* *ὅστῳ* from *ὅστέ-ω*
τῖμᾶσθαι “ *τῖμά-εσθαι* *τῖμᾶ* “ *τῖμά-ει* *έστώς* “ *έστα-ώς*

a. If neither of the syllables contracted had an accent, the contract syllable receives none: *τῖμᾶ* from *τῖμα-ε*.

106. *Crasis.*—In crasis, the accent of the first word disappears; that of the last remains unchanged: *τᾶγαθά* from *τὰ ἀγαθά*.

But the lengthening of an accented penult by crasis may require a change from acute to circumflex (101 c): *τᾶλλα* from *τὰ ἅλλα*.

107. *Elision.*—In elision, oxytone *prepositions* and *conjunctions* lose their accent; other oxytone words throw it back on the penult: *ἐπ' αὐτῷ* (*ἐπί on*), *οὐδ' αὐτός* (*οὐδέ neither*), but *ἑπτ' ἦσαν* (*ἐπτά seven*).

104 D. b. The Aeolic (of Lesbos) has recessive accent in *all words*: *πόταμος*, *ποτάμου*, *τράχυς*, *λέλειφθαι* for *ποταμός*, *ποταμοῦ*, *τράχύς*, *λελειφθαι*. But in the accent of prepositions and conjunctions it agrees with the other dialects: *περί*, *ἀλλά*.

Accent as affected by Connection in Discourse.

108. CHANGE OF ACUTE TO GRAVE.—When an oxytone is followed by other words in close connection, its acute changes to the grave: ἀπό *from*, but ἀπὸ τούτου *from this*, βασιλεύς *king*, but βασιλεὺς ἐγένετο *he became king*.

109. *Anastrophe*.—Oxytone prepositions of two syllables sometimes shift their accent from the ultima to the penult. This is called *anastrophe* (*retraction* of the accent). It occurs:

a. When the preposition follows its case: τούτων περί instead of περὶ τούτων *about this*.

b. When a preposition takes the place of a verb (ἐστί being omitted): πάρα for πάρεστι *it is permitted* (as preposition παρά); ἔνι for ἔνεστι *it is possible* (as preposition ἐνί poetic for ἐν).

110. But ἀντί, ἀμφί, διὰ do not suffer *anastrophe*: nor does ἀνά, except in the poetic form ἀνα ὑπ! *arise!* In prose, περί is the only preposition that ever follows its case.

a. If a preposition with elided vowel stands after its case, it is usually written without accent: τοῦ παρ' ἀνθρώπων; *from whom of men?*

b. In poetry, we have πάρα for πάρεισι, and even for other forms of the compound verb: thus ἐγὼ πάρα (for πάρειμι) *I am here*.

PROCLITICS.

111. A few words of one syllable attach themselves so closely to a following word as not to have a separate accent. They are called *proclitics* (*leaning forward*). They are:

- a. The forms ὁ, ἡ, οἱ, αἱ of the article *the*.
- b. The prepositions ἐν *in*, εἰς (or ἐς) *into*, ἐξ (ἐκ) *from*.
- c. The conjunctions εἰ *if*, ὥς *as*, *that* (also as preposition *to*).
- d. The adverb οὐ (οὐκ, οὐχ, 88 a) *not*.

112. Proclitics sometimes take an accent, thus:

a. οὐ at the end of a sentence: φῆς, ἦ οὐ; *sayest thou so or not?* Also οὐ *no*.

b. ὥς and the prepositions when placed *after* the words to which they belong: as κακῶν ἐξ (Hm.) *out of evils*, θεὸς ὥς (Hm.) *as a god*.

c. When the following word is an *enclitic* (115 c).

109 D. In Hm. prepositions suffer *anastrophe* when placed after verbs, to which they belong in composition: ὀλέσας ἀπο for ἀπολέσας.

110 D. b. Hm. has even ἔνι for ἔνεισι.

ENCLITICS.

113. Some words of one or two syllables attach themselves so closely to a preceding word as to give up their separate accent. They are called *enclitics* (leaning on another word). They are:

a. The pronouns of the first person, *μου*, *μοί*, *μέ*; of the second, *σου*, *σοί*, *σέ*; of the third, *οὔ*, *οἶ*, *ἐ*, and *σφίσι*. See 263.

b. The indefinite pronoun *τις*, *τί*, in all its forms (including *τοῦ*, *τῷ* for *τινός*, *τινί*); and the indefinite adverbs *πού* (or *ποθί*), *πῇ*, *ποί*, *ποθέν*, *ποτε*, *πῶ*, *πῶς*. Used as interrogatives, these words are *orthotone* (erect in accent, not enclitic): *τίς*, *τί*, *ποῦ* (*πόθι*), *πῇ*, *ποί*, *πόθεν*, *πότε*, *πῶς*.

c. The present indicative of *εἰμί* *am* and *φημί* *say*, except the second person singular, *εἶ*, *φῆς*.

d. The particles *γέ*, *τέ*, *τοί*, *πέρ*, and the inseparable *-δε* (not the conjunction *δέ* *but*, *and*).

114. The accent of an enclitic is thrown back, as an acute, on the ultima of the preceding word, if that syllable has not an accent already. Yet a paroxytone does not admit the additional accent, as the acute or higher pitch cannot be sustained through two successive syllables. Hence we have the following rules:

115. The word before an enclitic

a. preserves its proper accent, and never changes an acute to grave: *ἀγαθόν τι*, *αὐτός φησι*.

b. if proparoxytone or properispomenon, adds an acute on the ultima: *ἄνθρωπός τις*, *παῖδές τινες*.

c. if proclitic, takes an acute: *εἶ τις*, *οὗ φησι*.

116. The *enclitic* loses its own accent; except an enclitic of two syllables after a paroxytone: *λόγος τις*, *λόγοι τινές*.

a. A properispomenon ending in *-ξ* or *-ψ* is treated like a paroxytone: *φοῖνιξ τις*, *φοῖνιξ ἐστί*.

117. Of *several enclitics* in succession, each one takes an acute from the succeeding, only the last appearing without accent: *εἶ τις μοί φησί ποτε*.

118. In some cases, a word is combined so often with a following enclitic that the two are regarded as *one* word: *ὥστε* for *ὥς τε*, *εἶτε*, *μήτε*, *οἴοσθε*, *ὅστις*, *ἦτοι*, *καίτοι*. The enclitic *-δε* is always treated thus: *ὅδε*, *τούσδε*, *οἷκαδε*. So *πέρ*, in prose, almost always: *ὥσπερ*.

113 D. The personal pronouns *μίν*, *νίν*, *σφί*, and *σφέ*, *σφέων*, *σφέας* are enclitic. So too the Ionic *εἰς* and Epic *ἐσσί* *thou art*. To enclitic particles belong the poetic *νύ* or *νύν*, and Epic *κέ* or *κέν*, *θήν*, and *ρά* (for *ἄρα*).

a. Εἴθε, ναίχι from εἰ, ναί, are accented as if -θε and -χι were enclitic particles.

119. The enclitics in some cases *retain* their accent (are *orthotone*):

a. When there is no preceding word to which they can attach themselves, as at the opening of a sentence: τινὲς λέγουσι *some say*. This, however, is not often the case.

b. When there is an *emphasis* on the enclitic: ἀλλὰ σὲ λέγω *but thee I mean* (no other). For the personal pronouns, cf. 263; for ἔστι as orthotone, 480.

c. After *elision*, when the vowel to be affected by the enclitic is cut off: ταῦτ' ἐστὶ ψευδῇ for ταῦτά ἐστι.

d. Enclitics of two syllables after a paroxytone; see 116.

120. The following particles are *distinguished* by the accent: ἀνά preposition *over*, from poetic ἀνα *up!* (110); ἄρα *therefore*, from ἄρα interrogative; ἤ *or, than*, from ἦ *truly* and ἦ interrogative; νῦν *now, at present*, from poetic νύν enclitic *now* (inferential conjunction); οὐκουν *not therefore*, from οὐκοῦν *therefore*; ὥς relative *as, that*, from ὧς demonstrative *thus*.

PUNCTUATION.

121. The *comma* and *period* are the same as in English. The *colon*, a point above the line, takes the place alike of the colon and semicolon: ἐσπέρᾱ ἦν· τότε ἦλθεν ἄγγελος *it was evening: then came a messenger*. The *mark of interrogation* is like the English semicolon: τί εἶπας; *what saidst thou?*

a. The *Diastole* or *Hypodiastole*, which has the form of a comma, is sometimes used to distinguish the pronouns δ, τι and δ, τε *which* from the conjunctions δτι *that* and δτε *when*. At present, however, this mark is generally omitted, a space being left instead: δ τι and δ τε.

PART SECOND.

INFLECTION.

NOUNS.

122. Inflection belongs to *nouns* (both *substantive* and *adjective*), *pronouns*, and *verbs*. It gives to the same word different forms according to its different relations in the sentence.

The inflection of nouns and pronouns is called *declension*.

123. The Greek distinguishes in its declension,

(1) Three GENDERS: *masculine*, *feminine*, and *neuter*.

(2) Three NUMBERS: the *singular* in reference to one object, the *plural* to more than one, the *dual* to two only.

(3) Five CASES: *nominative*, *genitive*, *dative*, *accusative*, and *vocative*. In the singular, the *vocative* is often like the *nominative*; in the plural, it is always so. In *neuter* words, the *nominative* and *vocative* are always like the *accusative*, and in the plural always end in *-a*. The *dual* has but two forms, one for the *nominative*, *accusative*, and *vocative*, the other for the *genitive* and *dative*.

a. In distinction from the *nominative* and *vocative* (*casus recti*), the other cases are termed *oblique* (*casus obliqui*).

124. GENDER.—To indicate the gender of substantives, forms of the article (272) are used; *ὁ* for *masculine*, *ἡ* for *feminine*, *τό* for *neuter*.

125. Words which designate males are, of course, *masculine*; those which designate females, *feminine*. Further,

a. *Masculine* are names of *winds* (like *ὁ ἄνεμος the wind*), of *rivers* (*ὁ ποταμός the river*), and of *months* (*ὁ μήν the month*).

b. *Feminine* are names of *trees* (*ἡ δρῦς the oak*), *lands* (*ἡ γῆ the land*), *islands* (*ἡ νῆσος the island*), and most *cities* (*ἡ πόλις the city*).

c. Also, most *abstract* words are *feminine*; that is, words which express *quality*, *state*, or *action* (bodily or mental): thus *ταχυτής* *swiftness*, *δικαιοσύνη* *justice*, *ἐλπίς* *hope*, *νίκη* *victory*.

d. Neuter are many names of *fruits* (τὸ σῦκον *the fig*); also, most *diminutives*, even when designating males or females: τὸ γερόντιον dim. of ὁ γέρων *the old man*, τὸ γυναιον dim. of ἡ γυνή *the woman*. The names of the *letters* are neuter: τὸ ἄλφα, τὸ σίγμα.

e. Any word may be neuter when the object thought of is the *word itself*, rather than the thing which it signifies: τὸ ἄνθρωπος *the name man*, τὸ δικαιοσύνη *the term justice*.

REMARK.—The gender may often be known from the form of the word. See especially 134 and 164.

126. *Common Gender*.—Some nouns are either masculine or feminine, according as they designate males or females: ὁ, ἡ θεός *the divinity, god or goddess*, ὁ, ἡ ἄνθρωπος *the human being, man or woman*. These are said to be of *common gender*.

127. *Epicenes*.—In many names of animals, the same word with the same gender is used for both sexes: ἡ ἀλώπηξ *the fox, male or female*. These are said to be *epicene* (ἐπίκοινος *promiscuous*).

128. *ACCENT OF NOUNS*.—The accent of a noun remains, in all the forms, on the same syllable as in the nominative singular, or as near that syllable as the general laws of accent allow.

ἄνθρωπος *man*, accus. sing. ἄνθρωπον, nom. plur. ἄνθρωποι; but gen. sing. ἀνθρώπου (100 b), dat. plur. ἀνθρώποις: ὄνομα *name*, gen. sing. ὀνόματος (99), gen. plur. ὀνομάτων (100 b).

129. An *accented ultima*, in general, takes the *acute*: but, In the *genitive* and *dative* of all numbers, a *long ultima*, if accented, takes the *circumflex*.

Thus ποταμός *river*, gen. sing. ποταμοῦ; τιμή *honor*, dat. sing. τῇ; πούς *foot*, gen. plur. ποδῶν, gen. and dat. dual ποδοῖν.

a. The nominative and accusative have the circumflex on the ultima in contracted forms, as ὅστων *bone* for ὅστέον, plur. ὅστᾱ for ὅστέα; and in some words of one syllable, as μῦς *mouse*, accus. μῦν (205).

130. *STEMS*.—The forms of a noun are made by adding different *case-endings* to a common *stem*.

The *stems* of Greek nouns end in

1. The open vowels -ā- and -o-,
2. The close vowels -ι- and -υ-,
3. Consonants.

131. *DECLENSIONS*.—Nouns are declined in two principal ways.

1. The *Vowel-Declension*, for stems ending in an *open vowel*.
2. The *Consonant-Declension*, for stems ending in a *consonant* or *close vowel*.

132. But the vowel-declension has two forms, according as the stem ends in -ā- or -o-. Hence we have

- I. The *Vowel-Declension*, including
The *A-Declension*, commonly called *First Declension*.
The *O-Declension*, commonly called *Second Declension*.
- II. The *Consonant-Declension*, commonly called *Third Declension*.
- a. These three correspond to the *first*, *second*, and *third* declensions in Latin. The Latin *fourth* and *fifth* declensions are only modifications of the *third* and *first* respectively.

133. CASE-ENDINGS.

	VOWEL-DECLENSION.		CONSONANT-DECLENSION.	
	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Sing. Nomin.	-s or none	-ν	-s or none	none
Genit.	-s or -ιo		-os	
Dative.	-ι		-ι	
Accus.	-ν		-ν or -α	none
Vocat.	none	-ν	none	
Dual N. A. V.	none		-ε	
G. D.	-ιν		-οιν	
Plur. Nom. Voc.	-ι	-α	-ες	-α
Genit.	-ων		-ων	
Dative.	-ισι		-σι, -σσι, -εσσι	
Accus.	-νς	-α	-νς or -ας	-α

On comparing these two sets of endings, we see that they agree in many points.

SUBSTANTIVES.

FIRST DECLENSION (*A-Declension*).

134. Words of this declension have stems ending in -ā-. They are *masculine* and *feminine*.
The masculines take the case-ending -s in the nominative singular; the feminines do not. The nom. sing. of *feminines* ends in -ā-, -α-, or -η; of *masculines*, in -ās or -ης.

135.

I. FEMININES.

EXAMPLE. STEM.	ἡ χώρα <i>land</i> (χωρᾱ-)	ἡ τιμή <i>honor</i> (τιμᾱ-)	ἡ γέφυρα <i>bridge</i> (γεφυρᾱ-)	ἡ γλῶσσα <i>tongue</i> (γλωσσᾱ-)
Sing. Nom. Gen. Dat. Accus. Voc.	χώρα χώρας χώρα χώρα-ν χώρα	τιμή τιμῆς τιμῇ τιμή-ν τιμή	γέφυρα γεφύρας γεφύρα γέφυρα-ν γέφυρα	γλῶσσα γλώσσης γλώσση γλῶσσα-ν γλῶσσα
Dual N. A. V. G. D.	χώρα χώραιν	τιμᾶ τιμαῖν	γεφύρα γεφύραιν	γλῶσσᾶ γλώσσαιν
Plur. N. V. Gen. Dat. Accus.	χώραι χωρῶν χώρας χώρας	τιμαί τιμῶν τιμαῖς τιμάς	γέφυραι γεφύρων γεφύραις γεφύρας	γλῶσσαι γλωσσῶν γλώσσαις γλώσσας

Other examples: ἡμέρᾱ *day*, σκιά *shadow*,—πύλη *gate*, γνώμη *judgment*,—μοῖρα *fate*,—δόξα *opinion*, τράπεζα *table*.

136. Originally all these feminines ended in long *-ā* and were declined like χώρα. But many have *shortened* this *-ā* in the nominative, accusative, and vocative singular. We distinguish, therefore,

TWO CLASSES OF FEMININES.

137. FIRST CLASS.—Those which have a *long* vowel (*ā* or *η*) in the final syllable throughout the singular; as χώρα, τιμή.

138. Long *ā*, the original vowel, is retained when preceded by *ε*, *ι*, or *ρ*; otherwise it is changed to *η* throughout the singular (30): γενεά *race*, σοφία *wisdom*, χώρα *land*; but τιμή *honor*, ἡδονή *pleasure*.

a. But in κόρη *girl*, δέρη *neck*, we have *η* after *ρ*. After *ο*, both *ā* and *η* may stand: βοή *cry*, ροή *current*; but στοά *colonnade*, πόα *grass*, χροά *color*. In some proper names *ā* is retained against the rule: Λήδα *Leda*.

138 D. b. In the Doric and Aeolic, *ā* remains unchanged: τιμᾶ, τιμᾱς, τιμᾱ, τιμᾱν.

c. In the Ionic, *ā* always changes to *η* in the singular, even after *ε*, *ι*, and *ρ*: γενεή, φιλιήν, βασιλείης, μόρην. But Hm. retains *ā* in θεά *goddess* and a few proper names.

139. SECOND CLASS.—Those which have short *a* in the *nominative*, *accusative*, and *vocative* singular. This class includes :

a. Those in which the final *-a* is preceded by *σ* (*ξ*, *ψ*, *σσ* or *ττ*), *ζ*, *λλ*, or *αιν* : as *μοῦσα muse*, *ἄμαξα wagon*, *δίψα thirst*, *θάλασσα* or *θάλαττα sea*, *ρίζα root*, *ἄμλλα contest*, *λέαινα lioness*.

b. Female designations in *-τρια* and *-εια* : *ψάλτρια harper-girl*, *βασίλεια queen* (but *βασιλεία sovereignty*).

c. Abstracts in *-εια* and *-οια*, from adjectives in *-ης* and *-οος* : *ἀλήθεια truth*, *εὖνοια good-will*.

d. Most words in *-ρα* after *υ* or a diphthong : *ἄγκυρα anchor*, *μοῖρα fate*.

e. Many others : as *τόλμα daring*, *δίαυτα living*, *μυῖα fly*, *ἄκανθα thorn*.

Exceptions to a : *κόρη temple*, *ἔρση dew*.—*Exceptions to c* : In Attic poetry occur forms like *εὐκλεία*, *εὐνοιά*, *ἀγνοιά*.

REMARK.—Most of these words betray the shortness of *-a* by the accent, being either *proparoxytones* or *properispomena*.

140. In the *genitive* and *dative* singular of words in short *-a*, the vowel of the final syllable is determined by the rule in 138. So *γλῶσσα* gen. *γλώσσης* (see paradigm, 135), *τόλμα* gen. *τόλμης*. But, of course, *γέφυρα* gen. *γεφύρας*, *ἀλήθεια* gen. *ἀληθείας*, because *ρ* and *ι* precede.

141. SPECIAL RULE OF ACCENT.—The *genitive plural* of the first declension is always *perispomenon*, because *-ῶν* is contracted from *-ᾶ-ων*. Thus from stem *χωρᾶ-* comes *χωρά-ων*, contracted *χωρῶν*.

142. The *dative plural* has in poetry (rarely in prose) the older ending *-αισι* : *πύλαισι*. The oldest Attic had even *-ησι* ; not, however, after *ε*, *ι*, or *ρ*. See also 220 a.

139 D. The Ionic, has *-είη*, *-οίη* in the abstracts mentioned in c : *ἀληθείη*, *εὐνοίη*. And in general the dialects use this shortening more sparingly : Ionic *κνῖση sauer*, *πρύμνη stern*, *Σκύλλα*, Dor. *τόλμα* ; for Att. *κνῖσα*, *πρύμνα*, *Σκύλλα*, *τόλμα*. Yet Hm. has *voc. sing. νύμφα maiden* for *νύμφη*.

141 D. In the *genitive plural* Hm. has

a. *-ᾶων*, the original form : *κλισιάων of tents*.

b. *-έων*, the Ionic form (36 D) : *πυλέων of gates*. This *-έων* in Hm. is usually sounded as one syllable, by *synizesis* (42).

c. *-ῶν*, the Attic form, mostly after vowels : *παρειῶν of cheeks*.

The Doric form *-ᾶν*, a contraction of *-ᾶων* (37 D h), is used also in the dramatic choruses : *θεᾶν of goddesses*.

142 D. In the *dative plural* Hm. has—(a) the Ion. form *-ησι(ν)* : *κλισίησι*. —(b) also often *-ης* : *πέτρης to rocks*.—(c) rarely the Att. *-αις* : *θεαῖς*.

143. In the accus. plur. -ās stands for -α-νς; cf. 133.

144. *Contract Substantives*.—These have the circumflex in all the cases (105). In contraction they follow the rule in 41: thus *μνᾶ*, *μνᾶς*, *μνᾶν* (for *μνα-ā*, etc.) *μῖνα*, *γῆ*, *γῆς*, *γῆν*, *γῆν* (for *γε-ā* or *γα-ā*) *land*. See *Ἑρμῆς* (145), *βορρᾶς* (149).

145.

II. MASCULINES.

EXAMPLE. STEM.	ὁ νεανίας <i>young man</i> (νεανιά-)	ὁ πολίτης <i>citizen</i> (πολίτᾱ-)	ὁ Ἑρμῆς <i>Hermes</i> (Ἑρμᾶ- for Ἑρμεᾶ-)
Sing. Nom. Gen. Dat. Accus. Voc.	νεανιά-ς νεανίου νεανίᾳ νεανιά-ν νεανιά	πολίτη-ς πολίτου πολίτῃ πολίτη-ν πολίτα	Ἑρμῆ-ς Ἑρμοῦ Ἑρμῇ Ἑρμῆ-ν Ἑρμῆ
Dual N. A. V. G. D.	νεανιά νεανίαιν	πολίτᾱ πολίταιν	Ἑρμᾶ <i>images of H.</i> Ἑρμαῖν
Plur. N. V. Gen. Dat. Accus.	νεανίαι νεανιῶν νεανίαις νεανιάς	πολίται πολιτῶν πολίταις πολίτᾱς	Ἑρμαῖ Ἑρμῶν Ἑρμαῖς Ἑρμᾱς

So *ταμίας* *steward*, *Νικίας*, — *κριτής* *judge*, *στρατιώτης* *soldier*, *παιδοτρίβης* *gymnastic-master*, — *Ἀλκιβιάδης* (see 147 b).

146. In the singular of masculines, *ā* is *retained* after *ε*, *ι*, or *ρ*; but after other sounds it is *changed* to *η*.

a. Compounds in -μέτρης form an exception: *γεω-μέτρης* *land-measurer*.

147. The *vocative singular* takes -a short when the *nominative* ends in -της: thus *πολίτα* (nom. *πολίτης* *citizen*).

143 D. The Aeolic (of Lesbos) has -αις in the accus. plur.; cf. 34 D.

144 D. The Ionic generally has the *uncontracted* forms. Hd. uses *γῆ* (Hm. *γαῖα*); but has *μνέα* for *μνᾶ*.

146 D. The Ionic has *η* for *ā* through the sing. (138 D c). The Doric has *ā* for *η*; and in the gen. sing. has -*ā* (contracted from -*āo*, 37 D h) for -ου: *Ἀτρείδᾱ*.

147 D. In some masculine words Hm. has a nom. sing. in -τα for -της: *ἵπποτα* for *ἵπποτης* *horseman*, *αἰχμητά* for *αἰχμητής* *spearman*, etc.: also, with accent thrown back, *μητίετα* *counsellor*, *ἀκάκητα* *favorer*. So, too, *εὐρύοπα* *far sounding*. Cf. Lat. *poeta*, *scriba*.

a. So, too, in names of *nations* and *compound* words, which make the nom. in *-ης*: Πέρσα (nom. Πέρσης *Persian*), γεω-μέτρα (nom. γεω-μέτρης *land-measurer*).

b. All other words in *-ης* have *-η* in the vocative: Κρονίδη (nom. Κρονίδης).

c. Δέσποτα, vocative of δεσπότης *master*, has irregular accent.

148. The gen. sing. of masculines originally ended in *-ā-ιο*, which became *-ā-o* (44), as in Homer. The Attic *-ου* is wholly irregular.

149. In the gen. sing. of βορρᾶς (later contracted form of βορέας *north wind*), the earlier *-āo* has the Doric contraction to *ā*: βορρᾶ. This occurs also in some Doric and Roman proper names, and in a few other words: Σύλλᾶς Sulla, ὀρνιθοθήρᾶς *bird-catcher*, G. S. Σύλλᾶ, ὀρνιθοθήρᾶ.

150. Two masculines have an *irregular accent* in the gen. plur. (141): χρήστης *usurer*, G. P. χρήστων (but χρηστῶν G. P. of the adj. χρηστός *good*), and ἑτησίαι *annual winds*, G. P. ἑτησίων. So also the fem. ἀφύη *anchovy*, G. P. ἀφύων (but ἀφύων G. P. of the adj. ἀφύης *dull*).

SECOND DECLENSION (*O-Declension*).

151. Words of this declension have stems ending in *-o-*. They are chiefly *masculine* and *neuter*, with a few *feminines*.

The masculines and feminines have *-os* in the nom. sing., the neuters *-ον*. The feminines are declined like the masculines: the neuters differ from them in two respects:

a. The nom. and voc. sing. take *-ν*, the accusative ending.

b. The nom., accus., and voc. plural end in *-α*.

152. The *feminines* may be known, in part, by the general rules (125): ἡ φηγός *kind of oak*, ἡ ἀμπελος *vine*, ἡ ἡπειρος *mainland*, ἡ Σάμος (the island) *Samos*, ἡ Κόρινθος (the city) *Corinth*.

Of the remaining feminines the most important are:

a. Several names of *mineral* or *earthy* substances: ψάμμος *sand*, γήψος *chalk*, πλίνθος *brick*, σποδός *ashes*, κόπρος *dung*, ψῆφος *pebble*, βάσανος *touch-stone*.

b. Several words that denote something *hollow*: χηλός *coffer*, γνάθος *jaw*,

d. In Hd. some words in *-ης* have *-εα* for *-ην* in the accus. sing. (as if from stems in *-εσ-*, see 190): δεσπότεα for δεσπότην.

148 D. In the gen. sing. Hm. has

1. *-āo*, the original form: Ἀτρεΐδᾶο.

2. *-εω*, the Ionic form (36 D): Ἀτρεΐδεω. This *-εω* in Hm is always sounded as one syllable (42). The accent remains as in the original form (103 a).

3. *-ω*, a contraction of *-āo*, used after vowels: Ἑρμείω (nom. Ἑρμείας, Att. Ἑρμῆς), βορέω (nom. βορέας, 149).

κιβωτός *chest*, σορός *coffin*, ληνός *wine-press*, κάρδοπος *kneading-trough*, κάμινος *oven*. So τάφος *trench*.

c. Several words for *way*: ὁδός, κέλευθος; ἀτραπός *footpath*, ἀμαξιτός *wagon-road*; but ὁ στενωπός *narrow passage*.

d. Several *adjectives* used as *substantives*: ἡ διάμετρος (sc. γραμμή *line*) *diameter*, σύγκλητος (sc. βουλή *council*) *legislative assembly*, ἡ διάλεκτος (sc. γλῶσσα *speech*) *dialect*.

e. Further, βίβλος *book*, ῥάβδος *staff*, νόσος *disease*, δρόσος *dew*, δοκός *beam*.

153.

EXAMPLE. STEM.	ὁ ἄνθρωπος <i>man</i> (ανθρωπο-)	ἡ ὁδός <i>way</i> (ὁδο-)	τὸ δῶρον <i>gift</i> (δωρο-)
Sing. Nom. Gen. Dat. Accus. Voc.	ἄνθρωπο-ς ἄνθρώπου ἄνθρωπῳ ἄνθρωπο-ν ἄνθρωπε	ὁδό-ς ὁδοῦ ὁδῷ ὁδό-ν ὁδέ	δῶρο-ν δῶρου δῶρῳ δῶρο-ν δῶρο-ν
Dual N. A. V. G. D.	ἄνθρώπω ἄνθρώποιν	ὁδῶ ὁδοῖν	δῶρω δῶροιν
Plur. N. V. Gen. Dat. Accus.	ἄνθρωποι ἄνθρώπων ἄνθρώποις ἄνθρώπους	ὁδοί ὁδῶν ὁδοῖς ὁδούς	δῶρα δῶρων δῶροις δῶρα

So νόμος *law*, κίνδυνος *danger*, ταῦρος *bull*, ποταμός *river*, πόνος *labor*, βίος *life*, θάνατος *death*, θεός *god* (see 155),—νῆσος (fem.) *island*,—σῦκον *fig*, μέτρον *measure*, ἱμάτιον *cloak*.

154. (a) In the *genitive singular* the case-ending *-io* with *o-* of the stem gives *-o-io* (as in Homer): thence comes *-o-o* and by contraction *-ou*.—(b) In the *dat. sing.* (*-ῳ*) and the *nom. dual* (*-ω*) the stem-vowel *-o-* appears as *-ω-*.—(c) In the *voc. sing.* of masculines and feminines *-o-* of the stem becomes *-ε-*.—(d) In the *gen. plur.* *-o-* of the stem disappears before the case-ending *-ων*, and is not contracted with it; ἄνθρώπ-ων: hence this case is not always *perispomenon* (as in the first declension, 141). In like manner *-o-* disappears before *-α* of the *neuter plural*.—(e) In the *accusative plural* *-ους* has arisen from *-o-νς* (see 133).

154 D. a. In the *gen. sing.* Hm. has two forms, *-ου* and *-οιο*, as πολέμοιο; and even *-οο* is required by the metre in a few places.

The Aeolic always and the Doric sometimes (but not Pindar) has *-ω* for *-ου* (37 D j).

e. In the *accus. plur.* the Doric (not Pindar) has *-ως* or *-ος* for *-ους*: λύκως or λύκος for λύκους *wolves*. The Aeolic (Lesbian) has *-οις*; cf. 34 D.

f. In the *gen. dat. dual* Hm. has *-οιιν* for *-οιν*: ὤμοιιν from ὤμος *shoulder*.

155. The *nominative* is often used in place of the vocative ; in *θεός* *god* it is always so: *ὦ θεός* (Lat. *deus*).

a. The vocative singular of *ἀδελφός* *brother* is *ἄδελφε*, with irregular accent.

156. The *dative plural* in poetry often has the older ending *-οισι*. This is very rare in Attic prose.

Contract Substantives.

157. Words which have stems in *-εο-*, *-οο-* suffer contraction. This takes place according to the rules in 37, 39, and 41.

EXAMPLE. STEM.	ὁ νοῦς <i>mind</i> (νοο-)	τὸ δοστοῦν <i>done</i> (οστέο-)
Sing. Nom.	(νόο-ς) νοῦ-ς	(δοστέο-ν) δοστοῦ-ν
Gen.	(νόου) νοῦ	(δοστέου) δοστοῦ
Dat.	(νόφ) νῶ	(δοστέφ) δοστῶ
Accus.	(νόο-ν) νοῦ-ν	(δοστέο-ν) δοστοῦ-ν
Voc.	(νόε) νοῦ	(δοστέο-ν) δοστοῦ-ν
Dual N. A. V.	(νόω) νῶ	(δοστέω) δοστώ
G. D.	(νόοιν) νοῖν	(δοστέοιν) δοστοῖν
Plur. N. V.	(νόοι) νοῖ	(δοστέα) δοσᾶ
Gen.	(νόων) νῶν	(δοστέων) δοστών
Dat.	(νόοις) νοῖς	(δοστέοις) δοστοῖς
Accus.	(νόους) νοῦς	(δοστέα) δοσᾶ

So *πλοῦς* (from *πλόος*) *voyage*, *περίπλους* (*περίπλοος*) *circumnavigation*, *ῥοῦς* (*ῥόος*) *stream*, *κανοῦν* (from *κάνεον*, cf. 224) *basket*.

158. The *accent* of the contract forms is, in two points, inconsistent with the rules in 105.

a. The nominative dual, when accented on the ultima, is oxytone: *δοστώ* (from *δοστέω*) instead of *δοστῶ*.

b. Compounds keep the accent on the same syllable as in the contract nominative singular: *περίπλους* (from *περίπλοος*), dat. sing. *περίπλω* (from *περιπλόω*) instead of *περιπλῶ*.

156 D. In the dative plural Hm. usually has *-οισι*, Hd. always so.

157 D. The Ionic generally has the *uncontracted* forms.

Attic Second Declension.

159. The O-Declension includes a few stems ending in -ω-. This ω appears in all the cases; but takes ι subscript where the common ending has ι. This form of the O-Declension, though not confined to Attic writers, is known as the Attic Second Declension.

ὁ νεώ-s temple		
S. N. νεώ-s	D. N. A. νεώ	P. N. νεῶ
G. νεώ	G. D. νεῶν	G. νεῶν
D. νεῶ		D. νεῶς
A. νεώ-ν		A. νεῶς

So λεῶς *people*, κάλως *cabl*e, Μενέλεως (see 162 a) *Menelaus*.

160. Most of these words are produced by *transfer of quantity* (86), νεῶς, λεῶς for νᾱός, λᾱός, the latter forms being also in use. Others are formed by *contraction*: λαγῶς *hare* from λαγωός; adjective ἀγήρως *ageless* from ἀγήραος.

161. Some words have -ω or -ων in the accusative singular: λαγῶς *hare*, accus. sing. λαγῶ or λαγῶν. So the proper names Ἄθως, Κῶς, Κέως, Μίνως. Ἔως *dawn* has only ἔω.

162. The *accent* of these words is peculiar in two respects:

a. The long ω in the ultima does not exclude the accent from the antepenult: Μενέλεως (= Μενέλᾱος) *Menelaus*.

b. The genitive and dative, when accented on the ultima, are oxytone; yet there is some diversity of theory and usage in this.

THIRD DECLENSION (*Consonant-Declension.*)

163. To this declension belong words whose stems end in a *consonant* or a *close vowel* (ι, υ).

a. In this declension the form of the *nominative singular* is not sufficient to determine the other cases. It is often necessary to know also either the *stem* of the word, or the *genitive singular*, from which the stem may generally be found by dropping the ending -ος.

159 D. In the other dialects this variety of declension is little used, except in proper names. For νεῶς, λεῶς, κάλως, λαγῶς, Hm. has νηός, λᾱός, κάλος, λαγῶς; Hd. νηός, λεῶς (or ληός?), κάλος, λαγός. For Ἄθως, Κῶς, γάλως, Hm. has Ἀθόως, Κόως, γαλόως. For ἔως, both Hm. and Hd. have ἥως (196 D).

An older form of the gen. is seen in Πετεῶ-ο, Hm. (for Πετεω-ιο), nom. Πετεῶ-s.

164. GENDER.—The gender may be known in many cases by the last letters of the stem. Thus :

Neuter are stems ending in

a. -ατ-, -αρ- : as σῶμα (σωματ-) *body*, νέκταρ *nectar*.

b. -ασ-, -εσ- : as γένος (γενεσ-) *race*, γῆρας *old age*.

c. -ι-, -υ-, with nom. in -ι, -υ : ἄστυ *city*.

Feminine are those ending in

d. -τητ-, -δ-, -θ- : as ταχυτής (ταχυτητ-) *swiftness*, ἀσπίς (ασπιδ-) *shield*.

e. -γον-, -δον- : as σταγών (σταγον-) *drop*, χελιδών (χελιδον-) *swallow*.

f. -ι-, -υ-, with nom. in -ις, -υς : πόλις *city*, ἄρκυς *net*.

Masculine are those ending in

g. -ευ- : as γραφεύς *writer*.

h. -ντ- : as ὀδούς (οδοντ-) *tooth*, τένων (τενοντ-) *tendon*.

i. -ητ-, -ωτ- : as τάπης (ταπητ-) *carpet*, ἔρως (ερωτ-) *love*. (Except those in -τητ-.)

j. -ν- : as κτεῖς (κτεν-) *comb*, λειμών *meadow*. (Except those in -γον-, -δον-.)

k. -ρ- : as κρατήρ *mixing-bowl*. (Except those in -αρ-.)

l. Stems ending in a labial or palatal mute are never neuter, but whether they are masculine or feminine cannot be determined by general rules.

165. Several words of masculine form, denoting *persons* or *animals*, are of *common* gender (126) : as ὁ, ἡ μάρτυς (μαρτυρ-) *witness*, ὁ, ἡ ἀλεκτρυών (αλεκτρυον-) *cock* or *hen*, ὁ, ἡ αἰθήρ (αιθερ-) *aether*.

166. *Exceptions to the above rules*.—Some are evident from the meaning (ἡ θυγάτηρ *daughter*). Others are :

Exceptions to a : ὁ ψάρ *starling* ;—to d : ὁ πούς (ποδ-) *foot*, ὁ, ἡ ὄρνις (ορνιθ-) *bird* ;—to f : masc. ἔχις *viper*, ἔρχις *testicle*, ὄφις *serpent*, βότρυς *cluster of grapes*, θρῆνυς *footstool*, ἰχθύς *fish*, μῦς *mouse*, νέκυς *corpse*, στάχυς *ear of corn*, πέλεκυς *axe*, πῆχυς *fore-arm* : also ὁ, ἡ σῦς or ὕς *swine* ;—to i : ἡ ἐσθής (εσθητ-) *dress*, τὸ φῶς (φωτ-) *light* ;—to j : fem. φρήν (φρεν-) *midriff*, ἀκτίς (ακτίν-) *ray*, γλωχίς (γλωχίν-) *point of arrow*, ἔς (ἔν-) *strength*, ῥίς (ῥίν-) *nose*, ὠδίς (ωδίν-) *prang* ; ἀλκυών (αλκυον-) *halcyon*, εἰκῶν (εικον-) *image*, ἡῖών (ἡϊον-) *shore*, χθών (χθον-) *earth*, χιών (χιον-) *snow*, βλήχων *pennycroal*, μήκων *poppy* ;—to k : fem. γαστήρ (γαστερ-) *belly*, κήρ *fate*, χεῖρ *hand* ; neut. πῦρ (πυρ-) *fire*.

FORMATION OF CASES.

For the case-endings see 133.

167. The *nominative*, *accusative*, and *vocative singular* of *neuter* words are the simple stem. Final -τ- is dropped (86) : σῶμα (for σωματ) *body*.

166 D. k. Several poetic stems (most of them defective) in -ορ, -ωρ are neuter : ἄορ *sword*, ἡτορ *heart*, ἔλωρ *prey*, τέκυωρ = τέκμαρ *bound*.

168. (1) The *nominative singular* of masculines and feminines adds -s to the stem.

(2) But stems in -ν-, -ρ-, -σ-, -οντ- reject the ending -s, and lengthen a preceding ε, ο to η, ω : thus

λιμήν (λιμεν-) *harbor*, ῥήτωρ (ῥητορ-) *orator*, τριήρης (τριηρεσ-) *trireme*, λέων (λεοντ-) *lion*. (Cf. 34 a.)

a. Stems in -ιν- take -s: δελφίς *dolphin*. But in late Greek occur δελφίην and the like.

b. -s appears also in κτεῖς (κτεν-) *comb* and ὀδούς (οδοντ-) *tooth*.

169. The *accusative singular* of masculines and feminines adds -a to consonant-stems : πούς *foot*, accus. πόδ-a.

-ν to vowel-stems : πόλι-s *city*, accus. πόλι-ν.

a. The same rule, in general, governs the use of the endings -as and -vs in the accusative plural.

b. Only stems in -εν- take -a and -as; see 206.

170. The *vocative singular* of masculines and feminines is regularly the mere stem. But many words make the vocative singular like the nominative, thus:

a. Oxytone stems ending in a liquid : nom. voc. ποιμήν (ποιμεν-) *shepherd* (but δαίμων *divinity*, barytone, voc. δαῖμον like the stem).

b. Stems ending in a mute : nom. voc. φύλαξ (φυλακ-) *watchman*. Excepting stems in -ιδ- and barytone stems in -ντ-; these, of course, drop the -δ and -τ : γέρον voc. of γέρων (γεροντ-) *old man*. Proper names with stems in -αντ- have -ās in Attic, as Αἴας.

172. SPECIAL RULE OF ACCENT.—Monosyllabic stems of the third declension accent the case-ending in the genitive and dative of all numbers: -ων and -οιν taking the circumflex (129).

Thus πούς (ποδ-) *foot*: genitives ποδ-ός, ποδ-οῖν, ποδ-ῶν; datives ποδ-ί, ποδ-οῖν, πο-σί.

Exceptions.—a. The genitive dual and plural of παῖς *boy, girl*, δμῶς *slave*, θῶς *jackal*, Τρώς *Trojan*, τὸ φῶς *light*, ἡ φῶς *blister*, ἡ δᾶς *torch*,

168 D. b. For ὀδούς, Hd. has ὀδῶν according to the rule.

170 D. b. From ἄναξ *king* Hm. has, beside the regular voc. sing. ἄναξ, a form ἄνα (for ανακτ) used in addressing gods.—The proper names in -ās (stem -αντ-) have in Hm. the voc. in -αν: Αἴαν; but two have -ā: Πουλυδάμᾱ, Λαοδάμᾱ.

171 D. a. In the gen. dat. dual Hm. has -οιιν for -οιν: ποδοῖιν.

b. In the dat. plur. Hm. has both -σι and -εσσι: παισί (for παιδ-σι) and παῖδ-εσσι. Rarely also -εσι: αἴγ-εσι. He has also sometimes -σσι after vowels: νέκυ-τσι. But in forms like ἔπεσ-σι (62 D), the first σ belongs to the stem; so in δέπασ-σι, and ποσσί = ποδ-σι (54 D), ἱρισσι = ἱριδ-σι.

τὸ οὖς *ear*, ὁ σῆς *moth*: παίδων, δμῶων, θῶων, Τρώων, φῶτων, φῶδων, δᾶδων, ᾧτων, σέων.

b. Some words in which a stem of two syllables is *contracted* to one: ἔαρ *spring*, gen. ἔαρος or ἥρος, dat. ἔαρι or ἥρι.

173. The paradigms of the third declension will be given in the following order:

1. Stems ending in a labial or palatal mute (-π-, -β-, -φ-, -κ-, -γ-, -χ-).
2. a lingual mute (-τ-, -δ-, -θ-).
3. a liquid (-λ-, -ν-, -ρ-).
4. -σ- (-εσ- and -ασ-).
5. *vau* (-f-).
6. a simple close vowel (-ι-, -υ-).
7. a diphthong (-ευ-, -αυ-, -ου-).

174. I. *Stems ending in a Labial or Palatal Mute.*

	ὁ φύλαξ (φυλακ-) <i>watchman</i>	ἡ φλέψ (φλεβ-) <i>vein</i>	ἡ σάλπιγξ (σαλπιγγ-) <i>trumpet</i>	ἡ θρίξ (τριχ-) <i>hair</i>
Sing. Nom. Gen. Dat. Accus Voc.	φύλαξ φύλακ-ος φύλακ-ι φύλακ-α φύλαξ	φλέψ φλεβ-ός φλεβ-ί φλέβ-α φλέψ	σάλπιγξ σάλπιγγ-ος σάλπιγγ-ι σάλπιγγ-α σάλπιγξ	θρίξ τριχ-ός τριχ-ί τρίχ-α θρίξ
Dual N. A. V. G. D.	φύλακ-ε φυλάκ-οιν	φλέβ-ε φλεβ-οῖν	σάλπιγγ-ε σαλπίγγ-οιν	τρίχ-ε τριχ-οῖν
Plur. N. V. Gen. Dat. Accus.	φύλακ-ες φυλάκ-ων φύλαξι φύλακ-ας	φλέβ-ες φλεβ-ῶν φλεψί φλέβ-ας	σάλπιγγ-ες σαλπίγγ-ων σάλπιγξι σάλπιγγ-ας	τρίχ-ες τριχ-ῶν θριξί τρίχ-ας

So ὁ κλώψ (κλωπ-) *thief*, ὁ Αἰθίοψ (Αἰθιοπ-) *Aethiopian*, ὁ Ἀραψ (Αραβ-) *Arabian*, ἡ κλίμαξ (κλίμακ-) *ladder*, ἡ μαστίξ (μαστιγ-) *whip*, ὁ ὄνυξ (ονυχ-) *claw*, ἡ φάλαγξ (φαλαγγ-) *phalanx*.

a. For ξ and ψ in the nominative singular and dative plural see 54. For the vocative singular see 170 b. For the change of aspiration in θρίξ, τριχός, see 74 a.

175. The stem αλωπεκ- makes nom. sing. ἡ ἀλώπηξ *fox* irregularly. On the contrary, the stems κηρυκ-, φοινῖκ- make nom. sing. ὁ κῆρυξ *herald*, ὁ φοῖνιξ *palm*, with short υ and ι (100 b).

II. Stems ending in a Lingual Mute (-τ-, -δ-, -θ-).

176. A. Masculines and Feminines.

	ὁ θής (θητ-) <i>laborer</i>	ἡ ἐλπίς (ελπιδ-) <i>hope</i>	ἡ ἔρις (εριδ-) <i>strife</i>	ὁ ἡ ὄρνις (ορνιθ-) <i>bird</i>	ὁ γέρων (γεροντ-) <i>old man</i>
Sing. Nom.	θής	ἐλπίς	ἔρις	ὄρνις	γέρων
Gen.	θητ-ός	ἐλπιδ-ος	ἐριδ-ος	ὄρνιθ-ος	γέροντ-ος
Dat.	θητ-ί	ἐλπιδ-ι	ἐριδ-ι	ὄρνιθ-ι	γέροντ-ι
Accus.	θήτ-α	ἐλπιδ-α	ἔριν	ὄρνιν	γέροντ-α
Voc.	θής	ἐλπί	ἔρι	ὄρνις	γέρον
Dual N. A. V.	θητ-ε	ἐλπιδ-ε	ἐριδ-ε	ὄρνιθ-ε	γέροντ-ε
G. D.	θητ-οῖν	ἐλπιδ-οιν	ἐριδ-οιν	ὄρνιθ-οιν	γέροντ-οιν
Plur. N. V.	θητ-ες	ἐλπιδ-ες	ἐριδ-ες	ὄρνιθ-ες	γέροντ-ες
Gen.	θητ-ῶν	ἐλπιδ-ων	ἐριδ-ων	ὄρνιθ-ων	γέροντ-ων
Dat.	θησί	ἐλπίσι	ἐρισι	ὄρνισι	γέρουσι
Accus.	θήτ-ας	ἐλπιδ-ας	ἐριδ-ας	ὄρνιθ-ας	γέροντ-ας

So ἡ νύξ (νυκτ-) *night*, ὁ γέλως (γελωτ-) *laughter*, ἡ λαμπάς (λαμπαδ-) *torch*, ἡ χάρις (χαριτ-) *favor*, ὁ γίγας (γιγαντ-) *giant*, ὁ λέων (λεοντ-) *lion*. For another declension of ὄρνις *bird*, see 216, 14.

177. For the dropping of τ, δ, θ before σ in the nom. sing. and dat. plur. see 54. For the dat. plur. γέρουσι see 57.

178. The nom. πούς *foot* (ποδ-) is irregular. Δάμαρ (δαμαρτ-) *wife* drops both τ and -s.

179. In the accusative singular, barytone stems in -τ-, -δ-, -θ-, after a close vowel, commonly omit the mute and take the case-ending -ν : as ἔρι-ν, ὄρνι-ν.

a. This applies to barytone stems in -ιτ-, -ιδ-, -ιθ-, -υδ-, -υθ-. Thus χάρις (χαριτ-) *favor*, accus. χάριν, rarely χάριτ-α. But oxytones take -α,

176 D. A few stems in -ωτ- have forms without τ. Χρῶς (χρωτ-) *skin* is declined in Ionic, χρώς, χροός, χροῖ, χροά. Hm. has also, but rarely, χρωτός, χρώτα. Even the Attic has dat. sing. χρῶ in the phrase ἐν χρῶ *close*. From ἰδρώς (ιδρωτ-) *sweat*, γέλως (γελωτ-) *laughter*, ἔρως (ερωτ-) *love* (also ἔρος, 2d declension, poetic), the forms with τ are unknown to Hm. He has only dat. sing. ἰδρῶ, γέλῳ, ἔρῳ, and accus. ἰδρῶ, γέλω (or γέλων, 2d decl.), ἔρον.

179 D. In Hm. words of this class often form the accus. sing. in -α : ἔριδα more frequent than ἔριν, γλαυκώπιδα from γλαυκῶπις *right-eyed*.

a. For κλεῖς Hm. uses the Ionic κληῖς accus. sing. κληῖδα : the Doric has κλαῖς (Lat. *clavis*), rarely κλαῖξ.

ἐλπίς accus. ἐλπίδ-α. Only the oxytone κλείς (κλειδ-) *key* has in the accus. sing. κλείν (rarely κλείδα), and in the accus. plur. κλείς or κλείδας.

b. In these words the τ, δ, or θ, is an accessory sound, which did not originally belong to the stem: hence its omission.

180. For the vocative singular see 170 b. παῖς *boy, girl* has voc. παῖ, as an -ιδ- stem.

181. B. Neuters.

	τὸ σῶμα <i>body</i> (σωματ-)	τὸ ἥπαρ <i>liver</i> (ἥπατ-)	τὸ κέρας <i>horn</i> (κεράτ-, κερασ-)
Sing. Nom.	σῶμα	ἥπαρ	κέρας
Gen.	σώματ-ος	ἥπατ-ος	κέράτ-ος (κεραος) κέρως
Dat.	σώματ-ι	ἥπατ-ι	κέράτ-ι (κεραῖ) κέραι
Accus.	σῶμα	ἥπαρ	κέρας
Voc.	σῶμα	ἥπαρ	κέρας
Dual N. A. V.	σώματ-ε	ἥπατ-ε	κέράτ-ε (κεραε) κέρᾱ
G. D.	σωμάτ-οιν	ἥπάτ-οιν	κεράτ-οιν (κεραοιν) κερῶν
Plur. N. V.	σώματ-α	ἥπατ-α	κέράτ-α (κεραα) κέρᾱ
Gen.	σωμάτ-ων	ἥπάτ-ων	κεράτ-ων (κεραων) κερῶν
Dat.	σώμασι	ἥπασι	κέρασι
Accus.	σώματ-α	ἥπατ-α	κέράτ-α (κεραα) κέρᾱ

So στόμα (στοματ-) *mouth*, ὄνομα (ονοματ-) *name*, δέλεαρ (δελεατ-) *bait*, μέλι (μελιτ-) *honey*, γάλα (γαλακτ-) *milk* (see 86).

182. The words like ἥπαρ, in -αρ, gen. -ατος, are ἄλειφαρ *fat*, δέλεαρ *bait*, στέαρ *tallow*, φρέαρ (Att. gen. φρέατος), and the poetic εἶδαρ *food*, ἡμαρ *day*, πείραρ *limit*. It is thought that their stems ended originally in -αρτ-, and that ρ has been dropped in some cases and τ in others.

a. ὕδωρ (ύδατ-) *water* and σκῶρ (σκατ-) *filth* have irregularly ω for α in nom. accus. voc. sing.

183. A few words have double stems in -ατ- (or -ᾱτ-) and -ασ-, and form the nom., accus., and voc. sing. from the latter (like γέρας, 190). So κέρας gen. κεράτ-ος; and τέρας *prodigy*, πέρας *end*, gen. τέρατ-ος πέρατ-ος with short α. κέρας makes other (contracted) forms, κέρως, etc., from the stem in -ασ- (see paradigm); but in τέρας and πέρας these do not occur. The contract noun φῶς (for φάος) *light*, gen. φωτ-ός, belongs also here.

183.D. In κέρας, τέρας, the forms with τ are not used in the Ionic. Hm. has κέρας, κέραι, κέρᾱ, κερᾶων, κέρασι, and κερᾶεσσι; τέρας, τέραα, τεράων, τεράεσσι. Hd. changes α before a vowel to ε, and does not contract: κέρεϊ, τέρεα.—For πέρας, πέρατος, Hm. has πείραρ, πείρατος.—For φῶς Hm. has only φάος or φῶως; dat. φάει, plural φάεα. φάος is used also by Attic (Tragic) poets.

184.

III. Stems ending in a Liquid.

	ὁ ποιμήν (ποιμεν-) shepherd	ὁ δαίμων (δαιμον-) divinity	ὁ αἰών (αιων-) age.	ὁ θήρ (θηρ-) wild beast	ὁ ῥήτωρ (ρητορ-) orator
Sing. Nom.	ποιμήν	δαίμων	αἰών	θήρ	ῥήτωρ
Gen.	ποιμέν-ος	δαίμον-ος	αἰών-ος	θηρ-ός	ῥήτορ-ος
Dat.	ποιμέν-ι	δαίμον-ι	αἰών-ι	θηρ-ί	ῥήτορ-ι
Accus.	ποιμέν-α	δαίμον-α	αἰών-α	θήρ-α	ῥήτορ-α
Voc.	ποιμήν	δαῖμον	αἰών	θήρ	ῥήτορ
Dual N. A. V.	ποιμέν-ε	δαίμον-ε	αἰών-ε	θηρ-ε	ῥήτορ-ε
G. D.	ποιμέν-οιν	δαίμόν-οιν	αἰών-οιν	θηρ-οῖν	ῥητόρ-οιν
Plur. N. V.	ποιμέν-ες	δαίμον-ες	αἰών-ες	θηρ-ες	ῥήτορ-ες
Gen.	ποιμέν-ων	δαίμόν-ων	αἰών-ων	θηρ-ῶν	ῥητόρ-ων
Dat.	ποιμέσι	δαίμοσι	αἰῶσι	θηρ-σί	ῥήτορ-σι
Accus.	ποιμέν-ας	δαίμον-ας	αἰών-ας	θήρ-ας	ῥήτορ-ας

So ὁ μῆν (μην-) *month*, ὁ λιμήν (λιμεν-) *harbor*, ὁ ἡγεμών (ἡγεμον-) *leader*, ὁ ἀγών (αγων-) *contest*, ὁ αἰθήρ (αιθερ-) *aether*, ὁ κρατήρ (κρατηρ-) *mixing-bowl*, ὁ φῶρ (φωρ-) *thief*.

185. In the voc. sing., σωτήρ *savior*, Ἀπόλλων, and Ποσειδῶν shorten the long vowel of the stem, and throw the accent back upon the first syllable: σῶτερ, Ἀπολλων, Πόσειδον. — The accent is also thrown back in compound proper names in -ων: Ἀγαμέμνων, Ἀριστογείτων, voc. Ἀγάμεμνον, Ἀριστόγειτον. Except those in -φρων: voc. Λυκόφρον.

186. Ἀπόλλων and Ποσειδῶν have shorter forms of the accus. sing. Ἀπόλλω and Ποσειδῶ, used chiefly in expressions of swearing after νὴ τόν and μὰ τόν.

187. a. The only stem in -λ- is ἅλ-, nom. ὁ ἅλς *salt*, ἡ ἅλς (poetic) *sea*.

b. The neuter word πῦρ (πυρ-) *fire* has irregularly ῡ in the nom. sing.

SYNCOPATED STEMS IN -ερ-.

188. Πατήρ *father*, μήτηρ *mother*, θυγάτηρ *daughter*, and γαστήρ *belly*, drop ε of the stem in the genitive and dative singular, and accent the case-ending (cf. 172). In the other cases they retain ε and accent it. Only in the vocative singular all throw the accent back to the first syllable. And in the dative plural -έρ- is changed to -ρά- (64).

185 D. The Epic δαήρ (δαερ-) *husband's brother* has voc. sing. δᾶερ.

186 D. These shorter forms are not used by Hm. or Hd.; but from κυκεῶν *mixed draught* Hm. makes accus. sing. κυκεῶ or κυκειῶ.

188 D. The poets often have the full forms in the gen. and dat. sing.:

a. The proper name Δημήτηρ (vocative Δήμητερ) syncopates *all* the oblique cases, but accents them on the first syllable: Δήμητρος, Δήμητρα.—'Αστήρ (αστερ-) *star* has no syncopated forms, but makes dat. plur. ἀστράσι.

b. 'Ανὴρ (ανε-) *man* follows the analogy of πατήρ, but syncopates *all* the cases in which -εο- comes before a vowel, and inserts δ between ν and ρ (60).

189.	ὁ πατήρ (πατερ-) <i>father</i>	ἡ μήτηρ (μητερ-) <i>mother</i>	ἡ θυγάτηρ (θυγατερ-) <i>daughter</i>	ὁ ἀνὴρ (ανερ-) <i>man</i>
Sing. Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνὴρ
Gen.	πατρ-ός	μητρ-ός	θυγατρ-ός	ἀνδρ-ός
Dat.	πατρ-ί	μητρ-ί	θυγατρ-ί	ἀνδρ-ί
Accus.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἀνδρ-α
Voc.	πάτερ	μήτερ	θύγατερ	ἀνερ
Dual N. A. V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἀνδρ-ε
G. D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἀνδρ-οῖν
Plur. N. V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἀνδρ-ες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρ-ῶν
Dat.	πατρά-σι	μητρά-σι	θυγατρά-σι	ἀνδρά-σι
Accus.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἀνδρ-ας

IV. Stems ending in -εσ- and -ασ-.

190. The final -σ- of the stem appears only in the nominative singular, and elsewhere where there is no case-ending. Before all case-endings it falls away, and the vowels thus brought together are then contracted.—The neuter stems in -εσ- have -ος instead of -ες in the nominative singular (28).

πατέρος, πατέρι. In θυγάτηρ they sometimes syncopate other cases: θύγατρα, θύγατρες, θυγατρῶν; this happens also in πατρῶν for πατέρων. In the dat. plur. the Epic -εσσι may be used: θύγατέρεσσι.

b. From ἀνὴρ the poets use ἀνέρος, ἀνέρες, etc., as well as ἀνδρός, ἄνδρες, etc.; in the dat. plur. Hm. has both ἀνδράσι and ἄνδρεσσι.

190 D. Stems in -εσ-.—The uncontracted forms prevail in Hm.; yet he often contracts -εῖ to -εῖ: γένει; and sometimes -εος to -εως: θάρσεως from θάρσος *courage*.—κλέος *fame* makes accus. plur. κλέα for κλέεα.—In the dat. plur. Hm. has three forms: βελέ-εσσι, βέλεσ-σι, and βέλε-σι, from βέλος *missile*.

σπέος or σπεῖος *cave* has gen. σπέους, dat. σπηῖ (for σπέε-ῖ), dat. plur. σπήεσσι and irreg. σπέσσι.—δέος *fear* has irreg. gen. δείους.

Hd. has only the uncontracted forms.

191.	τὸ γένος <i>race</i> (γενεσ-)	ὁ Σωκράτης <i>Socrates</i> (Σωκρατεσ-)	τὸ γέρας <i>prize</i> (γερασ-)
S. N.	γένος	Σωκράτης	γέρας
G.	(γένε-ος) γένους	(Σωκράτε-ος) Σωκράτους	(γέρα-ος) γέρως
D.	(γένε-ϊ) γένει	(Σωκράτε-ϊ) Σωκράτει	(γέρα-ϊ) γέραι
A.	γένος	(Σωκράτε-α) Σωκράτη	γέρας
V.	γένος	Σώκρατες	γέρας
Dual.	(γένε-ε) γένη (γενέ-οιν) γενοῖν		
P. N.	(γένε-α) γένη		(γέρα-α) γέρα
G.	(γενέ-ων) γενῶν		(γερά-ων) γερῶν
D.	γένεσι		γέρασι
A.	(γένε-α) γένη		(γέρα-α) γέρα

So τὸ εἶδος *form*, ἔτος *year*, μέλος *song*.—ὁ Δημοσθένης *Demosthenes*.—τὸ γῆρας *old age*, κρέας *flesh*.

192. The nominative plural of neuters in -os contracts -εα into -ᾱ after an ε : χρέᾱ from χρέος (χρεεσ-) *debt*. The genitive plural is sometimes uncontracted, even in prose.—In the dual, -εε gives -η, contrary to 37 e.

193. Names like Σωκράτης retract the accent in the vocative, contrary to 128. They have often an irregular accusative in -ην, Σωκράτην, as if of the first declension.

194. Proper names in -κλης, compounded with κλέος (κλεεσ-) *fame*, are peculiar in their contraction.

N. Περικλῆς Περικλῆς

D. (Περικλεε-ϊ) Περικλεῖ

G. (Περικλεε-ος) Περικλέους

A. (Περικλεε-α) Περικλέᾱ

V. (Περικλεες) Περικλείς.

Stems in -ασ-.—In Hm. mostly uncontracted, but contraction sometimes occurs in the dat. sing., δέπαι; rarely in other cases, κρειῶν. In the nom. and accus. plur. he has always -α short : γέρα, δέπα *cup*s. In the dat. plur. he has three forms : δεπά-εσσι, δέπασ-σι, κρέασι.

οὔδας *ground*, *floor*, κῶας *fleece*, κτέρας *possession*, in all other forms take ε for α : οὔδεος οὔδεϊ οὔδει, κῶεα κῶεσι, κτέρεα κτερέων *funeral-gifts* : so also poetic βρέτας, βρέτεος, *image*. Cf. γέρεα Hd. for γέραα. The only contract forms in Hd. are κρέᾱ, κρεῶν.—Dor. κρής = κρέας.

194 D. Hm. declines Ἡρακλῆς, Ἡρακλῆος, Ἡρακλῆϊ, Ἡρακλῆα, Ἡράκλεις.—Hd. Ἡρακλῆς, Ἡρακλέος, Ἡρακλεῖ, Ἡρακλέα, Ἡράκλεες, one ε being rejected before endings that begin with a vowel.

195. The dat. sing. of neuters in -as is sometimes wrongly written with -ā. Forms of the nom. plur. in short -a occur rarely in Attic poets: κρέα.

196. There is one stem in -οσ-, αἰδοσ- *shame* (ή); inflected N. αἰδώς, G. (αἰδο-ος) αἰδοῦς, D. (αἰδο-ϊ) αἰδοῖ, A. (αἰδο-α) αἰδῶ. No dual or plural.

197.

V. Stems ending in -F-.

	ὁ ἥρως <i>hero</i> (ἥρωF-)	ἡ πειθῶ <i>persuasion</i> (πειθοF-)
Sing. Nom.	ἥρως	πειθῶ
Gen.	ἥρω-ος	(πειθο-ος) πειθοῦς
Dat.	ἥρω-ϊ, ἥρω	(πειθο-ϊ) πειθοῖ
Accus.	ἥρω-α, ἥρω	(πειθο-α) πειθῶ
Voc.	ἥρως	πειθοῖ
Dual N. A. V.	ἥρω-ε	
G. D.	ἥρώ-οιν	
Plur. N. V.	ἥρω-ες, ἥρως	
Gen.	ἥρώ-ων	
Dat.	ἥρω-σι	
Accus.	ἥρω-ας, ἥρως	

So ὁ Τρώς *Trojan* (see 172 a), ὁ μήτρως *mother's brother*,—ἡ ἠχώ *echo*, Λητώ, Καλυψώ.

198. These words are few in number. The dative and accus. sing. of the masculines are usually contracted, ἥρω, ἥρω. Some of these words occasionally have forms according to the *Attic second* declension: gen. sing. ἥρω, accus. ἥρων.

199. The feminines are all oxytone, and chiefly women's names. The nom. sing. is without case-ending, and the contract accus. sing. is oxytone like the nom. These stems seem to have formerly ended in -οφι-: hence the voc. sing. in -οῖ, and an older form of the nom. in -φ: Σαπφώ.

a. In the dual and plural, which occur very rarely, they follow the second declension: nom. λεχοί, accus. γοργούς; from λεχώ, γοργώ.

196 D. Besides αἰδώς, the Ionic has another -οσ- stem, ἡ ἠώς *dawn* (= Att. ἔως declined according to 159). Both words always have the contract form, even in Hm. and Hd.

198 D. Hm. has ἥρωϊ and ἥρω, Μίνωα and Μίνω.

199 D. Even the Ionic has only the contracted forms. Hd. makes the accus. sing. in -οῦν, ἰοῦν for ἰώ.

200. A few feminine nouns in -ών occasionally have forms as if from nouns in -ώ: εἰκών (εικον-) *image*, gen. εἰκοῦς, accus. εἰκό; ἀηδών (αηδον-) *nighth-ingale*, voc. ἀηδοῖ.

201.

VI. Stems in -ι- and -υ-.

	ἡ πόλις <i>city</i> (πολι-)	ὁ πῆχυς <i>fore-arm</i> (πηχυ-)	τὸ ἄστυ <i>town</i> (αστυ-)	ὁ ἰχθύς <i>fish</i> (ιχθυ-)
S. N.	πόλι-ς	πῆχυ-ς	ἄστυ	ἰχθύ-ς
G.	πόλε-ως	πήχε-ως	ἄστε-ως	ἰχθύ-ος
D.	(πόλε-ϊ) πόλει	(πήχε-ϊ) πήχει	(ἄστε-ϊ) ἄστει	ἰχθύ-ϊ
A.	πόλι-ν	πῆχυ-ν	ἄστυ	ἰχθύ-ν
V.	πόλι	πῆχυ	ἄστυ	ἰχθύ
Du.	πόλε-ε πολέ-οιν	πήχε-ε πηχέ-οιν	ἄστε-ε ἄστέ-οιν	ἰχθύ-ε ἰχθύ-οιν
P. N.	(πόλε-ες) πόλεις	(πήχε-ες) πήχεις	(ἄστε-α) ἄστη	ἰχθύ-ες
G.	πόλε-ων	πήχε-ων	ἄστε-ων	ἰχθύ-ων
D.	πόλε-σι	πήχε-σι	ἄστε-σι	ἰχθύ-σι
A.	πόλεις	πήχεις	(ἄστε-α) ἄστη	ἰχθύς

So ἡ δύναμι-ς *power*, ἡ στάσι-ς *faction*, ὁ πέλεκυ-ς *axe*, (like πῆχυς), ὁ μῦ-ς *mouse* (like ἰχθύς, but see 205), ὁ βότρυ-ς *cluster of grapes* (like ἰχθύς, but with short υ, 205).

202. The final -ι- or -υ- of the stem always appears in the nom., accus., and voc. sing. In the other cases most ι-stems and some υ-stems insert an ε before the -ι- or -υ-, and the latter drops out (44): πολε(ι)-ες, αστε(υ)-α. Contraction then takes place in the dat. sing. and nom. plur. The accus. plur. πόλεις, πήχεις are irregularly made to conform to the nom. plur. The nom. and accus. dual are seldom contracted (-εε to -η, cf. 191): πόλη, ἄστη.

201 D. Stems in -ι-.—(a) The New Ionic and the Doric and Aeolic retain ι in all the forms, but contract -ι-ι in the dat. sing. to -ῖ, and form the accus. plur. in -ῖς (for -ι-νς, 34) or -ιας. Thus sing. πόλις, πόλιος, πόλῖ, πόλιν, πόλι, plur. πόλιες, πολίων, πόλισι, πόλῖς or πόλιας.

(b) Hm. declines sing. πόλις, πόλιος, πόλει (and πτόλεϊ), πόλιν, πόλι, plur. πόλιες, πολίων, πόλεσι or πολίεσσι, πόλιας or πόλῖς (written in some editions πόλεις). Perhaps πόλει πόλεσι should be written πόλῖ πόλισι. In other datives he has -ῖ: κόνῖ, μῆτῖ, from κόνι-ς *dust*, μῆτι-ς *wisdom*.

(c) From πόλις itself Hm. has also a peculiar form with η: πόληος, πόληῖ, πόληες, πόληας.

Stems in -υ-.—The Ionic always has -ος in the gen. sing. Hm. sometimes contracts -εῖ to -ει, -υῖ to -υι in the dat. sing: πήχει, πληθυῖ (from πληθύς *multitude*). Hd. has no contraction. Both have ἰχθύας as well as ἰχθύς in the accus. plur. For the datives νέκυσσι, πῖτυσσι see 171 D b.

203. After -ε- the gen. sing. has -ωs instead of -ος, which, however, does not affect the accent (103 a): πόλεωs, πήχεωs. The gen. plur. follows the accent of the gen. sing.: πόλεωv, πήχεωv.

- a. For the origin of -ωs by transfer of quantity (πόλεωs perhaps from πόληος, 201 D c), cf. 36. But such forms as πόλεος, πήχεος, ἄστεος occur, especially in poetry.
- b. ὁ κί-s, gen. κί-όs weevil, preserves ι in all cases.

204. Most substantive stems in -υ- keep this vowel throughout. The nom. dual and plural may be contracted: ἰχθῦ (for ἰχθύε), ἰχθῦs (for ἰχθύες). The accus. plur. has -ῦs (for -υ-νs, 34): in late writers -υ-as.

a. Ἐγχελυσ eel is declined like ἰχθῦs in the sing., but like πῆχυs in the plur.: gen. sing. ἐγχέλυ-ος, nom. plur. ἐγχέλειs.

205. Oxytone substantives and monosyllables with -υ-stems have long ū in the nom., accus., and voc. sing.: ἰχθῶs, ἰχθῦν, ἰχθῶ; and monosyllables take the circumflex in these cases: μῦs, μῦν, μῦ. Barytones have short -υ- : βότρυs, βότρυν, βότρυ.

206.

VII. Stems ending in a Diphthong.

	ὁ βασιλεύ-s king	ὁ ἡ βοῦ-s ox, cow	ἡ γραῦ-s old woman	ἡ ναῦ-s ship
Sing. Nom. Gen. Dat. Accus. Voc.	βασιλεύ-s βασιλέ-ωs (βασιλέ-ι) βασιλεῖ βασιλέ-ᾱ βασιλεῦ	βοῦ-s βο-ός βο-ι βοῦ-ν βοῦ	γραῦ-s γρᾱ-ός γρᾱ-ι γραῦ-ν γραῦ	ναῦ-s νε-ώs νη-ι ναῦ-ν ναῦ
Dual N. A. V. G. D.	βασιλέ-ε βασιλέ-οιν	βό-ε βο-οῖν	γρᾱ-ε γρᾱ-οῖν	νη-ε νε-οῖν
Plur. N. V. Gen. Dat. Accus.	(βασιλέ-ες) βασιλεῖs βασιλέ-ων βασιλεῦ-σι βασιλέ-ᾱs	βό-ες βο-ῶν βου-σί βοῦ-s	γρᾱ-ες γρᾱ-ῶν γραυ-σί γραῦ-s	νη-ες νε-ῶν ναυ-σί ναῦ-s

So ὁ γονεύ-s parent, ὁ ἱερεύ-s priest, Ὀδυσσεύ-s, Ἀχιλλεύ-s.

206 D. Stems in -ευ-.—Hd. has only the uncontracted forms. Hm. has η instead of ε, wherever υ falls away: βασιλεύs, βασιλεῦ, βασιλεῦσι, but βασιλῆος, βασιλῆϊ, etc., dat. plur. ἀριστήεσσι. Yet in proper names he often has ε: Πηλῆος and Πηλέος, Πηλῆϊ and Πηλέϊ, etc.; rarely with contraction: gen. Ὀδυσεῦs, dat. Ἀχιλλεῖ, accus. Τῦδῃ. In the acc. sg. and plur., α is short.

Βοῦs Dor. βῶs, accus. sing. βοῦν Dor. βῶν (once in Hm.): Hm. has in dat. plur. βόεσσι and βουσί, accus. plur. βόas and βοῦs.

Γραῦs: Hm. has only γρηῦs (14 D d) and γρηῦs, dat. γρηῖ, voc. γρηῦ and γρηῦ.

207. The final *υ* of the diphthong disappears before all vowels, according to 44.—The stem *ναυ-* (originally *νᾱυ-*) becomes *νη-* before a *short* vowel-sound, *νε-* before a *long* one.

208. In regard to stems in *-ευ-*, observe that

a. The contract nom. plur. has *-ῆς* in the older Attic and in Plato, as *βασιλῆς*, instead of *βασιλεῖς*.

b. The gen. sing. has *-εως*, arising from *-ηος* (36); see the Homeric form, 206 D. In the same way

c. The accus. sing. and plur. have *-εᾶ* and *-εᾶς*, arising from *-ηα*, *-ηας*.

d. When *-ευ-* follows a vowel, contraction may occur in the gen. and accus. sing.: *Πειραιεύ-ς Piraeus*, gen. *Πειραιῶς*, accus. *Πειραιᾶ*.

e. The accus. plur. in *-εις* belongs to late Greek.

209. *Χοῦς* (*χου-*) *three-quart measure* is declined like *βοῦς*, but has accus. sing. *χόᾶ*, accus. plur. *χόᾶς*.

210. The only diphthong-stem ending in *-ι-* is *οι-* (formerly *οῖ-*, see 72), sing. *οἶ-ς sheep*, *οἶ-ός*, *οἶ-τ*, *οἶ-ν*; plur. *οἶ-ες*, *οἶ-ῶν*, *οἶ-σί*, *οἶ-ς*.

IRREGULAR DECLENSION.

211. In some instances, a word has forms belonging to *two* different stems. This is a common cause of irregular declension.

212. Such words are called *heteroclites* (*ἑτερόκλιτα differently declined*) when the nom. sing. can be formed alike from either stem. Thus N. S. *σκότος darkness* (stem *σκοτο-*, 2d declension, or *σκοτεσ-*, 3d declension), G. S. *σκότου* or *σκότους*.

213. But usually the nom. sing. can be formed from only one of the two stems. Then forms belonging to the other stem are called *metaplastic* (from *μεταπλασμός change of formation*). Thus *τὸ πῦρ fire*, plur. *τὰ πυρά* (2d decl.) *watch-fires*, D. *πυροῖς*; *ὁ ὄνειρος dream* (2d decl.), but also G. S. *ὀνείρατ-ος*, N. P. *ὀνείρατ-α* (3d decl.); *ἡ ἄλω-ς*

Naῦς is declined by Hm., nom. sing. *νηῦς* (14 D d), gen. (*νηός*) *νεός*, dat. *νηῖ*, accus. (*νηᾶ*) *νέα*, nom. plur. (*νηές*) *νέες*, gen. (*νηῶν*) *νεῶν*, dat. *νηυσί* (*νήεσσι*, *νέεσσι*), accus. (*νηας*) *νέας*. The forms not in () belong also to Hd.

209 D. Hippocrates and late writers have forms from stem *χοευ-*: *χοέως*, *χοέει*, etc.

210 D. Hm. (commonly) and Hd. have *οῖ-* for *οι-*: *δῖς*, *δῖος*, etc., dat. plur. Hm. *δῖεσσι* (once *οῖεσι*) and *δεσσι*.

212 D. From *Σαρπηδών* Hm. has *Σαρπηδόνος*, etc., also *Σαρπήδοντος*, etc.—From *Μίνως*, Att. gen. *Μίνω*, etc. (159), Hm. *Μίνωος*, etc. (197).

213 D. Hm. *ἀλκ-ί* D. S. of *ἀλκή strength*,—*ὑσμῖν-ι* D. S. of *ὑσμίνη battle*,—*μάστι-ν* D. S., *μάστι-ν* A. S., of *μάστιξ whip*,—*ἰχῶ* (as if for *ἰχω-α*, see 197) A. S. of *ἰχώρ lymph*,—*ἰῶκ-α* A. S. of *ἰώκη rout*,—*ἀγκαλίδ-εσσι* D. P. of *ἀγκάλη elbow*,—*ἀνδραπόδ-εσσι* D. P. of *ἀνδράποδο-ν slave*,—*δέσματ-α* plur. of *δεσμός bond*,—*προσώπατ-α* plur. of *πρόσωπο-ν face*,—*τὰ πλευρά* Ion. and poet. plur. of *ἡ πλευρά side*.

threshing-floor declined like *ἔως* (161), but sometimes G. *ἄλων-ος*, etc.: like *ἄλως* are *ὁ ταῶς peacock*, and (in poetry) *ὁ τυφῶς whirlwind*.

214. In some words the sing. and plur. are of different genders (*heterogeneous*), though alike in stem. Thus *ὁ σῖτο-s corn*, plur. *τὰ σῖτα*; *ὁ σταθμός station, stall*, plur. often *τὰ σταθμά*; *ὁ δεσμός band*, plur. often *τὰ δεσμά*; *τὸ στάδιον stade*, plur. commonly *οἱ σιᾶδιοι*.

215. a. Many words are *defective* in number, often from the nature of their meaning. Thus *αἰθήρ aether*, only in the sing.; *οἱ ἔτησται annual winds*, *τὰ Διονύσια festival of Dionysus*, only in the plural.

b. Other words are *defective* in case. Thus *ὕπνα dream*, *ὕπνα waking*, *ὄφελος use*, all neuter and used only in the nom. and accus.

216. The most important irregularities of declension, which have not been noticed already, will be found in the following alphabetic table:

1. *Ἄρης* (*Ἀρεσ-*) the god *Ares*, G. *Ἄρεως* (poet. *Ἄρεος*), D. *Ἄρει*, A. *Ἄρη*, V. reg. *Ἄρες*.

2. Stem *ἀρν-* *lamb* (N. S. *ἄρην* only in an inscription); hence (*τοῦ, τῆς*) *ἄρνός, ἄρνί, ἄρνα, ἄρνες, ἄρνάσι*. The N. S. is supplied by *ἄμνός*, 2d decl., regular.

3. *τὸ γόνυ knee* (Lat. *genu*), N. A. V. S. All other cases are formed from stem *γονατ-*: *γόνατος, γόνати*, etc.

4. *ἡ γυνή woman*. All other forms come from a stem *γυναικ-*: the genitives and datives accent the case-ending: G. S. *γυναικός*, D. *γυναικί*, A. *γυναῖκα*, V. *γύναι*; dual *γυναῖκε, γυναικοῖν*; plur. *γυναῖκες, γυναικῶν, γυναιξί, γυναικας*.

5. *τὸ δόρυ spear*, N. A. V. S. All other cases from stem *δορατ-* (cf. no. 3): *δόρατος, δόρατι*, etc. Poetic G. *δορός*, D. *δορί* and *δόρει*.

From *Πάτροκλος* declined regularly, Hm. has also *Πατροκλῆος, Πατροκλῆα, Πατρόκλεις* (stem *Πατροκλεεσ-*, 194 D).

From *ἡνίοχος* *charioteer*, declined regularly, Hm. has also *ἡνιοχῆα, ἡνιοχῆες* (stem *ἡνιοχευ-*, 206 D); cf. *Αἰθίοπας* and *Αἰθιοπῆας*, A. P. of *Αἰθίοψ*.

214 D. Hm. *δρυμά* plur. of *δρυμός oak-wood*,—*ἔσπερα* plur. of *ἔσπερος evening*,—*κέλευθα* (also *κέλευθοι*) plur. of *ἡ κέλευθος way*.

Hd. *λύχνα* plur. of *λύχνος lamp*.

215 D. a. Hm. plur. *ἔγκατα entrails*, D. *ἔγκασι*,—*ὄσσε eyes*, only N. A. dual (in Trag. also plur., G. *ὄσσων*, D. *ὄσσοις*),—plur. *ὄχρα, ὀχέων, ὄχεσφι chariot* (sing. *ὁ ὄχος*, not in Hm.).

b. Only nom. or accus., Hm. *δῶ* (for *δῶμα*) *house*,—*κῖ* (for *κῖθῆ*) *barley*,—*ἄφενος wealth*,—*δέμας body*,—*ἡδὸς delight*,—*ἦρα* only in *ἦρα φέρειν to render a service*,—*ἦτορ heart*,—*τέκμων* (Att. *τέκμαρ*) *bound*,—all neuter. Only voc., *ἡλέ* or *ἡλεέ* (Hm.) *foolish*,—*μέλε* (Attic poets) *my good sir or madam*. Only dat., Hm. *κτεάτ-εσσι to possessions*,—(*ἐν*) *δαί in battle*.

216 D. The dialects have the following peculiar forms:

1. *Ἄρης*: Hm. *Ἄρηος, Ἄρηϊ, Ἄρηα*, also *Ἄρεος, Ἄρει* (Hd. *Ἄρεϊ, Ἄρεα*).

3. *γόνυ*: Ion. and poetic *γούνατος, γούνατι, γούνατα, γουνάτων, γούνασι*. Epic also *γουνός, γουνί, γούνα, γούνων, γούνεσσι*.

5. *δόρυ*: Ion. *δούρατος, δούρατι, δούρατα, δουράτων, δούρασι*. Epic also *δουρός, δουρί, δοῦρε, δοῦρα, δούρων, δούρεσσι*.

6. Ζεύς the god Zeus, G. Διός, D. Διί, A. Δία, V. Ζεῦ.
 7. ἡ θέμις (θεμιδ-) *right*, declined reg.: but in the phrase θέμις εἶναι (*fas esse*, indic. θέμις ἐστὶ *fas est*), the nom. is used for the accus.
 8. τὸ κάρᾱ *head*, D. S. κάρᾱ. Other cases from stem κᾱτ-: G. κᾱτός, D. κᾱτί: also τὸ κᾱτα N. A. sing., and even κᾱτας accus. plur. *masc.* Poetic word.
 9. ὁ ἡ κοινωνό-s *partaker*, regular; but also N. A. P. κοινῶν-ες, -ας.
 10. ὁ ἡ κύων *dog*, V. S. κύον. All other cases from stem κυν-: κυνός, κυνί, κύνα; plur. κύνες, κυνῶν, κυσί, κύνας.
 11. ὁ λᾱ-s *stone*, contracted from λᾱα-s, G. λᾱ-ος, D. λᾱ-ῖ, A. λᾱα-ν, λᾱ-ν: plur. λᾱ-ες, λᾱ-ων, λᾱ-εσσι, or λα-εσι. Poetic word for λίθος.
 12. ὁ ἡ μάρτυ-s *witness*, D. P. μάρτυ-σι. All other cases from stem μαρτυρ-: μάρτυρος, μάρτυρι, etc.
 13. Οἰδίπους *Oedipus* makes G. Οἰδίου (D. Οἰδίῳ does not occur), A. Οἰδίου, V. Οἰδίου and Οἰδίῳ. Late writers have G. D. A. Οἰδίποδος, -δι, -δα.
 14. ὁ ἡ ὄρνις (ορνιθ-) *bird*, declined regularly (176); A. S. ὄρνιν, also ὄρνιθα. Less frequent forms, made from stem ορνι-, are N. S. ὄρνι-s, A. S. ὄρνι-ν, N. P. ὄρνεις, G. ὄρνεων, A. ὄρνεις.
 15. τὸ οὖς *ear*, N. A. V. S. All other cases from stem ωτ-: ὠτός, ὠτί; plur. ὠτα, ὠτων, ὠσί. (These forms were made by contraction from ουας, οὔατος, etc., see below.)
 16. ἡ Πνύξ *Pnyx*, stem Πυκν-: Πυκνός, Πυκνί, Πύκνα.
 17. ὁ πρεσβευτής (πρεσβευτᾱ-) *ambassador*: in the plur. commonly πρέσβεις, πρέσβεων, πρέσβεσι. These forms come from the poetic sing. πρέσβυ-s *ambassador*, also *old man*, in which latter sense πρεσβύτης is the common prose word for all numbers.
 18. τάν, defective; only in voc. ὦ τάν (or ὦ τᾱν) *my dear sir*.
 19. ὁ υἱό-s *son*, declined regularly: also from a stem υῖν-, G. υἱέος, D. υἱεῖ; dual υἱέε, υἱέοιν; plur. υἱεῖς, υἱέων, υἱέσι, υἱεῖς. Forms υῖός and υῖόν in inscriptions. This word was also written without ι, υός, etc.
 20. ἡ χεῖρ *hand*, stem χεῖρ-; but G. D. D. χερσίν, D. P. χερσί.

6. Ζεύς: poet. also Ζηνός, Ζηνί, Ζήνα. Pind. Δί for Διί.

7. θέμις: Hm. θέμιστος, etc., Pind. θέμιτος, etc.

8. Hm. has stems κᾱρητ-, κᾱτ-, and uncontracted κᾱρηατ-, κᾱατ-.

N. A. Sing. κᾱρῆ also κάρ

G. κᾱρητός κᾱτός κᾱρήατος κᾱάτος

D. κᾱρητι κᾱτί κᾱρήατι κᾱάτι

N. A. Plur. κάρᾱ κᾱτα κᾱρήατα κᾱάτα also κᾱρηνα

G. κᾱτῶν κᾱήνων

D. κᾱσί.

9. The Doric (Pind.) has κοινᾱν, κοινᾱνος, etc.

12. μάρτυς: Hm. always μάρτυρος, 2d decl. Cf. φύλακος Hd. (once in Hm.) for φύλαξ *watchman*.

13. To Οἰδίπους belong also gen. Οἰδιπόδαο Hm., Οἰδιπόδεω Hd.; and in Trag. gen. Οἰδιπόδα, accus. Οἰδιπόδᾱν, voc. Οἰδιπόδα.

14. ὄρνις: Hm. and Hd. have only forms from stem ορνιθ-. Dor. ὄρνιχος, ὄρνιχι, etc., from stem ορνιχ-.

15. οὖς: Dor. ὠς, Hm. οὔατος, plur. οὔατα, οὔασι, once ὠσί.

21. τὸ χρέως *debt*, N. A. V. S. ; only another form of τὸ χρέος, which is declined regularly, but see 192.

Local Endings.

217. Closely analogous to case-endings are certain endings which mark relations of place. These are

- θι for the place *where*: ἄλλο-θι *elsewhere*.
- θεν for the place *whence*: οἶκο-θεν *from home*.
- δε for the place *whither*: οἶκα-δε *homeward*.

218. The endings -θι and -θεν are affixed to the stem: Ἀθήνη-θεν *from Athens*, κυκλό-θεν *from the circle* (κυκλό-ς); but -ο- is sometimes used for final -ᾱ- of the stem: ῥιζό-θεν *from the root* (from ῥίζα *root*); and consonant-stems assume an -ο-: πάντ-ο-θεν *from every side*.

219. The ending -δε (enclitic, 113 d) is affixed to the *accusative*: Μέγαρά-δε *toward Megara*, Ἐλευσινά-δε *toward Eleusis*; οἶκ-α-δε (from οἶκο-ς) is irregular.

a. With a preceding -ς, -δε makes -ζε by transposition (63): Ἀθηνᾶζε (for Αθηνᾶς-δε) *toward Athens*, Θήβαζε (for Θηβᾶς-δε) *toward Thebes*, θύραζε (for θυρᾶς-δε) *out of doors*.

19. *νίος*: Hm. often has νίος, νίον, νιέ,—other forms of the 2d decl. very rarely. From stem νίυ- he has νιέος, νιέϊ (νιέϊ), νιέα, νιέες (νιέϊς), νιέας (νιέϊς). Further, from stem νί- he has νίος (gen.), νίι, νία, νιε, νίες, νιάσι, νίας.—Hd. uses only the 2d decl. forms.

20. *χείρ*: poet. χερός, χερί. Hm. D. P. χερσί and χείρεσσιν.

The following appear as irregular only in the dialects:

22. ὁ ἀήρ (fem. in Hm.) *air*. Ion. ἡέρος, ἡέρι, ἡέρα.

23. ὁ Ἀΐδης Hm. (Att. Ἀΐδης the god *Hades*) 1st decl., G. Ἀΐδᾱο or Ἀΐδεω, D. Ἀΐδῃ, A. Ἀΐδην: but also G. Ἀΐδος, D. Ἀΐδι (stem Αἰδ-, 3d decl.). Rare N. Ἀΐδωνεύ-ς, D. Ἀΐδωνῆϊ (206 D).

24. τὸ δένδρον *tree*, Ion. and poet. δένδρεον, δενδρέου, etc. Also irreg. D. P. δένδρεσι (as if from stem δενδρεσ-).

25. ὁ μείς (for μεν-ς, and that for μην-ς), only nom. sing., Ionic and poetic form for ὁ μήν *mon'h*.

26. ἡ πληθὺς (declined like ἰχθὺς) Ionic for τὸ πλῆθος *multitude*; of the latter, Hm. has only πλῆθει, πλῆθει.

27. ἡ πτυχὴ *fold*, not in Hm., who uses only the defective D. S. πτυχί, N. A. P. πτύχες, πτύχας.

28. ὁ στίχος *row*, not in Hm., who uses only the defective G. S. στιχός, N. A. P. στίχες, στίχας.

217 D. The local endings are much more frequent in Hm.: οἶκοθι *at home*, Ἰλίοθι πρό *before Troy*, οὐρανόθεν *from heaven*, ἀγορῇθεν *from the assembly*.

The form with -θεν is sometimes used by Hm. as a genitive case: κατὰ κρῆθεν *from the head down, wholly*, ἐξ ἀλόθεν *out of the sea*.

219 D. Homeric forms are: οἶκονδε *homeward*, ὄνδε δόμονδε *to his own house*, ἡμέτερόνδε *to our (house)*, πόλινδε *to the city*, φόβονδε *to flight*: peculiar are φύγαδε *to flight*, ἔραζε, χαμάζε *to earth*, Ἀΐδόςδε *to (the abode of) Hades* (216 D, 23).

b. An ending -σε, added to the stem, also occurs: ἄλλο-σε *toward another place*, πάντο-σε *in every direction*.

220. For some words we find an ancient *Locative case*, denoting the place *where*, with the ending -ι for the singular, and for the plural -σι: οἴκοι *at home*, Πυθοῖ *at Pytho*, Ἰσθμοῖ *at the Isthmus*, Ἀθήνη-σι *at Athens*, Πλαταιᾶσι *at Plataea*, θύρασι (Lat. *foris*) *at the doors, abroad*, ὥρασι *at the proper season*.

a. It appears from inscriptions that the oldest Attic used the form in -ᾶσι, -ησι as *dative* of the first declension: τοῖς ταμῖᾶσι, τοῖς ἐπιστάτησιν.

ADJECTIVES.

ADJECTIVES OF THE VOWEL-DECLENSION.

222. This is much the most numerous class. The masculine and neuter follow the second declension; the feminine usually follows the first declension. Thus the nominative singular ends in -ος, -η (or -ᾶ), -ον (Lat. -us, -a, -um).

	M. <i>good</i>	F.	N.	M. <i>friendly</i>	F.	N.
S. N.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλᾶ	φίλιον
G.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φιλίου	φιλᾶς	φιλίου
D.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	φιλίῳ	φιλῇ	φιλίῳ
A.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φιλᾶν	φίλιον
V.	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φιλᾶ	φίλιον
Dual.	ἀγαθῶ ἀγαθοῖν	ἀγαθαῖ ἀγαθαῖν	ἀγαθῶ ἀγαθοῖν	φιλῶ φίλοιιν	φιλᾶ φιλᾶιν	φιλῶ φίλοιιν
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιαι	φίλια
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φιλίων	φιλίων	φιλίων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φίλοις	φίλαις	φίλοις
A.	ἀγαθοὺς	ἀγαθὰς	ἀγαθά	φίλοις	φιλᾶς	φίλια

221 D. EPIC CASE-ENDING -φι.—A peculiar suffix of the Epic language is φι- (or -φιν, 87 D), added to the stem. The form with -φι serves as a *genitive* or *dative*, both *singular* and *plural*. Thus—(a) in the 1st declension always *singular*: βίη-φι *with violence*, κλισίηφι *in the tent*, ἀπὸ νευρῆφι *from the bow-string*; irregular ἐπ' ἐσχαρόφι (for ἐσχαρη-φι) *on the hearth*.—(b) in the 2d declension: Ἰλιό-φι *of Troy*, θεόφι *with the gods*.—(c) in the 3d declension, almost always *plural*: ἀπ' ὕχες-φι *from the car*, παρὰ ναῦ-φι *by the ships*, πρὸς κοτυληδόν-ό-φι *to the feelers*; irregular ἀπὸ κράτες-φι *from the head* (216 D, 8).

222 D. a. For Ionic η instead of ᾶ in the feminine, see 138 D c. Hm. has δῖα fem. of δῖος *divine*, with short α: δῖα θεᾶων *divine among goddesses*.

a. The nominative singular feminine always has a *long* vowel, either *-ā* or *-η*, according to 138. After *-ο-*, *-η* is used; ὀγδοός *eighth* fem. ὀγδόη; but *-ā* after *-ρο-*; ἀθρόο-*s collected* fem. ἀθρόā.

b. The feminine, in the nom. and gen. plur., follows the accent of the masculine: thus φίλαι, not φίλῃαι as we might expect from nom. sing. φιλίā (128); φίλιων, not φιλίῳν as in substantives (141).

c. The dual forms of the feminine in *-ā*, *-αιν*, are often (but not always) replaced by the masculine forms: τοῖν φίλοιν *the (two) dear (maidens)*. This applies to all adjectives and participles.

223. CONTRACT ADJECTIVES.—Adjectives in *-eos* and *-oos* are subject to contraction. Thus ἀπλοῦς *simple*, ἀργυροῦς *of silver*, contracted from ἀπλόος, ἀργύρεος. The contract forms are as follows:

S. N.	ἀπλοῦς	ἀπλή	ἀπλοῦν	ἀργυροῦς	ἀργυρά	ἀργυροῦν
G.	ἀπλοῦ	ἀπλῆς	ἀπλοῦ	ἀργυροῦ	ἀργυρᾶς	ἀργυροῦ
D.	ἀπλῶ	ἀπλῇ	ἀπλῶ	ἀργυρῶ	ἀργυρᾷ	ἀργυρῶ
A.	ἀπλοῦν	ἀπλήν	ἀπλοῦν	ἀργυροῦν	ἀργυράν	ἀργυροῦν
V.	ἀπλοῦς	ἀπλή	ἀπλοῦν	ἀργυροῦς	ἀργυρά	ἀργυροῦν
Dual.	ἀπλό	ἀπλᾶ	ἀπλό	ἀργυρά	ἀργυρά	ἀργυρά
	ἀπλοῖν	ἀπλαῖν	ἀπλοῖν	ἀργυροῖν	ἀργυραῖν	ἀργυροῖν
P. N.	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ	ἀργυροῖ	ἀργυραῖ	ἀργυρά
G.	ἀπλῶν	ἀπλῶν	ἀπλῶν	ἀργυρῶν	ἀργυρῶν	ἀργυρῶν
D.	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς	ἀργυροῖς	ἀργυραῖς	ἀργυροῖς
A.	ἀπλοῦς	ἀπλᾶς	ἀπλᾶ	ἀργυροῦς	ἀργυρᾶς	ἀργυρά

So χρῦσοῦς, χρῦσῇ, χρῦσοῦν (χρύσεος, -έā, -εον).

224. For the peculiarities of contraction see 41. The rules of accent in 158 apply here too. Adjectives of material in *-eos*, as ἀργύρεος, accent their contract syllables, *-oῦς*, *-ῇ* (*-ā*), *-oῦν*. Thus ἀργυροῦς, as if from ἀργυρέος.

225. ADJECTIVES OF TWO ENDINGS.—In these the masculine form is used also for the feminine: M. F. ἡσυχος, N. ἡσυχον *quiet*. So most compound adjectives: ἄ-τεκνος *childless*, καρποφόρος *fruit-bearing*, εὖ-νους (εὖ-νοος) *well-disposed*.

a. Many adjectives of three endings are sometimes used as of two, and, conversely, some adjectives of two endings have occasionally a distinct form for the feminine. These exceptional cases are most frequent in poetry.

222 D. b. But the Ionic has *-ᾶων*, *-έων* in the gen. pl. fem.: see 141 D.

226.

S. N. G. D. A. V.	M. F. <i>quiet</i> ἥσυχος	N. ἥσυχον	M. F. <i>propitious</i> ἔλεως	N. ἔλεων
	ἥσυχου		ἔλεω	
	ἥσυχῳ		ἔλεφ	
	ἥσυχον		ἔλεων	
	ἥσυχε	ἥσυχον	ἔλεως	ἔλεων
Dual.	ἥσυχῳ ἥσυχῶν		ἔλεω ἔλεφν	
P. N. G. D. A.	ἥσυχαι	ἥσυχαι	ἔλεφ	ἔλεα
	ἥσυχων		ἔλεων	
	ἥσυχῶν		ἔλεφς	
	ἥσυχους	ἥσυχαι	ἔλεως	ἔλεα

227. A few adjectives like ἔλεως follow the Attic second declension (159); but the neut. plur. has -a (seldom -ω). Of these, πλέως *full* has a separate feminine form: πλέως, πλείᾱ, πλέων. The defective adjective M. F. σῶς, N. σῶν (formed from σαος *safe*) has A. S. σῶν, A. P. σῶς; also σᾶ as N. S. fem. and neut. plur.

ADJECTIVES OF THE CONSONANT-DECLENSION.

228. The feminine of these, when it differs from the masculine, follows the first declension: its nominative singular always ends in short -a (second class, 139).

a. The feminine is formed from the stem of the masculine by annexing -ια, but this addition causes various phonetic changes.

b. For the feminine dual, cf. 222 c.

Stems in -v-.

229. The masculine of these is declined like πῆχυς, the neuter like ἄστυ (201): but the genitive singular has -ος (not -ως) and the neuter plural is uncontracted. The feminine has -εια (for -ευ-ια, 44).

227 D. For ἔλεως, Hm. has ἔλαος or ἔλαος: for πλέως, Hm. πλείος, πλείη, πλείον, Hd. πλέος, -η, -ον.—Hm. has σῶς (only in this form), and σόος, σόη, σόον, comp. σαώτερος.—With ζῶς, -ή, -όν *living*, he has N. S. ζῶς, A. ζῶν.

229 D. For fem. -εῖα, -εῖās, etc., Hd. has -έα, -έης, -έη, -έαν, etc. Hm. commonly has -εῖα, -εῖης, etc., but ὠκέα for ὠκεῖα, βαθείης and βαθέης, βαθείαν and βαθέαν. In Hm., ἡδύς and πουλύς (for πολύς), as well as θῆλυς, are sometimes fem. In the A. S., Hm. sometimes has -έα for -ύν: εὐρέα πόντον *the wide sea*.

Sing. Nom. Gen. Dat. Accus. Voc.	<i>sweet</i>		
	ἡδύς	ἡδεῖα	ἡδύ
	ἡδέος	ἡδεῖας	ἡδέος
	(ἡδέϊ) ἡδεῖ	ἡδεῖα	(ἡδέϊ) ἡδεῖ
	ἡδύν	ἡδεῖαν	ἡδύ
Dual N. A. V. G. D.	ἡδέε	ἡδεῖα	ἡδέε
	ἡδέοιν	ἡδεῖαιν	ἡδέοιν
Plur. Nom. Gen. Dat. Accus.	(ἡδέες) ἡδεῖς	ἡδεῖαι	ἡδέα
	ἡδέων	ἡδεῖων	ἡδέων
	ἡδέσι	ἡδεῖαις	ἡδέσι
	ἡδεῖς	ἡδεῖας	ἡδέα

So γλυκύς *sweet*, βραδύς *slow*, ταχύς *swift*, εὐρύς *wide*.

a. All these are oxytone except θῆλυς *female* and ἡμισυς *half*. In θῆλυς the poets sometimes use the masculine form for the feminine.

Stems in -εσ-.

230. These are of two endings: M. F. εὐγενής (ευ-γενεσ-), N. εὐγενές *well-born*.

S. N. G. D. A. V.	M. F. εὐγενής		N. εὐγενές
		(εὐγενέ-ος) εὐγενοῦς	
		(εὐγενέ-ϊ) εὐγενεῖ	
	(εὐγενέ-α) εὐγενῆ		εὐγενές
		εὐγενές	
Dual.		(εὐγενέ-ε) εὐγενῆ (εὐγενέ-οιν) εὐγενοῖν	
P. N. G. D. A.	(εὐγενέ-ες) εὐγενεῖς		(εὐγενέ-α) εὐγενῆ
		(εὐγενέ-ων) εὐγενῶν	
		εὐγενέσι	
	εὐγενεῖς		(εὐγενέ-α) εὐγενῆ

So σαφής *clear*, ἀληθής *true*, πλήρης *full*.

230 D. a. Hm. and Hd. use uncontracted forms: both have -εας in accus. plur. masc. and fem. But Hm. sometimes contracts -εῖ, -εες: κατακρηνεῖ, ἐναργεῖς. Hd. has ἀκλεᾶ for ἀκλεέα.

231. a. Cf. 190. The accusative plural in -εις irregularly follows the nominative.

b. -εα is contracted into -ᾱ, not -η, when an ε precedes (192): ἐνδεᾱ from ἐνδεής *needy*. After ι and υ both vowels occur: ὑγιᾱ and ὑγιῆ from ὑγιής *healthy*; εὐφυᾱ and εὐφυῆ from εὐφύης *comely*.

232. Compound paroxytones in -ης have recessive accent everywhere, even in contract forms: αὐτάρκης *self-sufficient*, neut. αὐταρκες, gen. plur. αὐτάρκων (not αὐταρκῶν). This does not apply to words in -ώδης, -ώλης, -ώρης, -ήρης, which were not felt as compounds; yet τριήρων, from τριήρης *trireme*, is commonly written.

a. The neuter ἀληθές, when used as an exclamation, throws back its accent: ἀληθες *indeed!*

Stems in -ν-.

233. Stems in -αν- form the nominative masculine with -ς (μέλᾱς for μελαν-ς, 34), and are of three endings. The feminine μέλαινα is for μελαν-ια (65).

234. Other stems in -ν- form their nominative masculine according to 168 (2), and are of two endings, except τέρην, τέρεινα, τέρεν *tender*. The accent is recessive: neuter εὐδαιμον.

235.

	<i>black</i>			<i>fortunate</i>	
Sing. Nom.	μέλᾱς	μέλαινα	μέλαν	εὐδαίμων	εὐδαιμον
Gen.	μέλανος	μελαίνης	μέλανος	εὐδαίμονος	
Dat.	μέλανι	μελαίνῃ	μέλανι	εὐδαίμονι	
Accus.	μέλανα	μέλαιναν	μέλαν	εὐδαίμονα	εὐδαιμον
Voc.	μέλαν	μέλαινα	μέλαν	εὐδαιμον	
Dual N. A. V.	μέλανε	μελαίνα	μέλανε	εὐδαίμονε	
G. D.	μελάνοιν	μελαίναιν	μελάνοιν	εὐδαιμόνοιν	
Plur. Nom.	μέλανεσ	μέλαιναι	μέλανα	εὐδαίμονες	εὐδαίμονα
Gen.	μελάνων	μελαινῶν	μελάνων	εὐδαιμόνων	
Dat.	μέλασι	μελαίναις	μέλασι	εὐδαίμοσι	
Accus.	μέλανάς	μελαίνας	μέλανα	εὐδαίμονας	εὐδαίμονα

So τάλᾱς, τάλαινα, τάλαν *wretched*, σῶφρων, σῶφρον *discreet*, ἄρρην, ἄρρεν (older ἄρσην, ἄρσεν) *male*.

b. In adjectives in -εης Πm. rarely contracts -εε- of the stem: ἐυκλείας for ἐϋ-κλεέας, ἐϋρρεῖος for ἐϋρρεέος. Cf. 194 D.

Comparative Stems in -ον-.

236. Adjectives of the comparative degree in -ων (stem -ον-) have, in some of their cases, shorter forms, which are more used in Attic.

Sing. Nom. Gen. Dat. Accus. Voc.	M. F. <i>greater</i> μείζων		N. μείζον
		μείζον-ος	
		μείζον-ι	
	μείζον-α, μείζω		μείζον
		μείζον	
<hr/>			
Dual N. A. V. G. D.		μείζον-ε	
		μειζόν-οιν	
<hr/>			
Plur. N. V. Gen. Dat. Accus.	μείζον-ες, μείζους		μείζον-α, μείζω
		μειζόν-ων	
		μείζοσι	
	μείζον-ας, μείζους		μείζον-α, μείζω

So *βέλτων* better, *αίσχτων* more shameful, *ἀλγτων* more painful.

a. The forms in -ον have recessive accent : *βέλτιον*.

b. The shorter forms are from a different stem in -οσ- : *μείζω* and *μείζους* are contracted from *μειζο-α*, *μειζο-ες* (never used). The accus. plur. *μείζους* follows the nominative.

Stems in -ντ-.

237. In these the feminine has -σα with the preceding vowel lengthened (for -ντ-ια, -νσα, 67 and 34). But stems in -εντ- (like *χαρίεις*) have the feminine in -εσσα (for -ετ-ια, 67) from shorter stems in -ετ-. From the same is the dative plur. *χαρίεσι*.

a. The nom. sing. *χαρίεις*, *πᾶς* are for *χαριεντ-ς*, *παντ-ς* (56).

238. Contracted forms of adjectives in -εις occur : *πτεροῦντα* for *πτερόεντα*, *μελιττοῦττα* (48) for *μελιτόεσσα* honey-cake. So many names of places, *Ραμνοῦς* (-όεις), gen. *Ραμνοῦντος*.

239. In *πᾶν* the vowel is exceptionally long : the compounds sometimes have it short : *ἄπαν*.—The gen. and dat. sing. conform their accent to 172, but not the gen. and dat. dual and plural.

236 D. Hm. and Hd. use both the shorter and longer forms.

238 D. Hm. seldom contracts : *τιμῆς* for *τιμήεις* (40 a), *τιμῆντα* for *τιμήεντα*. The Doric has -ᾶς, -ᾶντος for -ᾷ-εις, -ᾷ-εντος : *ἀργᾶντα*.

240.

	<i>pleasing</i>			<i>all</i>		
S. N.	χαρίεις	χαρίεσσα	χαρίεν	πᾶς	πᾶσα	πᾶν
G.	χαρίεντος	χαριέσσης	χαρίεντος	παντός	πάσης	παντός
D.	χαρίεντι	χαριέσση	χαρίεντι	παντί	πάσῃ	παντί
A.	χαρίεντα	χαρίεσσαν	χαρίεν	πάντα	πᾶσαν	πᾶν
V.	χαρίεν	χαρίεσσα	χαρίεν	πᾶν	πᾶσα	πᾶν
Dual.	χαρίεντε	χαριέσσᾱ	χαρίεντε	πάντε	πᾶσᾱ	πάντε
	χαριέντοιιν	χαριέσσαιν	χαριέντοιιν	πάντοιιν	πᾶσαιν	πάντοιιν
P. N.	χαρίεντες	χαρίεσσαι	χαρίεντα	πάντες	πᾶσαι	πάντα
G.	χαριέντων	χαριεσσῶν	χαριέντων	πάντων	πᾶσῶν	πάντων
D.	χαρίεσι	χαριέσσαις	χαρίεσι	πᾶσι	πᾶσαις	πᾶσι
A.	χαρίεντας	χαριέσσᾱς	χαρίεντα	πάντας	πᾶσᾱς	πάντα

So πτερόεις *winged*, φωνήεις *voiced*.

Participle-Stems in -ντ-.

241. Stems in -οντ-, in general, form the nominative singular like γέρων (176), according to 168 (2). But stems in -οντ- in presents and aorists of the *μι-form*, and all stems in -αντ-, -εντ-, -υντ- form it with -s, according to 56. The vocative singular is like the nominative.

242.

	<i>loosing</i> (λῡοντ-)			<i>giving</i> (διδοντ-)		
S. N.	λῡών	λῡουσα	λῡον	διδούς	διδούσα	διδόν
G.	λῡόντος	λῡούσης	λῡόντος	διδόντος	διδούσης	διδόντος
D.	λῡόντι	λῡούσῃ	λῡόντι	διδόντι	διδούσῃ	διδόντι
A.	λῡοντα	λῡουσᾱν	λῡον	διδόντα	διδουσᾱν	διδόν
V.	λῡών	λῡουσα	λῡον	διδούς	διδούσα	διδόν
Dual.	λῡόντε	λῡούσᾱ	λῡόντε	διδόντε	διδούσᾱ	διδόντε
	λῡόντοιιν	λῡούσαιν	λῡόντοιιν	διδόντοιιν	διδούσαιν	διδόντοιιν
P. N.	λῡόντες	λῡουσᾱι	λῡοντα	διδόντες	διδουσᾱι	διδόντα
G.	λῡόντων	λῡουσῶν	λῡόντων	διδόντων	διδουσῶν	διδόντων
D.	λῡούσι	λῡούσαις	λῡούσι	διδούσι	διδούσαις	διδούσι
A.	λῡόντας	λῡούσᾱς	λῡοντα	διδόντας	διδούσᾱς	διδόντα

242 D. The Aeolic has -οῖσα for -ουσα and -αῖσα for -ᾱσα in the feminine participle; also -αῖς for -ᾱς in the masculine (34 D): τρέφοῖσα *nourishing*,

	<i>loosed</i> (λυθεντ-)			<i>showing</i> (δεικνυντ-)		
S. N.	λυθείς	λυθείσα	λυθέν	δεικνύς	δεικνύσα	δεικνύν
G.	λυθέντος	λυθείσης	λυθέντος	δεικνύντος	δεικνύσης	δεικνύντος
D.	λυθέντι	λυθείσῃ	λυθέντι	δεικνύντι	δεικνύσῃ	δεικνύντι
A.	λυθέντα	λυθείσαν	λυθέν	δεικνύντα	δεικνύσαν	δεικνύν
V.	λυθείς	λυθείσα	λυθέν	δεικνύς	δεικνύσα	δεικνύν
<hr/>						
Dual.	λυθέντε	λυθείσᾱ	λυθέντε	δεικνύντε	δεικνύσᾱ	δεικνύντε
	λυθέντοιν	λυθείσαιν	λυθέντοιν	δεικνύντοιν	δεικνύσαιν	δεικνύντοιν
<hr/>						
P. N.	λυθέντες	λυθείσαι	λυθέντα	δεικνύντες	δεικνύσαι	δεικνύντα
G.	λυθέντων	λυθείσῶν	λυθέντων	δεικνύντων	δεικνύσῶν	δεικνύντων
D.	λυθείσι	λυθείσαις	λυθείσι	δεικνύσι	δεικνύσαις	δεικνύσι
A.	λυθέντας	λυθείσᾱς	λυθέντα	δεικνύντας	δεικνύσᾱς	δεικνύντα

Decline also λύσᾱς, λύσᾱσα, λῦσαν;
 λύσαντος, λῦσάσης, λύσαντος

like πᾱς (240); but voc. sing. λύσᾱς, and short *a* in λῦσαν.

a. Monosyllabic participles do not follow 172 in accent: δούς, gen. δόντος (not δοντός).

243. Participles in -άων, -έων, -όων are contracted:

τιμάων, τιμάουσα, τιμάον *honoring*, contr. τιμῶν, τιμῶσα, τιμῶν;
 φιλέων, φιλέουσα, φιλέον *loving*, contr. φιλῶν, φιλοῦσα, φιλοῦν;
 δηλόων, δηλόουσα, δηλόον *showing*, contr. δηλῶν, δηλοῦσα, δηλοῦν.

The *uncontracted* forms are like those of λύων (242); the *contract* forms are as follows:

	<i>uncontracted</i>			<i>contracted</i>		
S. N.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
G.	τιμῶντος	τιμῶσης	τιμῶντος	φιλοῦντος	φιλούσης	φιλοῦντος
D.	τιμῶντι	τιμῶσῃ	τιμῶντι	φιλοῦντι	φιλούσῃ	φιλοῦντι
A.	τιμῶντα	τιμῶσαν	τιμῶν	φιλοῦντα	φιλούσαν	φιλοῦν
V.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
<hr/>						
Dual.	τιμῶντε	τιμῶσᾱ	τιμῶντε	φιλοῦντε	φιλούσᾱ	φιλοῦντε
	τιμῶντοιν	τιμῶσαιν	τιμῶντοιν	φιλοῦντοιν	φιλούσαιν	φιλοῦντοιν
<hr/>						
P. N.	τιμῶντες	τιμῶσαι	τιμῶντα	φιλοῦντες	φιλοῦσαι	φιλοῦντα
G.	τιμῶντων	τιμῶσῶν	τιμῶντων	φιλοῦντων	φιλουσῶν	φιλοῦντων
D.	τιμῶσι	τιμῶσαις	τιμῶσι	φιλοῦσι	φιλούσαις	φιλοῦσι
A.	τιμῶντας	τιμῶσᾱς	τιμῶντα	φιλοῦντας	φιλούσᾱς	φιλοῦντα

Δηλῶν (contracted from δηλόων) is declined exactly like φιλῶν.

θρέψαις, θρέψαισα *having nourished*. The first of these forms is used by Theocritus, and all of them by Pindar.

244. PERFECT ACTIVE PARTICIPLES.—These have stems in -οτ-. The feminine ends in -νια.

	<i>having loosed</i> (λελυκοτ-)			<i>standing</i> (έστωτ-)		
S. N.	λελυκώς	λελυκυία	λελυκός	έστώς	έστώσα	έστός
G.	λελυκότος	λελυκυιάς	λελυκότος	έστώτος	έστώσης	έστώτος
D.	λελυκότι	λελυκυιά	λελυκότι	έστώτι	έστώση	έστώτι
A.	λελυκότα	λελυκυίαν	λελυκός	έστώτα	έστώσαν	έστός
V.	λελυκώς	λελυκυία	λελυκός	έστώς	έστώσα	έστός
Dual.	λελυκότε	λελυκυιά	λελυκότε	έστώτε	έστώσα	έστώτε
	λελυκότοιιν	λελυκυίαιν	λελυκότοιιν	έστώτοιιν	έστώσαιν	έστώτοιιν
P. N.	λελυκότες	λελυκυίαι	λελυκότα	έστώτες	έστώσαι	έστώτα
G.	λελυκότων	λελυκυιών	λελυκότων	έστώτων	έστωσών	έστώτων
D.	λελυκόσι	λελυκυίαις	λελυκόσι	έστώσι	έστώσαις	έστώσι
A.	λελυκότας	λελυκυιάς	λελυκότα	έστώτας	έστώσας	έστώτα

a. έστώς is contracted from έσταως, and is irregular in the formation of the feminine. The neuter form έστός is also irregular : έστώς seems to have been also used.

245. OTHER ADJECTIVES.—Of *two endings* are some compounds of substantives, with stems ending in various ways ; as

ἀπάτωρ, ἄπατορ : gen. ἀπάτορ-ος *fatherless*.

εὖελπις, εὖελπι : gen. εὐέλπιδ-ος *of good hope*.

εὐχαρίς, εὐχαρι : gen. εὐχάριτ-ος *agreeable*.

246. Adjectives of One Ending.—In these the feminine is like the masculine ; but, owing either to their meaning or their form, they have no neuter : thus ἄρπαξ, ἄρπαγ-ος *raptacious*, φυγὰς φυγάδ-ος *fugitive*, ἄγνος, ἄγνωτ-ος *unknowing*, ἄπαις, ἄπαιδ-ος *childless*, μάκαρ, μάκαρ-ος *blessed*, πένης, πένητ-ος *poor*, γυμνής, γυμνήτ-ος *light-armed*, ἱδρίς, nom. plur. ἱδρι-ες *knowing*.

247. Irregular Adjectives.—Some adjectives are irregular, their forms being derived from different stems. So μέγας (μεγα- and μεγαλο-) *great*, πολὺς (πολυ- and πολλο-) *much, many*.

248 D. Hm. has many adjectives which appear only in the feminine: πότνια (in voc. also πότνα) *revered*, λάχεια (or perhaps ἐλάχεια *small*): εὐπατέρεια *of noble father*, ὀβριμοπάτρη *of mighty father*, ἀντιάνεια *match for men*, βωτιάνεια *nourishing men*, κῦδιάνεια *making men glorious*, πούλυ-βότεια *much nourishing*, ἰοχέαιρα *arrow-showering*, ἱπποδάσεια *thick with horse-hair*, καλλιγύναικα A. S. *rich in fair women*. To fem. θάλεια *rich* there is a neut. plur. θάλεια.

247 D. Hm. and Hd. have πολλός, -ή, -όν reg. like ἀγαθός. But Hm. has

S. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
V.	μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ
Dual.	μεγάλῳ μεγάλοιν	μεγάλῃ μεγάλαιν	μεγάλῳ μεγάλοιν			
P. N.	μεγάλοι	μεγάλαι	μεγάλῳ	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλῃς	μεγάλα	πολλούς	πολλάς	πολλά

a. *πρᾶος mild* forms the whole feminine from stem *πρᾶῦ-*: *πρᾶεία*, *πρᾶείας*, etc. The masculine and neuter singular are formed from stem *πρᾶο-*: *πρᾶου*, *πρᾶφ*, *πρᾶον*. In the masculine and neuter plural, both formations are used: *πρᾶοι* and *πρᾶεῖς*, *πρᾶα* and *πρᾶέα*.

b. Some compounds of *πούς* (*ποδ-*) *foot* form the nom. sing. neuter, and sometimes the accus. sing. masc. in *-ουν*, after the analogy of *ἄπλους* (223); *τρίπους three-footed*, *τρίπουν* (but in the sense *tripod*, accus. always *τρίποδα*).

COMPARISON OF ADJECTIVES.

A. BY -τερος AND -τατος.

248. The usual ending of the *comparative* degree is *-τερος*, *-τερᾶ*, *-τερον* (stem *-τερο-*); of the *superlative*, *-τατος*, *-τατη*, *-τατον* (stem *-τατο-*). These endings are applied to the masculine stem of the positive. Thus:

also the common forms *πολύς*, *πολύ*, *πολύν*, as well as *πουλός*, *πουλύ*, *πουλύν*; and from the same stem, *πολυ-*, he makes likewise G. S. *πολέος*, N. P. *πολέες*, G. *πολέων*, D. *πολέεσσι* or *πολέσι*, A. *πολέας*.

Pindar has *πρᾶῦς*, *πρᾶῦ*, the Ionic *πρῆῦς* *πρῆῦ*. Compare *πρῆῦτερος* in Hd.

Hm. has some feminine adjectives which are not formed from the stem of the masculine: *θοῦρις*, *-ιδος impetuous*, M. *θοῦρος*; *πτειρα fat, rich*, M. *πίων*; *πρέσβα* and *πρέσβειρα honored*, M. *πρέσβυς*; *πρόφρασσα favorable*, M. *πρόφρων*. —The following are made from the stem of the masculine, but by an unusual mode of formation: *χαλκοβάρεια heavy with brass*, M. *χαλκοβαρής*; *ἡριγένεια early-born* (M. *ἡριγενής* later); *ἡδυέπεια* (Hes.) *sweet-speaking*, M. *ἡδυεπής*; *μάκαιρα* (Pind.) *blessed*, M. *μάκαρ*; and in the plur. only, *θαμειαί crowded*, *ταρφειαί frequent*, M. *θαμέες*, *ταρφέες*.

In Hm. *ἐρίηρος trusty*, makes plur. nom., and accus. *ἐρίηρ-ες*, *ἐρίηρ-ας*.

248 D. The force of the ending is nearly lost in the Homeric forms: *θηλύτερος feminine*, *ἀγρότερος wild (living in the country)*, *ὀρέστερος living in*

Positive.	Comparative.	Superlative.
κοῦφος (κουφο-) <i>light</i>	κουφό-τερος, -ᾱ, -ον	κουφό-τατος, -η, -ον
γλυκύς (γλυκυ-) <i>sweet</i>	γλυκύ-τερος	γλυκύ-τατος
μέλας (μελαν-) <i>black</i>	μελάν-τερος	μελάν-τατος
μάκαρ (μακαρ-) <i>blessed</i>	μακάρ-τερος	μακάρ-τατος
σαφής (σαφες-) <i>clear</i>	σαφέσ-τερος	σαφέσ-τατος
χαρίεις (χαριεντ-) <i>pleasing</i>	χαριέσ-τερος	χαριέσ-τατος
πένης (πενητ-) <i>poor</i>	πενέσ-τερος	πενέσ-τατος

χαριέστερος and πενέστερος arise from χαριετ-τερος (237) and πενητ-τερος by change of τ to σ (52). In the latter, η is shortened.

249. Adjectives in -os with short penult lengthen -o- to -ω- : this prevents the excessive multiplication of short syllables : σοφώ-τερος *wiser*, ἀξιό-τατος *worthiest*, from σοφό-ς, ἄξιο-ς.

a. But if the penult is long by nature or position, -o- remains : πονηρό-τερος *more wicked*, λεπτό-τατος *finest*. So always when a mute and liquid follow the vowel of the penult : πικρό-τατος *bitterest*.

250. The adjective γεραιός *aged* always, παλαιός *ancient*, and σχολαῖος *leisurely*, sometimes, drop -o- after -αι- : γεραί-τερος, παλαί-τατος.

a. μέσος *middle*, ἴσος *equal*, εὐδῖος *serene*, ἡσυχος *quiet*, πρῶιος *early*, ὕψιος *late*, make -αιτερος, -αιτατος, as if from forms in -αιος : μεσαί-τατος, πρωιαί-τερον. ἡσυχώτερος occurs once. From πλησίον adv. *near* (adj. πλήσιο-ς poetic) come πλησιαί-τερος, -τατος; and from προὔργου (for πρὸ ἔργου *advantageous*) comes προὔργιαί-τερος.

b. φίλος *dear* makes φίλτερος (poetic) and φίλτατος. The comparative in prose is usually μᾶλλον φίλος (256).—φιλαίτερος, φιλαίτατος occur only in Xenophon.

251. Some adjectives take the irregular endings -εστερος, -εστατος. So

a. Stems in -ον- : σώφρων (σωφρον-) *discreet*, σωφρονέσ-τερος, εὐδαιμών (ευδαιμον-) *happy*, εὐδαιμονέσ-τατος.—Special exceptions are πῖων *fat*, πῖότερος, -τατος; and πέπων *ripe*, πεπαίτερος, -τατος.

b. ἀκράτος *unmixed*, ἐρρωμένος *strong*, ἄσμενος *glad*, and occasionally some others in -ος : ἀκράτέστερος, ἐρρωμενέστερος.

c. Some contract adjectives in (-oos) -ους : εὐνούτερος (for εὐνοέστερος) from εὖνοος (εὐνοος) *well-disposed*.

252. a. The adj. λόλος *talkative*, πτωχός *beggarly*, ὀψοφάγος *dainty*, μονοφάγος *eating alone*, and some adjectives of one ending, as κλέπτης *thievish*, have -ιστερος, -ιστατος : λαλίστερος, πτωχίστατος, κλεπτίστερος.

the mountains, θεώτερος *belonging to the gods*, δεξιτερός Lat. *dexter*, which differ little from θήλυς, ἄγριος, ὕρειος, θεῖος, δεξιός.

249 D. The poets sometimes use -ω- after a long syllable : διζυρώτερος Hm. *more wretched*.—From ἰθύς *straight*, Hm. makes ἰθύντατα; from φαεινός *shining*, φαεινότερος, but φαάντατος.

b. Other adjectives of one gender in -ης (G. -ου) follow the rule for stems in -ο: ὑβριστότερος from ὑβριστής insolent.

c. Compounds of χάρις favor form the comparative and superlative as if they ended in -χαριτο-s: ἐπιχαριτώτερος from ἐπίχαρις agreeable.

B. BY -ΙΩΝ AND -ΙΣΤΟΣ.

253. A much less frequent ending of the comparative is -ῖων, -ῖον (stem -ῖον-); of the superlative, -ιστος, -ιστη, -ιστον (stem -ιστο-).

These endings are applied, not to the stem of the positive, but to the *root* of the word. Hence a final vowel, or syllable -ρο-, in the stem of the positive disappears:

Positive.		Comparative.	Superlative.
ἡδ-ύ-s pleasant	(ἡδ-ομαι am pleased)	ἡδ-ῖων	ἡδ-ιστος
ταχ-ύ-s swift	(τάχ-ος swiftness)	θάσσων (for ταχ-ῖων)	τάχ-ιστος
μέγ-α-s great	(μέγ-εθος greatness)	μείζων (for μεγ-ῖων)	μέγ-ιστος
ἐχθ-ρό-s hostile	(ἐχθ-ος hatred)	ἐχθ-ῖων	ἐχθ-ιστος
αἰσχ-ρό-s shameful	(αἰσχ-ος shame)	αἰσχ-ῖων	αἰσχ-ιστος

a. In μείζων, for μεγ-ῖων, the ι passes into the first syllable, as in ἀμείνων for αμεν-ῖων. For -σσ- in θάσσων (θάπτων), see 67.

254. The following require special notice:

Positive.	Comparative.	Superlative.
1. ἀγαθός good	ἀμείνων βελτίων κρείσσων (κρείττων) λῶων	ἄριστος (ἀρ-ετή virtue) βέλτιστος κράτιστος (κράτ-ος strength) λῶστος

ἀμείνων, ἄριστος, refer more to *excellence* or *worth*; κρείσσων, κράτιστος, more to *power* and *superiority*. The opposite of κρείσσων is ἥσων.

252 D. c. Hm. has ἀχαρίσ-τερος (for ἀχαριτ-τερος), from ἀχαρις graceless.

253 D. In Epic and Doric poetry -ῖων (with short ι) is used. The forms in -ῖων, -ιστος are much more frequent in poetry than in prose: thus (the starred forms are un-Homeric), *βαθῖων, βάθιστος (βαθύς deep),—βράσσων or *βραδῖων, βάρδιστος or *βράδιστος (βραδύς slow),—*βράχιστος (βραχύς short),—γλυκῖων (γλυκύς sweet),—ἐλέγχιστος (ἐλεγχέες plur. infamous),—*κῦδῖων, κῦδιστος (κῦδρός glorious),—μᾶσσων, μήκιστος, Dor. *μᾶκιστος (μακρός long),—οἰκτιστος (οἰκτρός pitiable),—πάσσων or *παχῖων, πάχιστος (παχύς thick),—φιλῖων, *φίλιστος (φίλος dear),—ὥκιστος (ὥκός quick).—Hd. has μέζων for μείζων.

254 D. 1. Hm. comp. ἀρείων: pos. κρατύς powerful, sup. κάρτιστος (64): comp. λωῖων and λωῖτερος.—Hd. and Dor. κρέσσων for κρείσσων.—Poet. βέλτερος, βέλτατος (not used in Hm.): φέρτερος more excellent, φέρτατος and φέριστος.

2. <i>κακός bad</i>	κακῶν χειρῶν (<i>deterior</i>) ἥσσων, ἥττων (<i>inferior</i>)	κάκιστος χείριστος ἥκιστα adv. <i>least of all</i>
3. <i>μικρός small</i>	μικρότερος μείων	μικρότατος
4. <i>ὀλίγος little, few</i>	(ὀλείζων inscriptions) ἐλάσσων (ἐλάττων)	ὀλίγιστος <i>fewest</i> ἐλάχιστος <i>least</i>
5. <i>πολύς much, many</i>	πλείων or πλέων (44) neut. πλέον, also πλεῖν	πλείστος
6. <i>καλός beautiful</i>	καλλῶν	κάλλιστος (κάλλος <i>beauty</i>)
7. <i>ῥάδιος easy</i>	ῥάων	ῥᾶστος
8. <i>ἀλγεινός painful</i>	ἀλγῶν	ἄλγιστος (ἄλγ-ος <i>pain</i>)

255. *Defective Comparison*.—The following adjectives are without the positive :

(πρό <i>before</i>)	πρότερος <i>prior</i> ὑστερος <i>later, latter</i>	πρώτος <i>primus</i> ὑστατος <i>latest, last</i>
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a. A superlative ending -ατος appears in ἔσχατος *extremus*; and in the (mostly poetic) forms νέατος *novissimus, last in place* (from νέος *novus*), and ὑπατος *supremus, summus* (from ὑπέρ *super*, whence come also a poetic comp. ὑπέρτερος, sup. ὑπέρτατος).

256. For the comparative and superlative may be used μᾶλλον *more*, μάλιστα *most*, with the positive : μᾶλλον ἄξιος *more worthy*, μάλιστα παράνομος *most unlawful*. For participles this is the only mode of comparison.

2. Hm. comp. κακώτερος : χερείων, χερειότερος, χειρότερος : also the defective forms, D. S. χέρηϊ, A. S. χέρηα, N. P. χέρηες, neut. χέρηα.—Hd. ἔσσων for ἥσσων.

4. Hm. comp. ὀλίζων.

5. In the comp. Hm. has also the defective forms πλέες, πλέας.—Hd. contracts εο to ευ : πλεῦν, πλεῦνες, for πλέον, πλέονες.

7. Hm. pos. ῥηίδιος (also in Hd.); adv. ῥηιδίως, often ρεῖα, ρέα; comp. ῥηίτερος; sup. ῥηίτατος and ῥήιστος.

To the above add for Hm.

9. κερδίων, κέρδιστος (κερδαλέος *gainful, artful*, κέρδος *gain*).

10. ῥιγίων, ῥιγιστος *more, most dreadful* (ῥιγηλός Hes. *chilling*, ῥίγος *cold*).

11. κήδιστος (κηδεῖος *dear*, κῆδος *care*).

12. Poet. (not in Hm.) ὑψίων, ὕψιστος (ὕψηλός *high*, ὕψος *height*).

255 D. Doric πᾶτος for πῶτος. Hm. sometimes forms a comp. or sup. from a substantive : βασιλεύτερος, -τατος (from βασιλεύς *king*), κουρότερος (κούρος *youth*), κύντερος *more dog-like* (κύων *dog*).

Other defectives in Hm. are : δπλότερος *younger*, δπλότατος,—ἀφάρτερος (ἄφαρ *forthwith*);—and several expressing place : παρότερος (πάροιθεν *before*),—ὀπίστατος (ὀπισθεν *behind*),—ἐπασσύτερος (ἄσσον *nearer*),—μυχότατος (ἐν μύχῃ *in a recess*).—The ending -ατος appears also in μέσσατος from μέσος *middle*.

FORMATION AND COMPARISON OF ADVERBS.

257. Adverbs are formed from adjectives by adding -ως to the stem. The stem takes the same form as before -ων in the genitive plural. The adverb has also the accent of the genitive plural, and is contracted when the latter is contracted.

Thus δίκαιος *just* (G. P. δικαίων), adv. δικαίως *justly*, σοφός *wise* (σοφῶν) σοφῶς *wisely*, πᾶς *whole, all* (πάντων) πάντως *wholly*, ταχύς *quick* (ταχέων) ταχέως *quickly*, σαφής *clear* (σαφῶν contr. from σαφέων), σαφῶς contr. from σαφέως *clearly*.

258. A less common ending of adverbs is -α: ταχύς *quick*, adv. τάχα *quickly*, in Attic prose *perhaps*, ἅμα *at the same time*, μάλα *very, much*. The comp. of μάλα is μᾶλλον (for μαλ-ιον, 66) *more*, the sup. μάλιστα *most*.—εὖ *well* is used as the adverb of ἀγαθός *good*.

259. For the comparative and superlative of adverbs, the *accusative neuter* of the adjective is commonly used; in the *singular* for the comparative, in the *plural* for the superlative: σοφῶς *wisely*, σοφώτερον, σοφώτατα; καλῶς *finely*, κάλλιον, κάλλιστα.

a. Forms in -ως also occur: βεβαιότερως *more firmly*, καλλιόνως *more finely*.

260. Adverbs in -ω (such as ἄνω *above*, κάτω *below*, ἔσω *within*, ἔξω *without*) make the comp. and sup. in -ω: ἀνωτέρω, κατωτέρω. So also ἀπωτέρω *further* from prep. ἀπό *from*, περαιτέρω *further* from πέρα *beyond*, ἐγγυτέρω, ἐγγυτάτω (or ἐγγύτερον, ἐγγύτατα) from ἐγγύς *near*, and a few others.

and πύματος *last*.—Hm. has ὑστάτιος for ὕστατος, and in the same sense δεύτατος (δεύτερος *second*). A strengthened sup. is Hm. πρώτιστος *first of all*.

258 D. Adverbs in -α are more frequent in Hm.: κάρτα *very* (κρατύς), λίγα *shrilly* (λιγύς), σάφα *clearly* (σαφής), ὧκα *quickly* (ὠκύς).

For εὖ, Hm. has εὔ, whenever the υ would be long by position: εὔ γνῶιν. So too in compound words: εὐζωνος; yet rarely εὐ-: εὐπλεκτος or εὐπλεκτος. —Hm. has also a defective adj. εὔς or ἥς, A. S. εὖν or ἥν, also G. S. εῖος.

260 D. ἐκάς *far*, Hm. ἐκαστέρω, -τάτω, —τῆλε or τηλοῦ *far*, Hm. τηλοτάτω, —ἄγχι or ἀγχοῦ *near*, Hm. ἄσσον (for ἀγχιον, 67), also ἄσσοτέρω, ἄγχιστα (ἀγχοτάτω Hd.). The adj. ἀγχότερος, ἀγχότατος, and ἄγχιστος are post-Homeric.

PRONOUNS.

261. PERSONAL PRONOUNS.

	FIRST PERSON.	SECOND PERSON.	THIRD PERSON.
Sing. Nom.	ἐγώ <i>I</i>	σύ <i>thou</i>	
Gen.	ἐμοῦ, μου	σοῦ	οὗ <i>of him, her, it</i>
Dat.	ἐμοί, μοί	σοί	οἱ
Accus.	ἐμέ, μέ	σέ	ἐ
Dual N. A. V.	νώ	σφώ	
G. D.	νών	σφῶν	
Plur. Nom.	ἡμεῖς <i>we</i>	ὕμεῖς <i>you</i>	σφεῖς <i>they</i>
Gen.	ἡμῶν	ὕμῶν	σφῶν
Dat.	ἡμῖν	ὕμιν	σφίσι
Accus.	ἡμᾶς	ὕμᾶς	σφᾶς

261 D. *Personal Pronouns in the Dialects.*—Hm. has the following forms: those not in () are found also in Hd.

S. N.	ἐγώ, (ἐγών)	σύ, (τὴν)	
G.	ἐμέο, ἐμεῦ, μεῦ (ἐμεῖο, ἐμέθεν)	σέο, σεῦ (σεῖο, σέθεν)	(ἔο), εἶ (εἶο, εἶθεν)
D.	ἐμοί, μοί	σοί, τοί, (τεῖν)	οἱ, (ἐοῖ)
A.	ἐμέ, μέ	σέ	(ἔ), (ἐέ), μίν
Dual.	(νώϊ, νώ) (νώϊν)	(σφῶϊ, σφώ) (σφῶϊν)	(σφῶε) (σφῶϊν)
P. N.	ἡμεῖς, (ἄμμες)	ὕμεῖς, (ὕμμες)	σφεῖς not in Hm.
G.	ἡμέων, (ἡμείων)	ὕμέων, (ὕμείων)	σφέων, (σφείων)
D.	ἡμῖν, (ἄμμι)	ὕμιν, (ὕμμι)	σφίσι, σφί
A.	ἡμέας, (ἄμμε)	ὕμέας, (ὕμμε)	σφέας, σφέ

ἐγών is used before vowels (87 D). The datives σοί and τοί are distinguished in the same way as ἐμοί and μοί (263). The forms with -μμ-, ἄμμες, ὕμμες, belong to the (Lesbian) Aeolic.

a. For μίν, the Dor. and Trag. have νίν: both are enclitic, both used in all genders, and νίν is sometimes plural.—In Hd. and Trag. σφέ is sometimes singular.—In Hd. σφίσι (not σφί) is reflexive: he has also a neut. plur. σφέα.

b. The Dor. has N. S. ἐγών even before a consonant, τύ (*tu*) for σύ, G. τεῦ, τεῦς, τεοῦς, D. τοί for σοί; also ἐμίν, τίν, ἴν for ἐμοί, σοί, οἱ, A. τέ, enclitic τύ, for σέ. N. P. ἄμές, ὕμές G. ἄμέων, D. ἄμιν, A. ἄμέ, ὕμέ, and ψέ for σφέ. Of these Pind. has only τύ, τοί, τίν.

262. The stems of the singular are *εμε-* (Lat. *me*), *σε-* (*te*), *ἐ-* (*se*). But the nominative is differently formed: *ἐγώ*, *σύ*; and in the third person is entirely wanting. The stems of the dual are *νω-* (Lat. *no-s*), *σφω-*. The stems of the plural are *ἡμε-*, *ὑμε-*, *σφε-*: *ε-* is contracted with most of the endings (cf. 261 D).

263. The forms mentioned in the list of *enclitics* (113 a) lose their accent when there is no emphasis upon the pronoun; and in the first person singular the shorter forms (*μοῦ*, *μοί*, *μέ*) are then used. But if the pronoun is *emphatic*, it retains its accent, and the longer forms (*ἐμοῦ*, *ἐμοί*, *ἐμέ*) are used in the first person. So also, in general, after prepositions. Thus *δοκεῖ μοι* *it seems to me*, *ἐμοὶ οὐ σοὶ τοῦτο ἀρέσκει* *this pleases me, not thee*; *παρ' ἐμοῦ* *from me* (not *παρά μου*), *ἐπὶ σοί* *upon thee* (not *ἐπὶ σοι*): yet *πρός με* *to me* frequently occurs.

264. The genitive, dative, and accusative plural of the first and second persons, when unemphatic, sometimes throw the accent on the first syllable: *ἡμῶν*, *ὑμῶν*; the last syllable of the dative and accusative is then usually shortened: *ἡμιν*, *ὑμῖν*. The last syllable is sometimes shortened, even when the pronoun is emphatic: we then write *ἡμῖν*, *ὑμῖν*.

INTENSIVE PRONOUN.

265. The intensive pronoun *αὐτό-ς self* (Lat. *ipse*) is inflected

<i>αὐτός</i>	<i>αὐτή</i>	<i>αὐτό</i>
<i>αὐτοῦ</i>	<i>αὐτῆς</i>	<i>αὐτοῦ</i> etc.,

like *ἀγαθός* (222), except that the neuter singular, in the nominative and accusative, does not take *-ν*.

Preceded by the article, *ὁ αὐτός*, *ἡ αὐτή*, *τὸ αὐτό* (or with crasis, 77 b, *αὐτός*, *αὐτή*, *ταὐτό*, also *ταὐτόν*), it signifies *the same* (Lat. *idem*). The neut. plur. *ταὐτά*, for *τὰ αὐτά*, must not be confounded with *ταῦτα these* (272).

a. In the oblique cases, it also serves as a personal pronoun of the third person: *him*, *her*, *it*.

REFLEXIVE PRONOUNS.

266. The reflexive pronouns are formed from the stems of the personal pronouns compounded with *αὐτός*. They have no nominative. In the plural both stems are declined together, yet the third person plural has also the compound form.

265 D. For Ionic crasis in *ωὐτός* (Hm.), *ωὐτός* (Hd.), see 77 D.

266 D. Hm. always has the separate forms, even in the sing.: *ἐμὲ αὐτόν*, *αἶ αὐτῷ*, not *ἐμᾶυτόν*, *ἐαυτῷ*.—For *ἐμᾶυτοῦ*, etc., Hd. has *ἐμῶντοῦ*, etc.; and in like manner *σεωντοῦ*, *ἐωντοῦ* (14 D).

Sing. G. D. A.	<i>myself</i> ἐμαυτοῦ, -ῆς ἐμαυτῶ, -ῇ ἐμαυτόν, -ήν	<i>thyself</i> σεαυτοῦ, -ῆς σεαυτῶ, -ῇ σεαυτόν, -ήν	<i>himself, herself, itself</i> ἐαυτοῦ, -ῆς ἐαυτῶ, -ῇ ἐαυτόν, -ήν, -ό
	<i>ourselves</i> ἡμῶν αὐτῶν	<i>yourselves</i> ὕμῶν αὐτῶν	<i>themselves</i> ἐαυτῶν or σφῶν αὐτῶν
	<i>ourselves</i> ἡμῖν αὐτοῖς, -αῖς ἡμᾶς αὐτούς, -άς	<i>yourselves</i> ὕμιν αὐτοῖς, -αῖς ὕμᾶς αὐτούς, -ας	<i>themselves</i> ἐαυτοῖς, -αῖς or σφίσιν αὐτοῖς, -αῖς ἐαυτούς, -άς, -ά or σφᾶς αὐτούς, -ας

a. σεαυτοῦ and ἐαυτοῦ are often contracted: σαυτοῦ, σαυτῆς; αὐτοῦ, αὐτῆς, etc.

267. The *indefinite* pronoun ἄλλος *other* (Lat. *alius*) is inflected like αὐτός (265): ἄλλος, ἄλλη, ἄλλο.

RECIPROCAL PRONOUN.

268. The reciprocal pronoun, meaning *each other*, is used only in the oblique cases of the dual and plural.

	M.	F.	N.
Dual G. D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
A.	ἀλλήλω	ἀλλήλᾱ	ἀλλήλω
Plur. G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A.	ἀλλήλους	ἀλλήλᾱς	ἀλληλα

a. It is formed from the stem of ἄλλος (267), compounded with itself, ἀλλ-ηλο- (for αλλ-αλλο-).

POSSESSIVE PRONOUNS.

269. The possessive pronouns are formed from the stems of the personal pronouns. They are:

ἐμός	ἐμή	ἐμόν	my, mine.	ἡμέτερος	-ᾱ	-ον	our, ours.
σός	σή	σόν	thy, thine.	ὕμέτερος	-ᾱ	-ον	your, yours.
ὅς	ῆ	ὄν	his (her, its) own.	σφέτερος	-ᾱ	-ον	their own.

a. ὅς is never used in Attic prose, seldom in Attic poetry.

269 D. Hm. has also *τεός* (also Doric, = *tuis*) *thy*, *έός* *his*; *ἄμός* *our* (properly Dor.), *ὕμός*, *σφός*; also (from the dual stems *νω-*, *σφω-*) *νωῖτερος*, *σφωῖτερος*.

ARTICLE AND DEMONSTRATIVE PRONOUNS.

270. The article *ὁ, ἡ, τό the*, has the two stems *ὀ-* and *το-*. For its inflection see 272.

271. The most important demonstrative pronouns are :

<i>ὅδε</i>	<i>ἧδε</i>	<i>τόδε</i>	<i>this (here)</i>
<i>οὗτος</i>	<i>αὕτη</i>	<i>τοῦτο</i>	<i>this, that</i>
<i>ἐκεῖνος</i>	<i>ἐκείνη</i>	<i>ἐκεῖνο</i>	<i>that (there, yonder)</i>

ὅδε is formed from the article and the demonstrative ending *-δε* (enclitic) : it is declined like the article, with *-δε* added to each form.

οὗτος follows the article in respect to the *h* or *t* at the beginning. It takes *au* in the penult, wherever the last syllable has an *a*-sound (*a, η*) ; but *ou* where it has an *o*-sound (*o, ω, ου*).

ἐκεῖνος is declined like *αὐτός* (265).

272.

S. N.	<i>ὁ</i>	<i>ἡ</i>	<i>τό</i>	<i>ὅδε</i>	<i>ἧδε</i>	<i>τόδε</i>	<i>οὗτος</i>	<i>αὕτη</i>	<i>τοῦτο</i>
G.	<i>τοῦ</i>	<i>τῆς</i>	<i>τοῦ</i>	<i>τοῦδε</i>	<i>τῆσδε</i>	<i>τοῦδε</i>	<i>τούτου</i>	<i>ταύτης</i>	<i>τούτου</i>
D.	<i>τῷ</i>	<i>τῇ</i>	<i>τῷ</i>	<i>τῷδε</i>	<i>τῇδε</i>	<i>τῷδε</i>	<i>τούτῳ</i>	<i>ταύτῃ</i>	<i>τούτῳ</i>
A.	<i>τόν</i>	<i>τήν</i>	<i>τό</i>	<i>τόνδε</i>	<i>τήνδε</i>	<i>τόδε</i>	<i>τούτον</i>	<i>ταύτην</i>	<i>τούτο</i>
Dual.	<i>τώ</i>	<i>τώ</i>	<i>τώ</i>	<i>τάδε</i>	<i>τάδε</i>	<i>τάδε</i>	<i>τούτῳ</i>	<i>τούτῳ</i>	<i>τούτῳ</i>
	<i>τοῖν</i>	<i>τοῖν</i>	<i>τοῖν</i>	<i>τοῖνδε</i>	<i>τοῖνδε</i>	<i>τοῖνδε</i>	<i>τούτοιν</i>	<i>τούτοιν</i>	<i>τούτοιν</i>
P. N.	<i>οἱ</i>	<i>αἱ</i>	<i>τά</i>	<i>οἷδε</i>	<i>αἷδε</i>	<i>τάδε</i>	<i>οὗτοι</i>	<i>αὗται</i>	<i>ταῦτα</i>
G.	<i>τῶν</i>	<i>τῶν</i>	<i>τῶν</i>	<i>τῶνδε</i>	<i>τῶνδε</i>	<i>τῶνδε</i>	<i>τούτων</i>	<i>τούτων</i>	<i>τούτων</i>
D.	<i>τοῖς</i>	<i>ταῖς</i>	<i>τοῖς</i>	<i>τοῖσδε</i>	<i>ταῖσδε</i>	<i>τοῖσδε</i>	<i>τούτοις</i>	<i>ταύταις</i>	<i>τούτοις</i>
A.	<i>τούς</i>	<i>τάς</i>	<i>τά</i>	<i>τούσδε</i>	<i>τάσδε</i>	<i>τάδε</i>	<i>τούτους</i>	<i>ταύτας</i>	<i>ταῦτα</i>

a. Separate feminine forms for the dual, *τά ταῖν, τάδε ταῖνδε, ταῦτᾱ ταῦταιν*, are rare, and perhaps not Attic.

b. When used as demonstrative, *ὁ, ἡ, οἱ, αἱ* are best written with an accent, *ὸ, ἦ, οῖ, αῖ*.

c. The adverb of *ὅδε* is *ᾧδε*, that of *οὗτος* is *οὕτως* or *οὕτω* (88 c), *thus, so*.

belonging to us (you) both.—*ἄμῃς* (also written *ἄμῃς*) is found in Attic poetry for *ἐμός*.—*ός* is sometimes used without reference to the third person, in the sense of *own*.

271 D. For *ἐκεῖνος* the poets have *κεῖνος*.

272 D. In Hm., the article is usually a demonstrative, and has the following peculiar forms : G. S. *τοῖο*, G. D. D. *τοῖν*, N. P. *τοί, ταί*, G. Fem. *τῶν*.

273.—*Demonstratives of Quantity, Quality, and Age.*—These were τόσος, τοῖος, τηλίκος, which occur often in poetry. In place of them the Attic prose uses chiefly the strengthened forms :

τοσούσδε	τοσήδε	τοσόνδε	so much, so many
τοιόσδε	τοιάδε	τοιόνδε	such (in quality)
τηλικόσδε	τηλικήδε	τηλικόνδε	so old, so great
τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	so much, so many
τοιοῦτος	τοιαύτη	τοιοῦτο(ν)	such (in quality)
τηλικοῦτος	τηλικάυτη	τηλικοῦτο(ν)	so old, so great

The last three are declined like οὔτος; but the neuter singular, in the nominative and accusative, has two forms, with and without -ν: τοσοῦτο and τοσοῦτον, etc.

274. The demonstrative pronouns are sometimes rendered more *emphatic* by appending to the different forms a long accented -ῖ, *iota paragogicum*, before which the short vowels (α, ε, ο) are elided: οὔτοστί, αὐτήτι, τουτί, ταυτί, ὁδτί, τοισδτί, ἐκείνωντί. The particle γέ is sometimes put between: τουτογτί.

RELATIVE PRONOUN.

275. The relative pronoun is ὅς, ἥ, ὃ *who, which*.

S. N.	ὅς	ἥ	ὃ	D. N. A.	ὃν	ὃν	ὃν	P. N.	οἷ	αἷ	ἃ
G.	οὗ	ἧς	οὗ	G. D.	οῖν	οῖν	οῖν	G.	ᾧν	ᾧν	ᾧν
D.	ᾧ	ᾧ	ᾧ					D.	οῖς	αῖς	οῖς
A.	ὃν	ἥν	ὃ					A.	οὖς	ᾗς	ἃ

a. Separate feminine dual forms, ἥ and αῖν, are seldom or never used in Attic.

b. ὅς is used as a *demonstrative* in the phrases καὶ ὅς ἔφη *and he said*, ἥ δ' ὅς *said he*. In the plural we have καὶ οἷ *and they*; in which οἷ may be taken as the article (272 b).

D. τοῖσι, τῇσι, or τῆς. For τοῖσδε Hm. rarely has τοῖσδεσσι or τοῖσδεσι. The forms τοί, ταί are also Doric.

Hd. has D. P. τοῖσι, τῇσι; also τοισίδε, τησίδε.

273 D. Hm. has τόσσος for τόσος (47 D).

275 D. Hm. has also ὃ for ὅς; δοῦ, properly written δο, for οὗ; ἧς for ἧς: the nom. sing. and plural he sometimes uses as demonstrative.

Hd. has ὅς, ἥ, οἷ, αἷ: for all other forms of the relative he uses the article τό, τοί, τῆς, etc., except after certain prepositions: παρ' ᾧ, ἐξ οὔ.—This use of the article (τ-forms) for the relative is often found in Hm., and sometimes even in Tragedy.

276. Relatives corresponding to the demonstratives in 273 are *ὅσος* *as much as*, *οἷος* *of which sort*, *ἡλικός* *of which age*.

INTERROGATIVE AND INDEFINITE PRONOUNS.

277. The interrogative pronoun is *τίς*, *τί* *who? which?* The same word when *enclitic* is the indefinite pronoun, *some*, *any*.

	INTERROGATIVE.		INDEFINITE.	
	M. F.	N.	M. F.	N.
Sing. Nom.	τίς	τί	τις	τι
Gen.	τίνος, τοῦ		τινός, τοῦ	
Dat.	τίνι, τῷ		τινί, τῷ	
Acc.	τίνα	τί	τινά	τι
Dual N. A. V.	τίνε		τινέ	
G. D.	τίνοι		τινοῖν	
Plur. Nom.	τίνες	τίνα	τινές	τινά
Gen.	τίνων		τινῶν	
Dat.	τίσι		τισί	
Acc.	τίνας	τίνα	τινάς	τινά

a. The acute accent of *τίς*, *τί* interrogative never changes to the grave (see 108).

b. *ἄττα* (never enclitic, Hm. *ἄσσα*) is sometimes used for the indefinite *τινά*.

278. Other interrogative pronouns are *πότερος* *which of two?* *πόσος* *how much?* *ποῖος* *of what sort?* *πηλίκος* *how old or large?* *πότερος* and (with different accent) *ποσός*, *ποιός* are also indefinite.

279. Another indefinite pronoun is *δεῖνα* *so and so*, *what's his name*, used in colloquial speech, always with preceding article: *ὁ (ἡ, τὸ) δεῖνα*. This is sometimes used without inflection; sometimes it is inflected as follows, without distinction of gender:

Sing. N.	ὁ δεῖνα	Plur. N.	οἱ δεῖνες
G.	τοῦ δεῖνος	G.	τῶν δείνων
D.	τῷ δεῖνι		
A.	τὸν δεῖνα	A.	τοὺς δεῖνας

276 D. Hm. has often *δσος* for *δσος* (47 D); once *δσσάτιος*.

277 D. The Ion. (Hm. Hd.) has G. S. *τέο*, *τεῦ*, D. *τέφ*, G. P. *τέων*, D. *τέοισι*.

278 D. Hd. has *κ-* for *π-* in the interrogatives and indefinites: *κότερος*, *κόσος*, *κοῖος*; so the adverbs *κοῦ*, *κότε*, etc. Cf. Lat. *quis*, *quot*, *qualis*, etc.

INDEFINITE RELATIVE PRONOUN.

280. The indefinite relative *ὅστις, ἥτις, ὃ τι* *whoever, whichever*, is formed by uniting the relative *ὅς* with the indefinite *τις*, each being separately declined.

	M.	F.	N.
Sing. Nom.	ὅστις	ἥτις	ὃ τι
Gen.	οὗτινος, ὅτου	ἥστινος	οὗτινος, ὅτου
Dat.	ὧτινι, ὅτῳ	ἧτινι	ὧτινι, ὅτῳ
Acc.	ὄντινα	ἦντινα	ὃ τι
Dual N. A. Ὡ.	ὧτινε	ἦτινε	ὧτινε
G. D.	οἰντινοιν	οἰντινοιν	οἰντινοιν
Plur. Nom.	οἵτινες	αἵτινες	ἅτινα
Gen.	ὧντινων, ὅτων	ἦντινων	ὧντινων, ὅτων
Dat.	οἷστίσι, ὅτοις	αἷστίσι	οἷστίσι, ὅτοις
Acc.	οὓστινας	ἄστινας	ἅτινα

a. The shorter forms *ὅτου, ὅτῳ, ὅτων, ὅτοις* are invariably used in the older Attic, and *ὅτου, ὅτῳ* are at all times much more common than *οὗτινος, ὧτινι*.

b. For *ἅτινα*, there is another form *ἄττα*, not to be confounded with *ἄττα* = *τινά* (277 b).

281. Other indefinite relatives (cf. 278) are *ὁ-πότερος* *whichever* (of two), *ὁ-πόσος* *however much*, *ὁ-ποῖος* *of whatever sort*, *ὁ-πηλίκος* *of whatever age or size*.

CORRELATION OF PRONOUNS.

282. The following table shows the correspondence, in form and meaning, of the last four classes of pronouns:

280 D. Hm. has the following peculiar forms, in most of which the relative stem is undeclined, as it is in *ὁ-πόσος, ὁ-ποῖος*, etc (281).

S. (ὅτις)	N. (ὃ ττι)	P.	N. ἄσσα
ὄτευ (ὄττεο, ὄττευ)		ὄτεων	
ὄτεφ		ὄτέοισι	
(ὄτινα)	N. (ὃ ττι)	(ὄτινας)	N. ἄσσα

The forms not in () occur also in Hd.—In the nominative and accusative, Hm. has also the usual forms.

281 D. Hm. often doubles *π* in the indefinite relatives: *ὁππότερος, ὁπποῖος*; and in adverbs *ὁππως, ὁππότε*, etc. (47 D).

Hd. has *ὁκότερος, ὁκόσος*, etc.; and in adverbs *ὁκου, ὁκόθεν*, etc. Cf. 278 D.

	INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	RELATIVE, INDEF. REL.
Simple	τίς <i>who?</i> ἥτις <i>which? what?</i>	τίς <i>some</i>	ὅδε <i>this (here),</i> οὗτος <i>this, that</i>	ὅς, ὅστις <i>who, which</i>
Comparative	πότερος <i>which of two?</i>	πότερος <i>one of two</i>	ἕτερος <i>the one or</i> <i>the other of two</i>	ὁπότερος <i>which of two</i>
Quantity or Number	πόσος <i>how</i> <i>much, many?</i>	ποσός <i>of</i> <i>some quan.</i> <i>or number</i>	(τόσος) } <i>so</i> τοσόσδε } <i>much,</i> τοσοῦτος } <i>many</i>	ὅσος, ὁπόσος <i>of</i> <i>which quan., num.,</i> <i>(as much, many) as</i>
Quality	ποῖος <i>of</i> <i>what sort?</i>	ποιός <i>of</i> <i>some sort</i>	(τοῖος) <i>such</i> τοιόσδε τοιοῦτος	οἷος, ὁποῖος <i>of which sort</i> <i>(such) as</i>
Age or Size	πηλίκος <i>how old?</i> <i>how large?</i>	πηλίκος <i>of some</i> <i>age, size</i>	(τηλίκος) } <i>so old,</i> τηλικόσδε } <i>large</i> τηλικοῦτος	ἡλίκος, ὁπηλίκος <i>of which age, size,</i> <i>(as old, large) as</i>

283. CORRELATIVE ADVERBS are also formed from the same pronoun-stems.

	INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	REL., INDEF. REL.
	πού <i>where?</i>	πού <i>somewhere</i>	(ἐνθα) ἐνθάδε, ἐνταῦθα, <i>there</i>	οὔ, ὅπου <i>where</i>
Place	πόθεν <i>whence?</i>	ποθεν <i>from</i> <i>some place</i>	(ἐνθεν) ἐνθένδε, ἐντεῦθεν, <i>thence</i>	θεν, ὁπόθεν <i>whence</i>
	ποῖ <i>whither?</i>	ποῖ <i>to</i> <i>some place</i>	(ἐνθα) ἐνθάδε, ἐνταῦθα, <i>thither</i>	οἶ, ὅποι <i>whither</i>
Time	πότε <i>when?</i>	ποτέ <i>some</i> <i>time, ever</i>	τότε <i>then</i>	ότε, ὁπότε <i>when</i>
	πηνίκα <i>at</i> <i>what time?</i>		(τηνίκα) } <i>at</i> τηνικάδε } <i>that</i> τηνικαῦτα } <i>time</i>	ἡνίκα, ὁπηνίκα <i>at which time</i>
Way	πῇ <i>which</i> <i>way? how?</i>	πῇ <i>some way,</i> <i>somehow</i>	τῇδε, ταύτῃ <i>this way, thus</i>	ῇ, ὅπῃ <i>which way, as</i>
Manner	πῶς <i>how?</i>	πῶς <i>somehow</i>	(ὥς) ὥδε, οὕτω(ς) <i>thus, so</i>	ὥς, ὅπως <i>as, that</i>

The indefinite adverbs are all enclitic (113 b).

a. To the pronoun *ἐκεῖνος* *that* (yonder), correspond the demonstrative adverbs of place, *ἐκεῖ* *there*, *ἐκεῖθεν* *thence*, *ἐκεῖσε* *thither*.

284. The demonstratives in parentheses are not used in Attic prose except in particular phrases: *καὶ ὥς* *even thus*, *οὐδ' ὥς*, *μηδ' ὥς* *not even thus*; *ἐνθα μὲν . . . ἐνθα δέ* *here . . . there*; so *ἐνθεν μὲν . . . ἐνθεν δέ*.—In Attic prose, *ἐνθα* and *ἐνθεν* are chiefly *relative*, *ἐνθα* being used instead of *οὗ* and *οἷ*, *ἐνθεν* instead of *οθεν*.

285. The indefinite relatives (pronouns and adverbs) are made more indefinite by adding the particles *οὖν*, *δή*, *δή ποτε*, *δή ποτ' οὖν*: *ὅστις οὖν* *who* (*which, what*) *soever*, *ὅστις δή*, *ὅστις δή ποτε*, *ὅστις δή ποτ' οὖν*: these are also written as single words, *ὅστισοῦν*, *ὅστισδή*, *ὅστισδήποτε*, *ὅστισδηποτοῦν*. With the same force, *τις* is sometimes added to indefinite relatives: *ὁποῖός τις* and even *ὁποῖός τις οὖν* *of what sort soever*.

286. The enclitic *πέρ* gives emphasis to relatives (definite and indefinite): *ὅσοι περ* *of which number precisely*, *ὥσπερ* *just as*. *οὖν* is sometimes added after it: *ὥσπεροῦν*.

287. Observe also the *negative* pronouns and adverbs: *οὔτις*, *μήτις* *no one* (poet. for *οὐδεῖς*, *μηδεῖς*, 290 a; in prose only *οὔτι*, *μήτι* *not at all*), *οὐδέτερος*, *μηδέτερος* *neither of two*, *οὐδαμοῦ*, *μηδαμοῦ* *nowhere*, *οὐδαμῇ*, *μηδαμῇ* *in no way*, *οὐδαμῶς*, *μηδαμῶς* *in no manner*, with some others of similar formation.

NUMERALS.

288. The words which express number are of various classes; the most important are given in the following table:

288 D. Poetic are *πόθι* = *πού*, *ποθί* = *πού*, *δοθι* = *οὔ*; *τόθι* *there*; *τόθεν* *thence*;—also *ἡμος*, *τῆμος* (Dor. *ἄμος*, *τᾶμος*) = *δοτε*, *τότε*.—For Att. *έως* *as long as*, *τέως* *so long*, Hm. has also *είως*, *τείως*, and sometimes *είος*, *τείος*. In the same sense, he has *δοφρα*, *τόφρα*. Beside *ἦ*, he has the form *ἦχι*, but uses both only in the *local* meaning, *which way, where*: for *ποῖ*, *δοποι*, he always uses *πόσε*, *δοπόσε*.—For *ἐνθαῦτα*, *ἐνθεῦτεν* in Hd., see 74 D.

a. For *ἐκεῖ*, etc., the poets use *κεῖθι*, *κεῖθεν*, *κεῖσε* (271 D).

284 D. The demonstrative *ὥς* (distinguished by its accent from the relative *ὥς* *as*, 120) is frequent in Epic poetry: it is sometimes written *ὥς*. The poets have also *τῶς* = *οὔτως*.

288 D. For the first four cardinal numbers, see 290 D.

Hm. has for 12, *δώδεκα*, *δυώδεκα*, and *δυοκαίδεκα*; 20, *είκοσι* and *είκοσι*; 30, *τριήκοντα*; 80, *ὀγδῶκοντα*; 90, *ἐνενήκοντα* and *ἐννήκοντα*; 200 and 300, *διηκόσιοι*, *τριηκόσιοι*; 9,000 and 10,000, *ἐννεάχιλοι*, *δεκάχιλοι*. He has also the ordinals 3d, *τρίτατος*; 4th, *τέτρατος*; 7th, *ἐβδόματος*; 8th, *ὀγδόματος*; 9th, *εἰνατος*; 12th, *δυωδέκατος*; 20th, *είκοστός*; together with the Attic form of each.

		CARDINAL NUMBERS.	ORDINAL.	NUM. ADVERBS.
1	α'	εἷς, μία, ἓν <i>one</i>	πρῶτος <i>first</i>	ἅπαξ <i>once</i>
2	β'	δύο	δεύτερος	δῖς
3	γ'	τρεῖς, τρία	τρίτος	τρίς
4	δ'	τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ς'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἑπτὰ	ἑβδομος	ἑπτάκις
8	η'	ὀκτώ	ὀγδοος	ὀκτάκις
9	θ'	ἐννέα	ἐνατος	ἐνάκις
10	ι'	δέκα	δέκατος	δεκάκις
11	ια'	ἑνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ'	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρεισκαίδεκα	τρισκαιδέκατος	
14	ιδ'	τεσσαρεσκαίδεκα	τεσσαρακαιδέκατος	
15	ιε'	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ις'	έκκαίδεκα	έκκαιδέκατος	
17	ις'	έπτακαίδεκα	έπτακαιδέκατος	
18	ιη'	ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19	ιθ'	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ'	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ'	τριακόνα	τριᾱκοστός	τριᾱκοντάκις
40	μ'	τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ς'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο'	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ς'	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ'	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ'	διᾱκόσιοι, -αι, -α	διᾱκοσιοστός	διᾱκοσιάκις
300	τ'	τριᾱκόσιοι, -αι, -α	τριᾱκοσιοστός	
400	υ'	τετρακόσιοι, -αι, -α	τετρακοσιοστός	
500	φ'	πεντακόσιοι, -αι, -α	πεντακοσιοστός	
600	χ'	ἑξακόσιοι, -αι, -α	ἑξακοσιοστός	
700	ψ'	ἑπτακόσιοι, -αι, -α	ἑπτακοσιοστός	
800	ω	ὀκτακόσιοι, -αι, -α	ὀκτακοσιοστός	
900	Ϡ'	ἐνακόσιοι, -αι, -α	ἐνακοσιοστός	
1,000	,α	χίλιοι, -αι, -α	χίλιοστός	χιλιάκις
2,000	,β	δισχίλιοι, -αι, -α	δισχίλιοστός	
3,000	,γ	τρισχίλιοι, -αι, -α	τρισχίλιοστός	
10,000	,ι	μύριοι, -αι, -α	μῦριοστός	μῦριάκις

Hd. has δυνάδεκα (δυνωδέκατος), τριήκοντα (τριηκοστός), ὀγδώκοντα, διηκόσιοι (διηκοσιοστός), τριηκόσιοι: for ἑνατος he has εἵνατος, and so εἵνάκις, εἵνακόσιοι, εἵνακισχίλιοι.

Dor. εἵκατι for εἴκοσι.—Aeol. πέμπε for πέντε, cf. the ordinal πέμπτος.

289. NOTATION.—The letters from α' to θ' denote units 1—9, ς' (for former ς, *vau*) being inserted after ε' for the number 6. Those from ι' to π' denote tens 10—80, ϙ' (*koppa*) being added after π' for 90. Those from ρ' to ω' denote hundreds 100—800, Ϻ (*sampi*) being added for 900. For the thousands (1,000—900,000), the same characters are used again, but with the stroke *under* the letter. Thus βτμδ' = 2344, αωνθ' = 1859.

a. *Sampi*, like *vau* and *koppa* (7), was a letter of the primitive Greek alphabet, which became obsolete except as a numeral sign.

b. The letters of the alphabet are sometimes used in unbroken succession to denote the series of numbers from 1 to 24. Thus φ is used for 21, being the 21st letter of the alphabet. The books of the Iliad and Odyssey are numbered in this way.

290. The cardinal numbers from 1 to 4 are *declinable*:

one			two	three		four	
εἷς	μία	ἓν	N. A. δύο	τρις	τρία	τέσσαρες	τέσσαρα
ἑνός	μῆς	ἐνός	G. D. δυοῖν	τριῶν		τεσσάρων	
ἐνί	μῆ	ἐνί		τρισί		τέσσαρσι	
ἓνα	μίαν	ἓν		τρεῖς	τρία	τέσσαρας	τέσσαρα

a. Like εἷς, are declined οὐδεῖς, οὐδεμία, οὐδέν, and μηδεῖς, *no one*: these are found also in the plural. They may be written in two words for emphasis: οὐδὲ εἷς *not a soul*; and ἄν or a preposition may be interposed: μηδ' ἄν εἷς, οὐδὲ παρ' ἐνός.

b. With a *plural* noun δύο is sometimes used without inflection. The forms δυεῖν and δυσί belong to late Greek.

c. For σσ in τέσσαρες and all its forms, ττ is also used (48).

d. The cardinal numbers from 5 to 199 are *indeclinable*. Those from 200 on, and all the ordinals, are regular adjectives of three endings.

291. a. For 13 τρισκαίδεκα also occurs. For the ordinals 13th–19th separate forms are also found: τρίτος καὶ δέκατος, etc.

b. For the union of 20, 30, etc., with units there are three forms:

Cardinal.	Ordinal.
πέντε καὶ εἴκοσι	πέμπτος καὶ εἰκοστός
εἴκοσι καὶ πέντε	εἰκοστός καὶ πέμπτος
εἴκοσι πέντε	πέντε καὶ εἰκοστός

Cf. τῷ ἐνὶ καὶ τριᾷκοστῷ ἔτει (*uno et tricesimo anno*).

290 D. 1. Hm. has also fem. ἱα, ἱῆς, ἱῆ, ἱαν, with D. S. neut. ἱῶ.

2. Hm. has δύο and δύω, both indeclinable; also Du. διοίω, Pl. διοιοί, -αί, -ά, D. διοιοῖσι, A. διοιούς, -άς, -ά.—Hd. with δύο, δυοῖν, has G. P. δυῶν, D. δυοῖσι; also δύο indeclinable.

4. Hm. with τέσσαρες has πίσυρες (Aeol.).—Hd. τέσσερες (so 14 τεσσερεσκαίδεκα sometimes indeclinable, and 40 τεσσεράκοντα).—Dor. τέτορες, D. τέτρασι.

a. Of οὐδεῖς, μηδεῖς, Hm. has only οὐδέν, μηδέν, οὐδενί.

292. The numbers 18, 19 are commonly expressed by ἐνός (or δυοῖν) δέοντες εἴκοσι *twenty wanting one or two*. So 28, 29, 38, 39, etc.; ναυσὶ μιᾶς δεούσαις πεντήκοντα *with 49 ships*. So too the ordinals: δυοῖν δέοντι τριακοστῷ ἔτει *in the 28th year*.

293. Examples of *fractional expressions* are: ἥμισυς (229 a) $\frac{1}{2}$; ἡμιτάλαντον *half a talent*; — ἡμιόλιος $1\frac{1}{2}$; τρία ἡμιτάλαντα $1\frac{1}{2}$ talents; τρίτον ἡμιτάλαντον $2\frac{1}{2}$ talents; — τριτημόριον $\frac{1}{3}$, τεταρτημόριον $\frac{1}{4}$; — ἐπίτριτος $1\frac{1}{3}$; — τὰ δύο μέρη (*duae partes*) $\frac{2}{3}$; τὰ τρία μέρη $\frac{2}{3}$; τῶν πέντε αἱ δύο μοῖραι $\frac{2}{5}$.

294. To the ordinal class belong πολλοστός (*many-eth*, following many in a series) and the interrogative ποστός (*how-many-eth*, having what place in a series?), with a corresponding indefinite relative ὁπόστος.

295. From the numeral stems are formed several other classes of numeral words:

a. *Distributives*, with σύν: σύνδυο *two together, two by two*, etc.

b. *Multiplicatives*, in -πλοῦς (from -πλοος, Lat. -plex): ἀπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threefold*, πενταπλοῦς *fivefold*, etc., πολλαπλοῦς *manifold*. Also δισσός *double*, τρισσός *treble*.

Further, multiplicatives in -πλάσιος: διπλάσιος *twice as much* (δὺς τοσοῖτος), τριπλάσιος *three times as much*, etc., πολλαπλάσιος *many times as much*.

c. *Adverbs of Division*: μοναχῇ (μόνος *alone*) *in one part, single*, δίχα or διχῇ *in two parts*, τριχῇ *in three parts*, etc., πολλαχῇ *in many ways*, πανταχῇ *every way*.

d. *Abstract Nouns of Number*, in -άς: μονάς (μονάδ-ος) *the number one, unity*, δυάς *the number two*, τριάς, τετράς, πεμπάς, ἑξάς, ἑβδομάς, ὀγδοάς, ἑννεάς, δεκάς, εἰκάς, ἑκατοντάς, χιλιάς, μῦριάς: hence τρεῖς μῦριάδες = 30,000.

296. Closely connected with numerals are such general expressions as

ἐκάτερος (with comparative ending) *either* (of two),

ἕκαστος (with superlative ending) *each* (of any number),

ἄμφω, G. D. ἄμφοιν, *both* (Lat. *ambo*), for which ἀμφοτέροι, -αι, -α is commonly used.

297. Observe also the adverbs in -άκις, πολλάκις, *many times, often*, ἑκαστάκις *each time*, τοσάντάκις *so often*, ὁσάκις *as often as*, πλειστάκις *very often*, ὀλιγάκις *seldom*.

295 D. b. Hd. διξός, τριξός, for δισσός, τρισσός; also διπλήσιος, τριπλήσιος, etc., as if for -πλάσιος.

c. Hm. has δίχα and διχθά, τρίχα and τριχθά, τετραχθά; also τριπλῇ, τετραπλῇ.

297 D. Adverbs in -άκις sometimes lose -s in poetry: ὁσσάκι Hm., see 88 D.

VERBS.

298. VOICES.—The Greek verb has three voices, *active*, *middle*, and *passive*.

a. Many verbs are used only in the active voice: and, on the other hand, many verbs—called *deponent*—are never used in the active, but only in the middle voice (or middle and passive).

299. MODES.—Each voice has six modes :
the *indicative*, *subjunctive*, *optative*, and *imperative* ;
the *infinitive*, and *participle*.

a. The first four modes are called *finite modes*. In their inflection they distinguish three *numbers*, singular, dual, and plural; and three *persons*, first, second, and third.

b. The *infinitive* and *participle* are essentially nouns, the infinitive being an indeclinable substantive, the participle an adjective of three endings; yet they both have some of the properties of the verb.

c. The *verbal adjectives* in *-τός* and *-τέος* are like participles, though less clearly distinguished from ordinary adjectives.

300. TENSES.—The tenses of the *indicative* mode are seven :
the *present*, and *imperfect* (for continued action) ;
the *aorist*, and *future* (for indefinite action) ;
the *perfect*, *pluperfect*, and *future perfect* (for completed action).

The tenses of the *other modes* are three :
the *present* (for continued action) ;
the *aorist* (for indefinite action) ;
the *perfect* (for completed action).

The *optative*, *infinitive*, and *participle* have also the *future* and *future perfect*.

301. The tenses of the indicative are also distinguished as
1. *Principal* tenses: the *present*, *future*, *perfect*, and *future perfect*; which express present or future time;
2. *Past* tenses: the *imperfect*, *aorist*, and *pluperfect*; which express past time.

302. a. The *passive* voice has a distinct form only for the *aorist* and *future*. In the other tenses, the *middle* form has both a middle and a *passive* meaning.

b. The *active* has no *future perfect* (yet see 467).

300 D. The future and future perfect optatives are never found in Hm.

303. TENSE-SYSTEMS.—The different forms of the verb are divided into the following *systems* of tenses :

1. the *present* system including the *Present* and *Imperfect*.
2. the *future* system “ *Future Active* and *Middle*.
3. the *first aorist* system “ 1st *Aorist Active* and *Middle*.
4. the *second aorist* system “ 2d *Aorist Active* and *Middle*.
5. the *first perfect* system “ 1st *Perf.* and 1st *Plup. Act.*
6. the *second perfect* system “ 2d *Perf.* and 2d *Plup. Act.*
7. the *perfect middle* system “ *Perf.*, *Plup.*, and *Fut. Perf. Mid.*
8. the *first passive* system “ 1st *Aor.* and 1st *Fut. Pass.*
9. the *second passive* system “ 2d *Aor.* and 2d *Fut. Pass.*

304. a. The tenses called *second* differ from the corresponding *first* tenses in form, but have like meaning. Very few verbs have both the *first* and *second* form of the same tense.

b. Most verbs, therefore, have only *six* of the above systems. Many have less than six; and hardly any verb is used in all nine systems.

c. The ‘principal parts’ of a verb are the first person singular indicative of every system used in it. Thus:

λέω, λόσω, ἔλῳσα, λέλυκα, λέλυμαι, ἐλύθην (see 313).

305. STEMS.—Each tense-system has a separate stem, called a *tense-stem*.

a. The passive, perfect, and perfect middle systems have, besides the principal tense-stems, *secondary* tense-stems, for the future passive, the pluperfect, and the future perfect.

b. Each subjunctive and optative has furthermore a stem of its own (*mode-stem*) derived from its proper tense-stem.

306. INFLECTION.—The forms of the verb are made by adding to its different stems certain *endings* (375–382) which, in the finite modes, mark the persons and numbers. Cf. 299 a.

307. THEMES AND ROOTS.—The various tense-stems of a verb are made from a common *theme* (sometimes called the *verb-stem*). This may be either a *root* (543), or a longer formation consisting of a root with a derivative suffix added. Thus τι- (present τίω *honor*) is a root; τιμα- (present τιμάω) is a longer theme.

a. The longer themes are mostly noun-stems, slightly modified. They have two or more syllables, whereas roots are almost always of one syllable.

308. PRIMITIVE AND DENOMINATIVE VERBS.—A Primitive verb forms its tense-stems from a root; a Denominative verb from a longer theme, originally a noun-stem.

Thus the primitive verbs $\lambdaύω$ *loose* and $τίω$ *honor* are from the roots $\lambdaυ-$ and $τι-$; the denominative verbs $φιλέω$ *love* and $τιμάω$ *honor* are from the themes $φιλε-$, $τιμα-$, which are the stems $φιλο-$, $τιμα-$ of the nouns $φίλος$ *dear* and $τιμή$ *honor*, slightly modified.

a. The following practical rule will *generally* serve to distinguish the two kinds of verbs. Primitive are verbs in $-μι$ (311 c), and verbs in $-ω$ of *two* syllables in the present indicative active, as $λέγω$ *speak* (or *three* syllables in the middle, as $μάχομαι$ *fight*, deponent). Others are denominative.

309. Verbs are named *mute-verbs*, *liquid-verbs*, *vowel-verbs*, etc., according as their themes end in a mute, a liquid, a vowel, etc.

310. VARIABLE VOWEL.—The final vowel of a tense-stem is said to be *variable* when it is $-ο-$ in some of the forms and $-ε-$ in others: Thus $λύο-μεν$ *we loose* but $λύε-τε$ *you loose*. The sign for the variable vowel is $-ο|ε-$.

Thus $λυο|ε-$ means that the stem is sometimes $λυο-$ and sometimes $λυε-$. It may be read 'λυο- or λυε-'.
 a. The subjunctive has also a *long* variable vowel, $-ω|η-$.

311. THE MI-FORM.—There are two slightly different ways of inflecting tense-stems, called the *common form* of inflection, and the *μι-form*. See 383 and 385.

The Present and Second Aorist systems are inflected according to the *μι-form* when the tense-stem does not end in a variable vowel.

a. Otherwise they follow the common form. The rest of the tenses follow, some the one form, some the other.

b. The *μι-form* is thus called, because when the present indicative active is so inflected, its first person singular ends in $-μι$.

c. Verbs whose present system has the *μι-form* are called 'verbs in $-μι$ '; and those whose present system has the common form, 'verbs in $-ω$.' But it must be remembered that these designations refer only to the present system.

312. In the following synopsis of the verb $λύω$ *loose*, the *meanings* of the indicative, infinitive, and participle are given for the active voice. The subjunctive and optative cannot be adequately rendered by any single English expressions: their various meanings must be learned from the Syntax. Meanwhile the following may serve as examples: Subj. ($ἐάν$) $λύω$ (*if*) *I loose*; Opt. ($εἰ$) $λύοιμι$ (*if*) *I should loose*.

The meanings of the *passive* may be inferred from those of the active: thus $λύομαι$ *I am loosed*, etc. The *middle* of $λύω$ means *to loose for one's self* (*deliver, ransom*): so $λύομαι$ *I loose for myself*, and so on.

VOICE.	MODE.	PRESENT AND IMPERFECT.	FUTURE.	AORIST.	PERFECT AND PLUPERFECT.
Active.	Ind.	λύω <i>I loose (or am loosing)</i> λύων <i>I was loosing</i>	λύσω <i>I shall loose</i>	ἐλύσα <i>I loosed</i> λύσω λύσασαι	ἔλυκα <i>I have loosed</i> ἔλυσκη <i>I had loosed</i> ἔλύκω ἔλύκομαι
	Sub.	λύω	λύσομαι	λύσεται	ἔλυκται
	Opt.	λύομαι		λύσασθαι	ἔλύκειν
	Imv.	λύε loose		λύσον loose	
	Inf.	λύειν to loose	λύσειν to be about to loose	λύσαι to loose	ἔλυκέναι to have loosed
Middle.	Par.	λύων loosing	λύων about to loose	λύσας having loosed	ἔλυνκώς having loosed
	Ind.	λύομαι <i>I loose for myself</i> ἐλύνομαι	λύσομαι	ἐλύσάμην	ἔλυνκα
	Sub.	λύομαι		λύσασθαι	ἔλυνκται
	Opt.	λύομαι	λύσασθαι	λύσασθαι	ἔλυνκέναι
	Imv.	λύου	λύσασθαι	λύσασθαι	ἔλυντο
Passive.	Int.	λύεσθαι	λύσασθαι	λύσασθαι	ἔλύσθαι
	Par.	λύόμενος	λύσόμενος	λύσάμενος	ἔλυσμένος
	Ind.		λύθησομαι <i>I shall be loosed</i>	ἐλύθην <i>I was loosed</i>	
	Sub.		λυθήσομαι	λυθῶ	
	Opt.	like the middle	λυθήσασθαι	λυθῆναι	like the middle
Passive.	Imv.		λυθήσασθαι	λυθῆναι	
	Inf.		λυθήσασθαι	λυθῆναι	
	Par.		λυθησόμενος	λυθείς	
	Ind.		λυθήσομαι <i>I shall be loosed</i>	ἐλύθην <i>I was loosed</i>	
	Sub.		λυθήσομαι	λυθῶ	
	Opt.	like the middle	λυθήσασθαι	λυθῆναι	like the middle
	Imv.		λυθήσασθαι	λυθῆναι	
	Inf.		λυθήσασθαι	λυθῆναι	
	Par.		λυθησόμενος	λυθείς	

Fut. Perf. Pass. Ind. *λύσεται* (*I shall have been loosed*), Opt. *λύσασθαι*, Inf. *λύσασθαι*, Par. *λύσόμενος*.
Verbal Adjectives: *λύτός* loosed or looseable, *λύτός* (*requiring*) to be loosed.

314.

λύ-ω <i>loose</i>		<i>Present System.</i>			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indica- tive.	S. 1	λύω	ἐ-λύο-ν	λύο-μαι	ἐ-λύό-μην
	2	λύεις	ἐ-λύε-ς	λύει	ἐ-λύου
	3	λύει	ἐ-λύε	λύε-ται	ἐ-λύε-το
	D. 2	λύε-τον	ἐ-λύε-τον	λύε-σθον	ἐ-λύε-σθον
	3	λύε-τον	ἐ-λύέ-την	λύε-σθον	ἐ-λύέ-σθην
	P. 1	λύο-μεν	ἐ-λύο-μεν	λύό-μεθα	ἐ-λύό-μεθα
	2	λύε-τε	ἐ-λύε-τε	λύε-σθε	ἐ-λύε-σθε
	3	λύουσι	ἐ-λύο-ν	λύο-νται	ἐ-λύο-ντο
		Present.		Present.	
Sub- junc- tive.	S. 1	λύω		λύω-μαι	
	2	λύῃ-ς		λύῃ	
	3	λύῃ		λύῃ-ται	
	D. 2	λύῃ-τον		λύῃ-σθον	
	3	λύῃ-τον		λύῃ-σθον	
	P. 1	λύω-μεν		λύώ-μεθα	
	2	λύῃ-τε		λύῃ-σθε	
	3	λύωσι		λύω-νται	
Opta- tive.	S. 1	λύοι-μι		λύοί-μην	
	2	λύοι-ς		λύοι-ο	
	3	λύοι		λύοι-το	
	D. 2	λύοι-τον		λύοι-σθον	
	3	λύοί-την		λύοί-σθην	
	P. 1	λύοι-μεν		λύοί-μεθα	
	2	λύοι-τε		λύοι-σθε	
	3	λύοιεν		λύοι-ντο	
Imper- ative.	S. 2	λύε		λύου	
	3	λύέ-τω		λύέ-σθω	
	D. 2	λύε-τον		λύε-σθον	
	3	λύέ-των		λύέ-σθων	
	P. 2	λύε-τε		λύε-σθε	
	3	λύό-ντων or λυέ-τωσαν		λύέ-σθων or λυέ-σθωσαν	
Infinitive.		λύειν		λύε-σθαι	
Participle.		λύων, -ουσα, -ον		λύό-μενο-ς, -η, -ον	

315.

316.

<i>Future System.</i>		<i>First Aorist System.</i>	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future.		First Aorist.	
λύσω λύσεις λύσει λύσει-τον λύσει-τον λύσο-μεν λύσε-τε λύσουσι	λύσο-μαι λύσει λύσει-ται λύσει-σθον λύσει-σθον λύσώ-μεθα λύσει-σθε λύσονται	ἔ-λυσα ἔ-λυσα-ς ἔ-λυσε ἔ-λύσα-τον ἔ-λύσά-την ἔ-λύσα-μεν ἔ-λύσα-τε ἔ-λυσα-ν	ἔ-λύσά-μην ἔ-λύσω ἔ-λύσα-το ἔ-λύσα-σθον ἔ-λύσά-σθην ἔ-λύσά-μεθα ἔ-λύσα-σθε ἔ-λύσα-ντο
		λύσω λύσης λύση λύση-τον λύση-τον λύσωμεν λύσητε λύσωσι	λύσωμαι λύση λύσηται λύσησθον λύσησθον λύσώμεθα λύσησθε λύσονται
λύσοιμι λύσοις λύσοι λύσοι-τον λύσοί-την λύσοιμεν λύσοιτε λύσοιεν	λύσοί-μην λύσοιο λύσοιτο λύσοισθον λύσοίσθην λύσοίμεθα λύσοισθε λύσοιντο	λύσαιμι λύσειας, λύσαις λύσειε, λύσαι λύσαι-τον λύσαί-την λύσαιμεν λύσαιτε λύσειαν, λύσαιεν	λύσαί-μην λύσαιο λύσαιτο λύσαισθον λύσαίσθην λύσαίμεθα λύσαισθε λύσαιντο
		λύσον λύσάτω λύσα-τον λύσάτων λύσατε λύσάντων or λύσάτωσαν	λύσαι λύσάσθω λύσασθον λύσάσθων λύσασθε λύσάσθων or λύσάσθωσαν
λύσειν	λύσεσθαι	λύσαι	λύσασθαι
λύσων, -ουσα, -ον	λύσόμενος, -η, -ον	λύσᾱς, -σᾱσα, -σαν	λύσάμενος, -η, -ον

317.

318.

λύ-ω loose		<i>First Perfect System.</i>		<i>Perfect Middle</i>	
		ACTIVE.		MIDDLE (PASSIVE).	
Indicative.		1st Perfect.	1st Pluperfect.	Perfect.	Pluperfect.
	S. 1	λέλυκα	ἔ-λελύκη, -ειν	λέλυ-μαι	ἔ-λελύ-μην
	2	λέλυκα-ς	ἔ-λελύκη-ς, -εις	λέλυ-σαι	ἔ-λέλυ-σο
	3	λέλυκε	ἔ-λελύκει	λέλυ-ται	ἔ-λέλυ-το
	D. 2	λελύκα-τον	ἔ-λελύκει-τον	λέλυ-σθον	ἔ-λέλυ-σθον
	3	λελύκα-τον	ἔ-λελυκεί-την	λέλυ-σθον	ἔ-λελύ-σθην
	P. 1	λελύκα-μεν	ἔ-λελύκει-μεν	λελύ-μεθα	ἔ-λελύ-μεθα
	2	λελύκα-τε	ἔ-λελύκει-τε	λέλυ-σθε	ἔ-λέλυ-σθε
	3	λελύκασι	ἔ-λελύκε-σαν	λέλυ-νται	ἔ-λέλυ-ντο
Subjunctive.		1st Perfect.		Perfect.	
	S. 1	λελύκω		λελυμένος (-η, -ον) ὦ	
	2	λελύκης		“ ἦς	
	3	λελύκη		“ ᾗ	
	D. 2	λελύκητον		λελυμένω (-ᾱ, -ω) ᾗτον	
	3	λελύκητον		“ ᾗτον	
	P. 1	λελύκωμεν		λελυμένοι (-αι, -α) ὦμεν	
	2	λελύκητε		“ ᾗτε	
	3	λελύκωσι		“ ὦσι	
Optative.					
	S. 1	λελύκοιμι		λελυμένος (-η, -ον) εἴην	
	2	λελύκοις		“ εἴης	
	3	λελύκοι		“ εἴη	
	D. 2	λελύκοιτον		λελυμένω (-ᾱ, -ω) εἴτον or εἴητον	
	3	λελυκοίτην		“ εἴτην εἴήτην	
	P. 1	λελύκοιμεν		λελυμένοι (-αι, -α) εἴμεν εἴημεν	
	2	λελύκοιτε		“ εἴτε εἴητε	
	3	λελύκοιεν		“ εἴεν εἴησαν	
Imperative.					
	S. 2			λέλυ-σο	
	3			λελύ-σθω	
	D. 2			λέλυ-σθον	
	3			λελύ-σθων	
	P. 2			λέλυ-σθε	
Infin.					
	3			λελύ-σθων or λελύ-σθωσαν	
Part.		λελυκέναι		λελύ-σθαι	
		λελυκώς, -κυῖα, -κός		λελυ-μένος, -η, -ον	

319.

<i>System.</i>	<i>First Passive System.</i>	
MIDDLE (PASS.).	PASSIVE.	
Future Perfect.	1st Aorist.	1st Future.
λελύσο-μαι λελύσει λελύσι-ται λελύσε-σθον λελύσε-σθον λελύσώ-μεθα λελύσε-σθε λελύσονται	ἐ-λύθη-ν ἐ-λύθη-ς ἐ-λύθη ἐ-λύθη-τον ἐ-λυθή-την ἐ-λύθη-μ.ν ἐ-λύθη-τε ἐ-λύθη-σαν	λυθήσο-μαι λυθήσει λυθήσε-ται λυθήσε-σθον λυθήσε-σθον λυθησώ-μεθα λυθήσε-σθε λυθήσονται
	λυθῶ λυθῆς λυθῇ λυθήτον λυθήτον λυθῶμεν λυθήτε λυθῶσι	
λελύσοίμην λελύσοιο λελύσοιτο λελύσοισθον λελύσοίσθην λελύσοίμεθα λελύσοισθε λελύσονται	λυθείην λυθείης λυθείη λυθείτον or λυθείητον λυθείτην λυθείήτην λυθείμεν λυθείημεν λυθείτε λυθείητε λυθείεν λυθείησαν	λυθησοίμην λυθήσοιο λυθήσοιτο λυθήσοισθον λυθησοίσθην λυθησοίμεθα λυθήσοισθε λυθήσονται
	λύθη-τι λυθή-τω λύθη-τον λυθή-των λύθη-τε λυθέ-ντων or λυθήτωσαν	
λελύσε-σθαι	λυθή-ναι	λυθήσε-σθαι
λελύσόμενος, -η, -ον	λυθείς, -είσα, -έν	λυθησόμενος, -η, -ον

320.

321.

λείπω (λιπ-) leave		<i>Second Aorist System.</i>		<i>Second Perfect System.</i>	
		ACTIVE.	MIDDLE.	ACTIVE.	
		2d Aorist.		2d Perfect	2d Pluperfect.
Indicative.	S. 1	ἔ-λιπο-ν	ἔ-λιπό-μην	λέλοιπα	ἔ-λελοίπη, -ειν
	2	ἔ-λιπε-ς	ἔ-λίπου	λέλοιπα-ς	ἔ-λελοίπης, -εις
	3	ἔ-λιπε	ἔ-λίπε-το	λέλοιπε	ἔ-λελοίπε
	D. 2	ἔ-λίπε-τον	ἔ-λίπε-σθον	λελοίπα-τον	ἔ-λελοίπε-τον
	3	ἔ-λιπέ-την	ἔ-λιπέ-σθην	λελοίπα-τον	ἔ-λελοίπε-την
	P. 1	ἔ-λίπο-μεν	ἔ-λιπό-μεθα	λελοίπα-μεν	ἔ-λελοίπα-μεν
	2	ἔ-λίπε-τε	ἔ-λίπε-σθε	λελοίπα-τε	ἔ-λελοίπα-τε
	3	ἔ-λιπο-ν	ἔ-λίπο-ντο	λελοίπασι	ἔ-λελοίπε-σαν
Subjunctive.	S. 1	λίπω	λίπωμαι	2d Perfect.	
	2	λίπῃς	λίπη	λελοίπω	
	3	λίπη	λίπηται	λελοίπῃς	
	D. 2	λίπητον	λίπησθον	λελοίπη	
	3	λίπητον	λίπησθον	λελοίπητον	
	P. 1	λίπωμεν	λιπώμεθα	λελοίπητον	
	2	λίπητε	λίπησθε	λελοίπωμεν	
	3	λίπωσι	λίπωνται	λελοίπητε	
Optative.	S. 1	λίπομι	λιπόμην	λελοίπωσι	
	2	λίποις	λίποιο	λελοίπομι	
	3	λίποι	λίποιτο	λελοίποις	
	D. 2	λίποιτον	λίποισθον	λελοίποι	
	3	λιποίτην	λιποίσθην	λελοίποιτον	
	P. 1	λίπομεν	λιποίμεθα	λελοίποιτην	
	2	λίποιτε	λίποισθε	λελοίπομεν	
	3	λίποιεν	λίποιντο	λελοίποιτε	
Imperative.	S. 2	λίπε	λιπού	λελοίποιεν	
	3	λιπέ-τω	λιπέ-σθω		
	D. 2	λίπε-τον	λίπε-σθον		
	3	λιπέ-των	λιπέ-σθων		
	P. 2	λίπε-τε	λίπε-σθε		
	3	λιπό-ντων οἱ λιπέ-τωσαν	λιπέ-σθων οἱ λιπέ-σθωσαν		
Infinitive.		λιπεῖν	λιπέ-σθαι	λελοιπέ-ναι	
Participle.		λιπών, -ούσα, -όν	λιπό-μενος, -η, -ον	λελοιπώς, -υῖα, -ός	

322.

<div>στέλλω</div> <div>(στέλ-)</div> <div>send</div>		Second Passive System.	
		PASSIVE.	
		2d Aorist.	2d Future.
Indica- tive.	S. 1	ἐστάλη-ν	σταλήσο-μαι
	2	ἐστάλη-ς	σταλήσει
	3	ἐστάλη	σταλήσεται
	D. 2	ἐστάλη-τον	σταλήσει-σθον
	3	ἐσταλή-την	σταλήσει-σθον
	P. 1	ἐστάλη-μεν	σταλησό-μεθα
	2	ἐστάλη-τε	σταλήσει-σθε
	3	ἐστάλη-σαν	σταλήσονται
Sub- junc- tive.	S. 1	σταλῶ	
	2	σταλῆς	
	3	σταλῇ	
	D. 2	σταλήτον	
	3	σταλήτον	
	P. 1	σταλῶμεν	
	2	σταλήτε	
	3	σταλῶσι	
Opta- tive.	S. 1	σταλείην	σταλησοίμην
	2	σταλείης	σταλήσοιο
	3	σταλείη	σταλήσοιτο
	D. 2	σταλείτον or σταλείητον	σταλήσοισθον
	3	σταλείτην σταλείήτην	σταλησοίσθην
	P. 1	σταλείμεν σταλείημεν	σταλησοίμεθα
	2	σταλείτε σταλείητε	σταλήσοισθε
	3	σταλείεν σταλείησαν	σταλήσοιντο
Impera- tive.	S. 2	στάλη-θι	
	3	σταλή-τω	
	D. 2	στάλη-τον	
	3	σταλή-των	
	P. 2	στάλη-τε	
	3	σταλέ-ντων or σταλήτωσαν	
Infinitive.		σταλή-ναι	σταλήσει-σθαι
Participle.		σταλείς, -είσα, -έν	σταλησό-μενος, -η, -ον

323.

τῆμά-ω honor		Present System of Contract Verbs in -aw.			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	τῆμ(άω)ῶ	ἐτῆμ(αον)ῶν	τῆμ(άο)ῶ-μαι	ἐτῆμ(αό)ῶ-μην
	2	τῆμ(άεις)ῆς	ἐτῆμ(αες)ᾱς	τῆμ(άει)ῆ	ἐτῆμ(άου)ῶ
	3	τῆμ(άει)ῆ	ἐτῆμ(αε)ᾱ	τῆμ(δέ)ᾱ-ται	ἐτῆμ(δέ)ᾱ-το
	D. 2	τῆμ(δέ)ᾱ-τον	ἐτῆμ(δέ)ᾱ-τον	τῆμ(δέ)ᾱ-σθον	ἐτῆμ(δέ)ᾱ-σθον
	3	τῆμ(δέ)ῖ-τον	ἐτῆμ(αέ)ᾱ-την	τῆμ(δέ)ᾱ-σθον	ἐτῆμ(αέ)ᾱ-σθην
	P. 1	τῆμ(άο)ῶ-μεν	ἐτῆμ(άο)ῶ-μεν	τῆμ(αό)ῶ-μεθα	ἐτῆμ(αό)ῶ-μ.θα
	2	τῆμ(δέ)ᾱ-τε	ἐτῆμ(δέ)ᾱ-τε	τῆμ(δέ)ᾱ-σθε	ἐτῆμ(δέ)ᾱ-σθε
	3	τῆμ(άου)ῶσι	ἐτῆμ(αον)ῶν	τῆμ(άο)ῶ-νται	ἐτῆμ(άο)ῶ-ντο
		Present.		Present.	
Subjunctive.	S. 1	τῆμ(άω)ῶ		τῆμ(άω)ῶ-μαι	
	2	τῆμ(άη)ῆς		τῆμ(άη)ῆ	
	3	τῆμ(άη)ῆ		τῆμ(άη)ᾱ-ται	
	D. 2	τῆμ(άη)ᾱ-τον		τῆμ(άη)ᾱ-σθον	
	3	τῆμ(άη)ᾱ-τον		τῆμ(άη)ᾱ-σθον	
	P. 1	τῆμ(άω)ῶ-μεν		τῆμ(αώ)ῶ-μεθα	
	2	τῆμ(άη)ᾱ-τε		τῆμ(άη)ᾱ-σθε	
	3	τῆμ(άω)ῶσι		τῆμ(άω)ῶ-νται	
Optative.	S. 1	τῆμ(αοί)ῶ-ν or τῆμ(δοί)ῶ-μι		τῆμ(αοί)ῶ-μην	
	2	τῆμ(αοί)ῶ-ς		τῆμ(δοί)ῶ-ο	
	3	τῆμ(αοί)ῶ τῆμ(δοί)ῶ		τῆμ(δοί)ῶ-το	
	D. 2	τῆμ(δοί)ῶ-τον		τῆμ(δοί)ῶ-σθον	
	3	τῆμ(αοί)ῶ-την		τῆμ(αοί)ῶ-σθην	
	P. 1	τῆμ(δοί)ῶ-μεν		τῆμ(αοί)ῶ-μεθα	
	2	τῆμ(δοί)ῶ-τε		τῆμ(δοί)ῶ-σθε	
	3	τῆμ(δοί)ῶ-ν		τῆμ(δοί)ῶ-ντο	
Imperative.	S. 2	τῆμ(αε)ᾱ		τῆμ(άου)ῶ	
	3	τῆμ(αέ)ᾱ-τω		τῆμ(αέ)ᾱ-σθω	
	D. 2	τῆμ(δέ)ᾱ-τον		τῆμ(δέ)ᾱ-σθον	
	3	τῆμ(αέ)ᾱ-των		τῆμ(αέ)ᾱ-σθων	
	P. 2	τῆμ(δέ)ᾱ-τε		τῆμ(δέ)ᾱ-σθε	
	3	τῆμ(αό)ῶ-ντων or τῆμ(αέ)ᾱ-τωσαν		τῆμ(αέ)ᾱ-σθων or τῆμ(αέ)ᾱ-σθωσαν	
	Infin.	τῆμ(άειν)ᾱν		τῆμ(δέ)ᾱ-σθαι	
Part.	τῆμ(άων)ῶν, -ῶσα, -ῶν		τῆμ(αό)ῶ-μενος, -η, -ον		

324.

φιλέ-ω
*love**Present System of Contract Verbs in -εω.*

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
φιλ(έω)ῶ	ἐφίλ(εον)ο ν	φιλ(έο)οὔ-μαι	ἐφιλ(έο)οὔ-μην
φιλ(έεις)εῖς	ἐφίλ(εες)εις	φιλ(έει)εἶ	ἐφιλ(έου)οὔ
φιλ(έει)εἶ	ἐφίλ(εε)ει	φιλ(έε)εἶ-ται	ἐφιλ(έε)εἶ-το
φιλ(έε)εἶ-τον	ἐφιλ(έε)εἶ-τον	φιλ(έε)εἶ-σθον	ἐφιλ(έε)εἶ-σθον
φιλ(έε)εἶ-τον	ἐφίλ(έε)εἶ-την	φιλ(έε)εἶ-σθον	ἐφιλ(έε)εἶ-σθην
φιλ(έο)οὔ-μεν	ἐφιλ(έο)οὔ-μεν	φιλ(έο)οὔ-μεθα	ἐφιλ(έο)οὔ-μεθα
φιλ(έε)εἶ-τε	ἐφιλ(έε)εἶ-τε	φιλ(έε)εἶ-σθε	ἐφιλ(έε)εἶ-σθε
φιλ(έου)οὔσι	ἐφίλ(εον)ουν	φιλ(έο)οὔ-νται	ἐφιλ(έο)οὔ-ντο
Present.		Present.	
φιλ(έω)ῶ		φιλ(έω)ῶ-μαι	
φιλ(έης)ῆς		φιλ(έη)ῆ	
φιλ(έη)ῆ		φιλ(έη)ῆ-ται	
φιλ(έη)ῆ-τον		φιλ(έη)ῆ-σθον	
φιλ(έη)ῆ-τον		φιλ(έη)ῆ-σθον	
φιλ(έω)ῶ-μεν		φιλ(έω)ῶ-μεθα	
φιλ(έη)ῆ-τε		φιλ(έη)ῆ-σθε	
φιλ(έω)ῶσι		φιλ(έω)ῶ-νται	
φιλ(εοί)οῖη-ν or φιλ(έοι)οῖ-μ		φιλ(εοί)οῖ-μην	
φιλ(εοί)οῖη-ς	φιλ(έοις)οῖ-ς	φιλ(έοι)οῖ-ο	
φιλ(εοί)οῖη	φιλ(έοι)οῖ	φιλ(έοι)οῖ-το	
φιλ(έοι)οῖ-τον		φιλ(έοι)οῖ-σθον	
φιλ(εοί)οῖ-την		φιλ(εοί)οῖ-σθην	
φιλ(έοι)οῖ-μεν, -οῖη-μεν		φιλ(εοί)οῖ-μεθα	
φιλ(έοι)οῖ-τε, -οῖη-τε		φιλ(έοι)οῖ-σθε	
φιλ(έοι)οῖε-ν		φιλ(έοι)οῖ-ντο	
φίλ(εε)ει		φιλ(έου)οὔ	
φιλ(έε)εἶ-τω		φιλ(έε)εἶ-σθω	
φιλ(έε)εἶ-τον		φιλ(έε)εἶ-σθον	
φιλ(έε)εἶ-των		φιλ(έε)εἶ-σθων	
φιλ(έε)εἶ-τε		φιλ(έε)εἶ-σθε	
φιλ(έο)οὔ-ντων		φιλ(έε)εἶ-σθων	
or φιλ(έε)εἶ-τωσαν		or φιλ(έε)εἶ-σθωσαν	
φιλ(έειν)εἶν		φιλ(έε)εἶ-σθαι	
φιλ(έων)ῶν, -οὔσα, -οὔν		φιλ(έο)οὔ-μενος, -η, -ον	

325.

δηλό-ω manifest		Present System of Contract Verbs in -ω.			
		ACTIVE.		MIDDLE (PASSIVE).	
Indicative.		Present.	Imperfect.	Present.	Imperfect.
	S. 1	δηλ(όω)ῶ	ἔδηλ(οον)ουν	δηλ(όο)οὔ-μαι	ἔδηλ(οό)οὔ-μην
	2	δηλ(όεις)οῖς	ἔδηλ(οες)ους	δηλ(όει)οἶ	ἔδηλ(όου)οὔ
	3	δηλ(όει)οἶ	ἔδηλ(οε)ου	δηλ(όε)οὔ-ται	ἔδηλ(όε)οὔ-το
	D. 2	δηλ(όε)οὔ-τον	ἔδηλ(όε)οὔ-τον	δηλ(όε)οὔ-σθον	ἔδηλ(όε)οὔ-σθον
	3	δηλ(όε)οὔ-τον	ἔδηλ(οέ)οὔ-την	δηλ(όε)οὔ-σθον	ἔδηλ(οέ)οὔ-σθην
	P. 1	δηλ(όο)οὔ-μεν	ἔδηλ(όο)οὔ-μεν	δηλ(οό)οὔ-μεθα	ἔδηλ(οό)οὔ-μεθα
	2	δηλ(όε)οὔ-τε	ἔδηλ(όε)οὔ-τε	δηλ(όε)οὔ-σθε	ἔδηλ(όε)οὔ-σθε
	3	δηλ(όου)οὔσι	ἔδηλ(οον)ουν	δηλ(όο)οὔ-νται	ἔδηλ(όο)οὔ-ντο
Subjunctive.		Present.		Present.	
	S. 1	δηλ(όω)ῶ		δηλ(όω)ῶ-μαι	
	2	δηλ(όης)οῖς		δηλ(όη)οἶ	
	3	δηλ(όη)οἶ		δηλ(όη)ῶ-ται	
	D. 2	δηλ(όη)ῶ-τον		δηλ(όη)ῶ-σθον	
	3	δηλ(όη)ῶ-τον		δηλ(όη)ῶ-σθον	
	P. 1	δηλ(όω)ῶ-μεν		δηλ(οῶ)ῶ-μεθα	
	2	δηλ(όη)ῶ-τε		δηλ(όη)ῶ-σθε	
	3	δηλ(όω)ῶσι		δηλ(όω)ῶ-νται	
Optative.	S. 1	δηλ(οοί)οἶ-ν or δηλ(όοι)οἶ-μι		δηλ(οοί)οἶ-μην	
	2	δηλ(οοί)οἶ-ς δηλ(όοις)οἶ-ς		δηλ(όοι)οἶ-ο	
	3	δηλ(οοί)οἶ-η δηλ(όοι)οἶ		δηλ(όοι)οἶ-το	
	D. 2	δηλ(όοι)οἶ-τον		δηλ(όοι)οἶ-σθον	
	3	δηλ(οοί)οἶ-την		δηλ(οοί)οἶ-σθην	
	P. 1	δηλ(όοι)οἶ-μεν		δηλ(οοί)οἶ-μεθα	
	2	δηλ(όοι)οἶ-τε		δηλ(όοι)οἶ-σθε	
	3	δηλ(όοι)οἶ-ν		δηλ(όοι)οἶ-ντο	
Imperative.	S. 2	δῆλ(οε)ου		δηλ(όου)οὔ	
	3	δηλ(οέ)οὔ-τω		δηλ(οέ)οὔ-σθω	
	D. 2	δηλ(όε)οὔ-τον		δηλ(όε)οὔ-σθον	
	3	δηλ(οέ)οὔ-των		δηλ(οέ)οὔ-σθων	
	P. 2	δηλ(όε)οὔ-τε		δηλ(όε)οὔ-σθε	
	3	δηλ(οό)οὔ-ντων or δηλ(οέ)οὔ-τωσαν		δηλ(οέ)οὔ-σθων or δηλ(οέ)οὔ-σθωσαν	
	Infin.	δηλ(όειν)οῦν		δηλ(όε)οὔ-σθαι	
Part.		δηλ(όων)ῶν, -οὔσα, -οῦν		δηλ(οό)οὔ-μενος, -η, -ον	

326.

327.

<div>φαίνω</div> <div>(φαν-) show</div>		<div>Future System of</div> <div>Liquid Verbs.</div>		<div>First Aorist System of</div> <div>Liquid Verbs.</div>	
ACTIVE.		MIDDLE.		ACTIVE.	
Future (contracted).				1st Aorist.	
φανῶ	φανοῦμαι	ἐ-φῆνα	ἐ-φῆνά-μην	ἐ-φῆνα	ἐ-φῆνά-μην
φανείς	φανεί	ἐ-φῆνα-ς	ἐ-φῆνω	ἐ-φῆνα-ς	ἐ-φῆνω
φανεί	φανείται	ἐ-φῆνε	ἐ-φῆνα-το	ἐ-φῆνε	ἐ-φῆνα-το
φανείτον	φανείσθον	ἐ-φῆνα-τον	ἐ-φῆνα-σθον	ἐ-φῆνα-τον	ἐ-φῆνα-σθον
φανείτον	φανείσθον	ἐ-φῆνά-την	ἐ-φῆνά-σθην	ἐ-φῆνά-την	ἐ-φῆνά-σθην
φανούμεν	φανούμεθα	ἐ-φῆνα-μεν	ἐ-φῆνά-μεθα	ἐ-φῆνα-μεν	ἐ-φῆνά-μεθα
φανείτε	φανείσθε	ἐ-φῆνα-τε	ἐ-φῆνα-σθε	ἐ-φῆνα-τε	ἐ-φῆνα-σθε
φανοῦσι	φανοῦνται	ἐ-φῆνα-ν	ἐ-φῆνα-ντο	ἐ-φῆνα-ν	ἐ-φῆνα-ντο
		φῆνω	φῆνωμαι	φῆνω	φῆνωμαι
		φῆνης	φῆνη	φῆνης	φῆνη
		φῆνη	φῆνηται	φῆνη	φῆνηται
		φῆνητον	φῆνησθον	φῆνητον	φῆνησθον
		φῆνητον	φῆνησθον	φῆνητον	φῆνησθον
		φῆνωμεν	φῆνώμεθα	φῆνωμεν	φῆνώμεθα
		φῆνητε	φῆνησθε	φῆνητε	φῆνησθε
		φῆνωσι	φῆνωνται	φῆνωσι	φῆνωνται
φανόην, φανοῖμι	φανόμην	φῆναμι	φῆναίμην	φῆναμι	φῆναίμην
φανόης, φανοῖς	φανοῖο	φῆναις, φῆναις	φῆναιο	φῆναις	φῆναιο
φανόη, φανοῖ	φανοῖτο	φῆνει, φῆναι	φῆναιτο	φῆνει	φῆναιτο
φανοῖτον	φανοῖσθον	φῆναιτον	φῆναισθον	φῆναιτον	φῆναισθον
φανότην	φανοῖσθην	φῆναίτην	φῆναῖσθην	φῆναίτην	φῆναῖσθην
φανούμεν	φανοῖμεθα	φῆναιμεν	φῆναίμεθα	φῆναιμεν	φῆναίμεθα
φανοῖτε	φανοῖσθε	φῆναιτε	φῆναισθε	φῆναιτε	φῆναισθε
φανοῖεν	φανοῖντο	φῆναιεν, φῆναιεν	φῆναιεντο	φῆναιεν	φῆναιεντο
		φῆνον	φῆναι	φῆνον	φῆναι
		φῆνάτω	φῆνάσθω	φῆνάτω	φῆνάσθω
		φῆνατον	φῆνασθον	φῆνατον	φῆνασθον
		φῆνάτων	φῆνάσθων	φῆνάτων	φῆνάσθων
		φῆνατε	φῆνασθε	φῆνατε	φῆνασθε
		φῆνάντων	φῆνάσθων	φῆνάντων	φῆνάσθων
		οἱ φῆνάτωσαν	οἱ φῆνάσθωσαν	οἱ φῆνάτωσαν	οἱ φῆνάσθωσαν
φανείν	φανείσθαι	φῆναι	φῆνασθαι	φῆναι	φῆνασθαι
φανῶν, -οῦσα, -οὖν	φανοῦμενος, -η, -ον	φῆνᾶς, -ᾶσα, -αν	φῆνᾶμενος, -η, -ον	φῆνᾶς, -ᾶσα, -αν	φῆνᾶμενος, -η, -ον

328.

Perfect Middle and

		<i>Vowel-Verbs, with added σ.</i>	<i>Liquid Verbs.</i>	
		τελέω (τελε-) <i>complete</i>	στέλλω (στελ-) <i>send</i>	φαίνω (φαν-) <i>show</i>
Perfect Indic.	MIDDLE (PASSIVE).			
	S. 1	τετέλε-σ-μαι	ἔσταλμαι	πέφασμαι
	2	τετέλε-σαι	ἔσταλσαι	(πέφανσαι, 463 a)
	3	τετέλε-σ-ται	ἔσταλται	πέφανται
	D. 2	τετέλε-σθον	ἔσταλθον	πέφανθον
	3	τετέλε-σθον	ἔσταλθον	πέφανθον
	P. 1	τετελέ-σ-μεθα	ἔστάλμεθα	πεφάσμεθα
	2	τετέλε-σθε	ἔσταλθε	πέφανθε
	3	τετελε-σ-μένοι εἰσὶ	ἔσταλμένοι εἰσὶ	πεφασμένοι εἰσὶ
Pluperf. Ind.	S. 1	ἐ-τετελέ-σ-μην	ἐστάλμην	ἐπεφάσμην
	2	ἐ-τετέλε-σο	ἔσταλσο	(ἐπέφανσο)
	3	ἐ-τετέλε-σ-το	ἔσταλτο	ἐπέφαντο
	D. 2	ἐ-τετέλε-σθον	ἔσταλθον	ἐπέφανθον
	3	ἐ-τετελέ-σ-θην	ἐστάλθην	ἐπεφάνθην
	P. 1	ἐ-τετελέ-σ-μεθα	ἐστάλμεθα	ἐπεφάσμεθα
	2	ἐ-τετέλε-σθε	ἔσταλθε	ἐπέφανθε
	3	τετελε-σ-μένοι ἦσαν	ἔσταλμένοι ἦσαν	πεφασμένοι ἦσαν
Perf. Sub.		τετελεσμένος ᾧ	ἔσταλμένος ᾧ	πεφασμένος ᾧ
Perf. Opt.		τετελεσμένος εἶην	ἔσταλμένος εἶην	πεφασμένος εἶην
Perf. Impv.	S. 2	τετέλε-σο	ἔσταλσο	(πέφανσο)
	3	τετελέ-σθω	ἔστάλθω	πεφάνθω
	D. 2	τετέλε-σθον	ἔσταλθον	πέφανθον
	3	τετελέ-σθων	ἔστάλθων	πεφάνθων
	P. 2	τετέλε-σθε	ἔσταλθε	πέφανθε
	3	τετελέ-σθων	ἔστάλθων	πεφάνθων
		οἱ τετελέ-σθωσαν	οἱ ἐστάλθωσαν	οἱ πεφάνθωσαν
Perf. Inf.		τετελέ-σθαι	ἔστάλθαι	πεφάνθαι
Perf. Par.		τετελε-σ-μένος	ἔσταλμένος	πεφασμένος
1st Aor. Pass.	Ind.	ἐ-τελέ-σ-θην		ἐφάνθην
	Sub.	τελε-σ-θῶ		φανθῶ
	Opt.	τελε-σ-θείην		φανθείην
	Imv.	τελέ-σ-θητι		φάνθητι
	Inf.	τελε-σ-θῆναι		φανθῆναι
	Par.	τελε-σ-θείς		φανθείς
1 Fut. Ind.		τελε-σ-θήσομαι		φανθήσομαι

First Passive Systems of

Mute Verbs.

ρίπτω (ρίφ-) <i>throw</i>	ἀλλάσσω (αλλαγ-) <i>exchange</i>	ἐλέγχω (ελεγχ-) <i>convict</i>	πείθω (πιθ-) <i>persuade</i>
ἐρρίπμαι	ἡλλαγμαι	ἐλήλεγμαι	πέπεισμαι
ἐρρίψαι	ἡλλαξαι	ἐλήλεγξαι	πέπεισαι
ἐρρίπται	ἡλλακται	ἐλήλεγκται	πέπεισται
ἐρρίφθον	ἡλλαχθον	ἐλήλεγχθον	πέπεισθον
ἐρρίφθον	ἡλλαχθον	ἐλήλεγχθον	πέπεισθον
ἐρρίμμεθα	ἡλλάγμεθα	ἐηλέγμεθα	πεπείσμεθα
ἐρρίφθε	ἡλλαχθε	ἐλήλεγχθε	πέπεισθε
ἐρρίμμένοι εἰσὶ	ἡλλαγμένοι εἰσὶ	ἐηλεγμένοι εἰσὶ	πεπεισμένοι εἰσὶ
ἐρρίμμην	ἡλλάγμην	ἐηλέγμην	ἐπεπείσμην
ἐρρίψο	ἡλλαξο	ἐλήλεγξο	ἐπέπεισο
ἐρρίπτο	ἡλλακτο	ἐλήλεγκτο	ἐπέπειστο
ἐρρίφθον	ἡλλαχθον	ἐλήλεγχθον	ἐπέπεισθον
ἐρρίφθην	ἡλλάχθην	ἐηλέγχθην	ἐπεπείσθην
ἐρρίμμεθα	ἡλλάγμεθα	ἐηλέγμεθα	ἐπεπείσμεθα
ἐρρίφθε	ἡλλαχθε	ἐλήλεγχθε	ἐπέπεισθε
ἐρρίμμένοι ἦσαν	ἡλλαγμένοι ἦσαν	ἐηλεγμένοι ἦσαν	πεπεισμένοι ἦσαν
ἐρρίμμένος ὦ	ἡλλαγμένος ὦ	ἐηλεγμένος ὦ	πεπεισμένος ὦ
ἐρρίμμένος εἶην	ἡλλαγμένος εἶην	ἐηλεγμένος εἶην	πεπεισμένος εἶην
ἐρρίψο	ἡλλαξο	ἐλήλεγξο	πέπεισο
ἐρρίφθω	ἡλλάχθω	ἐηλέγχθω	πεπείσθω
ἐρρίφθον	ἡλλαχθον	ἐλήλεγχθον	πέπεισθον
ἐρρίφθων	ἡλλάχθων	ἐηλέγχθων	πεπείσθων
ἐρρίφθε	ἡλλαχθε	ἐλήλεγχθε	πέπεισθε
ἐρρίφθων or ἐρρίφθωσαν	ἡλλάχθων or ἡλλάχθωσαν	ἐηλέγχθων or ἐηλέγχθωσαν	πεπείσθων or πεπείσθωσαν
ἐρρίφθαι	ἡλλάχθαι	ἐηλέγχθαι	πεπείσθαι
ἐρρίμμένος	ἡλλαγμένος	ἐηλεγμένος	πεπεισμένος
ἐρρίφθην	ἡλλάχθην	ἐλέγχθην	ἐπείσθην
ρίφθῶ	ἀλλαχθῶ	ἐλεγχθῶ	πεισθῶ
ρίφθειν	ἀλλαχθείν	ἐλεγχθείν	πεισθείν
ρίφθητι	ἀλλάχθητι	ἐλέγχθητι	πείσθητι
ρίφθῆναι	ἀλλαχθῆναι	ἐλεγχθῆναι	πεισθῆναι
ρίφθεις	ἀλλαχθεῖς	ἐλεγχθεῖς	πεισθεῖς
ρίφθήσομαι	ἀλλαχθήσομαι	ἐλεγχθήσομαι	πεισθήσομαι

329.

*Present System,**τίθημι (θε-) put.*

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	τίθη-μι	ἐ-τίθη-ν	τί-θε-μαι	ἐ-τι-θέ-μην
	2	τίθη-ς, τιθεῖς	ἐ-τί-θεις	τί-θε-σαι	ἐ-τί-θε-σο
	3	τίθη-σι	ἐ-τί-θει	τί-θε-ται	ἐ-τί-θε-το
	D. 2	τί-θε-τον	ἐ-τί-θε-τον	τί-θε-σθον	ἐ-τί-θε-σθον
	3	τί-θε-τον	ἐ-τι-θέ-την	τί-θε-σθον	ἐ-τι-θέ-σθην
	P. 1	τί-θε-μεν	ἐ-τί-θε-μεν	τι-θέ-μεθα	ἐ-τι-θέ-μεθα
	2	τί-θε-τε	ἐ-τί-θε-τε	τί-θε-σθε	ἐ-τί-θε-σθε
	3	τι-θέ-ασι	ἐ-τί-θε-σαν	τί-θε-νται	ἐ-τί-θε-ντο
		Present.		Present.	
Subjunctive.	S. 1	τι-θῶ		τι-θῶ-μαι	
	2	τι-θῇ-ς		τι-θῇ	
	3	τι-θῇ		τι-θῇ-ται	
	D. 2	τι-θῇ-τον		τι-θῇ-σθον	
	3	τι-θῇ-τον		τι-θῇ-σθον	
	P. 1	τι-θῶ-μεν		τι-θῶ-μεθα	
	2	τι-θῇ-τε		τι-θῇ-σθε	
	3	τι-θῶ-σι		τι-θῶ-νται	
Optative.	S. 1	τι-θείη-ν		τι-θεί-μην or τι-θοί-μην	
	2	τι-θείη-ς		τι-θεί-ο	τι-θοί-ο
	3	τι-θείη		τι-θεί-το	τι-θοί-το
	D. 2	τι-θεί-τον or τι-θείη-τον		τι-θεί-σθον	τι-θοί-σθον
	3	τι-θεί-την	τι-θείη-την	τι-θεί-σθην	τι-θοί-σθην
	P. 1	τι-θεί-μεν	τι-θείη-μεν	τι-θεί-μεθα	τι-θοί-μεθα
	2	τι-θεί-τε	τι-θείη-τε	τι-θεί-σθε	τι-θοί-σθε
	3	τι-θείε-ν	τι-θείη-σαν	τι-θεί-ντο	τι-θοί-ντο
Imperative.	S. 2	τί-θει		τί-θε-σο	
	3	τι-θέ-τω		τι-θέ-σθω	
	D. 2	τί-θε-τον		τί-θε-σθον	
	3	τι-θέ-των		τι-θέ-σθων	
	P. 2	τί-θε-τε		τί-θε-σθε	
	3	τι-θέ-ντων or τι-θέ-τωσαν		τι-θέ-σθων or τι-θέ-σθωσαν	
Infin.		τι-θέ-ναι		τί-θε-σθαι	
Part.		τι-θείς, -είσα, -έν		τι-θέ-μενος, -η, -ον	

330.

MI-Form.

δίδωμι (δο-) give.

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δί-δω-μι	ἐ-δί-δουν	δί-δο-μαι	ἐ-δι-δό-μην
δί-δω-ς	ἐ-δί-δους	δί-δο-σαι	ἐ-δί-δο-σο
δί-δω-σι	ἐ-δί-δου	δί-δο-ται	ἐ-δί-δο-το
δί-δο-τον	ἐ-δί-δο-τον	δί-δο-σθον	ἐ-δί-δο-σθον
δί-δο-τον	ἐ-δι-δό-την	δί-δο-σθον	ἐ-δι-δό-σθην
δί-δο-μεν	ἐ-δί-δο-μεν	δι-δό-μεθα	ἐ-δι-δό-μεθα
δί-δο-τε	ἐ-δί-δο-τε	δί-δο-σθε	ἐ-δί-δο-σθε
δι-δό-ασι	ἐ-δί-δο-σαν	δί-δο-νται	ἐ-δί-δο-ντο
Present.		Present.	
δι-δά-μι δι-δά-ς δι-δά-σι δι-δά-τον δι-δά-τον δι-δά-μεν δι-δά-τε δι-δά-σι		δι-δά-μαι δι-δά-ς δι-δά-ται δι-δά-σθον δι-δά-σθον δι-δά-μεθα δι-δά-σθε δι-δά-νται	
δι-δοίη-ν δι-δοίη-ς δι-δοίη δι-δοί-τον or δι-δοίη-τον δι-δοί-την δι-δοίη-την δι-δοί-μεν δι-δοίη-μεν δι-δοί-τε δι-δοίη-τε δι-δοίε-ν δι-δοίη-σαν		δι-δοί-μην δι-δοί-ο δι-δοί-το δι-δοί-σθον δι-δοί-σθην δι-δοί-μεθα δι-δοί-σθε δι-δοί-ντο	
δί-δου δι-δό-τω δί-δο-τον δι-δό-των δί-δο-τε δι-δό-ντων or δι-δό-τωσαν		δί-δο-σο δι-δό-σθω δί-δο-σθον δι-δό-σθων δί-δο-σθε δι-δό-σθων or δι-δό-σθωσαν	
δι-δό-ναι		δί-δο-σθαι	
δι-δούς, -ούσα, -όν		δι-δό-μενος, -η, -ον	

231.

*Present System,**ἵστημι (στα-) set.*

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	ἵ-στη-μι	ἵ-στη-ν	ἵ-στα-μαι	ἵ-στά-μην
	2	ἵ-στη-ς	ἵ-στη-ς	ἵ-στα-σαι	ἵ-στα-σο
	3	ἵ-στη-σι	ἵ-στη	ἵ-στα-ται	ἵ-στα-το
	D. 2	ἵ-στα-τον	ἵ-στα-τον	ἵ-στα-σθον	ἵ-στα-σθον
	3	ἵ-στα-των	ἵ-στά-την	ἵ-στα-σθον	ἵ-στά-σθην
	P. 1	ἵ-στα-μιν	ἵ-στα-μεν	ἵ-στά-μεθα	ἵ-στά-μεθα
	2	ἵ-στα-τε	ἵ-στα-τε	ἵ-στα-σθε	ἵ-στα-σθε
	3	ἵ-στά-σι	ἵ-στα-σαν	ἵ-στα-νται	ἵ-στα-ντο
		Present.		Present.	
Subjunctive.	S. 1	ἵ-στῶ		ἵ-στῶ-μαι	
	2	ἵ-στῆ-ς		ἵ-στῆ	
	3	ἵ-στῆ		ἵ-στη-ται	
	D. 2	ἵ-στη-τον		ἵ-στη-σθον	
	3	ἵ-στη-των		ἵ-στη-σθον	
	P. 1	ἵ-στῶ-μιν		ἵ-στῶ-μεθα	
	2	ἵ-στη-τε		ἵ-στη-σθε	
	3	ἵ-στῶ-σι		ἵ-στῶ-νται	
Optative.	S. 1	ἵ-σταίη-ν		ἵ-σταί-μην	
	2	ἵ-σταίη-ς		ἵ-σταί-ο	
	3	ἵ-σταίη		ἵ-σταί-το	
	D. 2	ἵ-σταί-τον or ἵ-σταίη-τον		ἵ-σταί-σθον	
	3	ἵ-σταί-την	ἵ-σταίη-την	ἵ-σταί-σθην	
	P. 1	ἵ-σταί-μεν	ἵ-σταίη-μεν	ἵ-σταί-μεθα	
	2	ἵ-σταί-τε	ἵ-σταίη-τε	ἵ-σταί-σθε	
	3	ἵ-σταίε-ν	ἵ-σταίη-σαν	ἵ-σταί-ντο	
Imperative.	S. 2	ἵ-στη		ἵ-στα-σο	
	3	ἵ-στά-τω		ἵ-στά-σθω	
	D. 2	ἵ-στα-τον		ἵ-στα-σθον	
	3	ἵ-στά-των		ἵ-στά-σθων	
	P. 2	ἵ-στα-τε		ἵ-στα-σθε	
	3	ἵ-στά-ντων or ἵ-στά-τωσαν		ἵ-στά-σθων or ἵ-στά-σθωσαν	
	Infin.	ἵ-στά-ναι		ἵ-στα-σθαι	
	Part.	ἵ-στάς, -ᾶσα, -άν		ἵ-στά-μενος, -η, -ον	

332.

MI-Form.

δείκνυμι (δεικ-) show.

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δείκ-νῦ-μι	ἔ-δεικ-νῦ-ν	δείκ-νυ-μαι	ἔ-δεικ-νύ-μην
δείκ-νῦ-ς	ἔ-δεικ-νῦ-ς	δείκ-νυ-σαι	ἔ-δεικ-νυ-σο
δείκ-νῦ-σι	ἔ-δεικ-νυ	δείκ-νυ-ται	ἔ-δεικ-νυ-το
δείκ-νυ-τον	ἔ-δεικ-νυ-τον	δείκ-νυ-σθον	ἔ-δεικ-νυ-σθον
δείκ-νυ-τον	ἔ-δεικ-νύ-την	δείκ-νυ-σθον	ἔ-δεικ-νύ-σθην
δείκ-νυ-μεν	ἔ-δεικ-νυ-μεν	δεικ-νύ-μεθα	ἔ-δεικ-νύ-μεθα
δείκ-νυ-τε	ἔ-δεικ-νυ-τε	δείκ-νυ-σθε	ἔ-δεικ-νυ-σθε
δεικ-νύ-ᾱσι	ἔ-δεικ-νυ-σαν	δείκ-νυ-νται	ἔ-δεικ-νυ-ντο
Present.		Present.	
δεικνύω		δεικνύωμαι	
δεικνύης		δεικνύη	
δεικνύη		δεικνύηται	
δεικνύητον		δεικνύησθον	
δεικνύητον		δεικνύησθον	
δεικνύωμεν		δεικνυώμεθα	
δεικνύητε		δεικνύησθε	
δεικνύωσι		δεικνύωνται	
δεικνύοιμι		δεικνυόμην	
δεικνύοις		δεικνύοιο	
δεικνύοι		δεικνύοιτο	
δεικνύοιτον		δεικνύοισθον	
δεικνυόλτην		δεικνυόλσθην	
δεικνύοιμεν		δεικνυόλμεθα	
δεικνύοιτε		δεικνύοισθε	
δεικνύοιεν		δεικνύοιντο	
δείκ-νῦ		δείκ-νυ-σο	
δεικ-νύ-τω		δεικ-νύ-σθω	
δείκ-νυ-τον		δείκ-νυ-σθον	
δεικ-νύ-των		δεικ-νύ-σθων	
δείκ-νυ-τε		δείκ-νυ-σθε	
δεικ-νύ-ντων		δεικ-νύ-σθων	
οἱ δεικ-νύ-τωσαν		οἱ δεικ-νύ-σθωσαν	
δεικ-νύ-ναι		δείκ-νυ-σθαι	
δεικ-νύς, -ύσα, -ύν		δεικ-νύ-μενος, -η, -ον	

333.

334.

Second Aorist System,

		τίθημι (θε-) put.		δίδωμι (δο-) give.	
2 Aor.		Active.	Middle.	Active.	Middle.
Indicative.	S.	(ἔθηκα)	ἔ-θέ-μην	(ἔδωκα)	ἔ-δό-μην
	2	(ἔθηκας)	ἔ-θου	(ἔδωκας)	ἔ-δου
	3	(ἔθηκε)	ἔ-θε-το	(ἔδωκε)	ἔ-δο-το
	D.	ἔ-θε-τον	ἔ-θε-σθον	ἔ-δο-τον	ἔ-δο-σθον
	3	ἔ-θέ-την	ἔ-θέ-σθην	ἔ-δό-την	ἔ-δό-σθην
	P.	ἔ-θε-μεν	ἔ-θέ-μεθα	ἔ-δο-μεν	ἔ-δό-μεθα
	2	ἔ-θε-τε	ἔ-θε-σθε	ἔ-δο-τε	ἔ-δο-σθε
	3	ἔ-θε-σαν	ἔ-θε-ντο	ἔ-δο-σαν	ἔ-δο-ντο
Subjunctive.	S.	θῶ	θῶ-μαι	δῶ	δῶ-μαι
	2	θῇ-ς	θῇ	δῷ-ς	δῷ
	3	θῇ	θῇ-ται	δῷ	δῷ-ται
	D.	θῇ-τον	θῇ-σθον	δῶ-τον	δῶ-σθον
	3	θῇ-τον	θῇ-σθον	δῶ-τον	δῶ-σθον
	P.	θῶ-μεν	θῶ-μεθα	δῶ-μεν	δῶ-μεθα
	2	θῇ-τε	θῇ-σθε	δῶ-τε	δῶ-σθε
	3	θῶ-σι	θῶ-νται	δῶ-σι	δῶ-νται
Optative.	S	θείη-ν	θεί-μην	δοίη-ν	δοί-μην
	2	θείη-ς	θεί-ο	δοίη-ς	δοί-ο
	3	θείη	θεί-το (-θοίτο)	δοίη	δοί-το
	D.	θεί-τον θείη-τον	θεί-σθον	δοί-τον δοίη-τον	δοί-σθον
	3	θεί-την θείη-την	θεί-σθην	δοί-την δοίη-την	δοί-σθην
	P.	θεί-μεν θείη-μεν	θεί-μεθα (-θοίμεθα)	δοί-μεν δοίη-μεν	δοί-μεθα
	2	θεί-τε θείη-τε	θεί-σθε (-θοίσθε)	δοί-τε δοίη-τε	δοί-σθε
	3	θείε-ν θείη-σαν	θεί-ντο (-θοίντο)	δοίε-ν δοίη-σαν	δοί-ντο
Imperative	S.	θέ-ς	θοῦ	δό-ς	δοῦ
	3	θέ-τω	θέ-σθω	δό-τω	δό-σθω
	D.	θέ-τον	θέ-σθον	δό-τον	δό-σθον
	3	θέ-των	θέ-σθων	δό-των	δό-σθων
	P.	θέ-τε	θέ-σθε	δό-τε	δό-σθε
	3	θέ-ντων or θέ-τωσαν	θέ-σθων or θέ-σθωσαν	δό-ντων or δό-τωσαν	δό-σθων or δό-σθωσαν
Infin.		θεῖ-ναι	θέ-σθαι	δοῦ-ναι	δό-σθαι
Part.		θείς, θείσα, θέ-ν	θέ-μενος, -η, -ον	δούς, δοῦσα, δό-ν	δό-μενος, -η, -ον

335.

336.

MI-Form.

Second Perfect System without suffix (454).

ἵστημι (στα-).	δύ-ω enter.	ἵστημι (στα-) set.	
Active.	Active.	2d Perfect Act.	2d Plup. Act.
ἔστη-ν <i>stood</i>	ἔδϋ-ν	(ἔστηκα) <i>stand</i>	(ἔστήκη)
ἔστη-ς	ἔδϋ-ς	(ἔστηκας)	(ἔστήκης)
ἔστη	ἔδϋ	(ἔστηκε)	(ἔστήκει)
ἔστη-τον	ἔδϋ-τον	ἔστα-τον	ἔστα-τον
ἔστή-την	ἔδϋ-την	ἔστα-τον	ἔστά-την
ἔστη-μεν	ἔδϋ-μεν	ἔστα-μεν	ἔστα-μεν
ἔστη-τε	ἔδϋ-τε	ἔστα-τε	ἔστα-τε
ἔστη-σαν	ἔδϋ-σαν	ἔστασι	ἔστα-σαν
		2d Perfect Act.	
στά	δύω	ἔστά	
στή-ς	δύης		
στή	δύη		
στή-τον	δύητον		
στή-τον	δύητον		
στά-μεν	δύωμεν	ἔστά-μεν	
στή-τε	δύητε		
στά-σι	δύωσι	ἔστά-σι	
σταλή-ν		ἔσταλή-ν	
σταλή-ς		ἔσταλή-ς	
σταλή		ἔσταλή	
σταί-τον or σταλή-τον			
σταί-την	σταλή-την		
σταί-μεν	σταλή-μεν		
σταί-τε	σταλή-τε		
σταί-εν	σταλή-σαν	ἔσταί-εν	
στή-θι	δϋ-θι	ἔστα-θι	
στή-τω	δϋ-τω	ἔστά-τω	
στή-τον	δϋ-τον	ἔστα-τον	
στή-των	δϋ-των	ἔστά-των	
στή-τε	δϋ-τε	ἔστα-τε	
στά-ντων	δϋ-ντων	ἔστά-ντων	
or στή-τωσαν	or δϋ-τωσαν	or ἔστά-τωσαν	
στή-ναι	δϋ-ναι	ἔστά-ναι	
στάς, στάσα, στά-ν	δύς, δύσα, δύ-ν	ἔστάς, ἐστῶσα, ἐστός	

337.

Synopsis of τιμά-ω *honor*.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	τιμῶ ἐτίμων	τιμήσω	ἐτίμησα	τετίμηκα ἐτετίμηκη
Sub.	τιμῶ		τιμήσω	τετίμηκω
Opt.	τιμῶην, -ῶμι	τιμήσοιμι	τιμήσαιμι	τετίμηκοιμι
Imv.	τίμᾱ		τίμησον	
Inf.	τιμᾶν	τιμήσειν	τιμήσαι	τετίμηκέναι
Par.	τιμῶν	τιμήσων	τιμήσᾱς	τετίμηκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	τιμῶμαι ἐτιμώμην	τιμήσομαι	ἐτιμησάμην	τετίμημαι ἐτετίμήμην
Sub.	τιμῶμαι		τιμήσωμαι	τετιμημένος ὦ
Opt.	τιμῶμην	τιμησοίμην	τιμησαίμην	τετιμημένος εἶην
Imv.	τιμῶ		τίμησαι	τετίμησο
Inf.	τιμᾶσθαι	τιμήσεσθαι	τιμήσασθαι	τετιμήσθαι
Par.	τιμώμενος	τιμησόμενος	τιμήσάμενος	τετιμημένος
		Passive.	Passive.	Fut. Perf. Pass.
Ind.		τιμηθήσομαι	ἐτιμήθην	τετιμήσομαι
Sub.			τιμηθῶ	
Opt.	Verbal. τιμητὸς τιμητέος	τιμηθησοίμην	τιμηθείην	τετιμησοίμην
Imv.			τιμήθητι	
Inf.		τιμηθήσεσθαι	τιμηθῆναι	τετιμήσεσθαι
Par.		τιμηθησόμενος	τιμηθείς	τετιμησόμενος

338.

θηρά-ω *hunt*.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	θηρῶ ἐθήρων	θηράσω	ἐθήρᾱσα	τεθήρᾱκα ἐτεθηράκη
Sub.	θηρῶ		θηράσω	τεθηράκω
Opt.	θηρῶην, -ῶμι	θηράσοιμι	θηράσαιμι	τεθηράκοιμι
Imv.	θήρᾱ		θήρᾱσον	
Inf.	θηρᾶν	θηράσειν	θηρᾶσαι	τεθηράκέναι
Par.	θηρῶν	θηράσων	θηράσᾱς	τεθηράκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	θηρῶμαι ἐθηρώμην	θηράσομαι	ἐθηρᾱσάμην	τεθήρᾱμαι ἐτεθηράμην
Sub.	θηρῶμαι		θηράσωμαι	τεθηρᾱμένος ὦ
Opt.	θηρῶμην	θηρᾱσοίμην	θηρᾱσαίμην	τεθηρᾱμένος εἶην
Imv.	θηρῶ		θήρᾱσαι	τεθήρᾱσο
Inf.	θηρᾶσθαι	θηράσεσθαι	θηρᾶσασθαι	τεθηρᾶσθαι
Par.	θηρώμενος	θηρᾱσόμενος	θηρᾱσάμενος	τεθηρᾱμένος
		Passive.	Passive.	
Ind.		θηρᾱθήσομαι	ἐθηράθην	-
Sub.			θηρᾱθῶ	
Opt.	Verbal. θηρᾱτὸς θηρᾱτέος	θηρᾱθησοίμην	θηρᾱθείην	
Imv.			θηράθητι	
Inf.		θηρᾱθήσεσθαι	θηρᾱθῆναι	
Par.		θηρᾱθησόμενος	θηρᾱθείς	

339.

ποιέ-ω *make*.

Pr. Impf. Active.

ποιῶ
ἐποιοῦν
ποιῶ
ποιοῖν, -οῖμι
ποῖει
ποιεῖν
ποιῶν

M. P.

ποιουμαι
ἐποιούμην
ποιῶμαι
ποιοίμην
ποιου
ποιεῖσθαι
ποιούμενος

Verbals.
ποιητός
ποιητός

Future Active.

ποιήσω

ποιήσομι

ποιήσιν
ποιήσων

Middle.

ποιήσομαι

ποιησοίμην

ποιήσεσθαι
ποιησόμενος

Passive.

ποιηθήσομαι

ποιηθησοίμην

ποιηθήσεσθαι
ποιηθσόμενος

Aorist Active.

ἐποίησα
ποιήσω
ποιήσαιμι
ποίησον
ποίησαι
ποίησᾱς

Middle.

ἐποιησάμην
ποιήσωμαι
ποιησαίμην
ποίησαι
ποιήσασθαι
ποιησάμενος

Passive.

ἐποιήθην
ποιηθῶ
ποιηθείην
ποιήθητι
ποιηθῆναι
ποιηθείς

Perf. Plup. Active.

πεποίηκα
ἐπεποίηκη
πεποίηκω
πεποίηκομι

πεποιηκέναι
πεποιηκώς

M. P.

πεποίημαι
ἐπεποίημην
πεποιημένος ὦ
πεποιημένος εἶην
πεποίησο
πεποιησθαι
πεποιημένος

Fut. Perf. Pass.

πεποιήσομαι

πεποιησοίμην

πεποιήσεσθαι
πεποιησόμενος

340.

τελέ-ω *complete*.

Pr. Impf. Active.

τελῶ
ἐτέλουν
τελῶ
τελοῖν, -οῖμι
τέλει
τελείν
τελῶν

M. P.

τελούμαι
ἐτελούμην
τελῶμαι
τελοίμην
τελοῦ
τελείσθαι
τελούμενος

Verbals.
τελεστός
τελεστός

Future Active.

τελέω (τελέσω, 423)

τελοῖν, -οῖμι

τελείν
τελῶν

Middle.

τελούμαι

τελοίμην

τελείσθαι
τελούμενος

Passive.

τελεσθήσομαι

τελεσθησοίμην

τελεσθήσεσθαι
τελεσθσόμενος

Aorist Active.

ἐτέλεσα
τελέσω
τελέσαιμι
τέλεσον
τέλεσαι
τελέσᾱς

Middle.

ἐτελεσάμην
τελέσωμαι
τελεσαίμην
τέλεσαι
τελέσασθαι
τελεσάμενος

Passive.

ἐτελέσθην
τελεσθῶ
τελεσθείην
τελέσθητι
τελεσθῆναι
τελεσθείς

Perf. Plup. Active.

τετέλεκα
ἐτετέλεκη
τετέλεκω
τετέλεκομι

τετελεκέναι
τετελεκώς

M. P.

τετέλεσμαι
ἐτ. τετέλεσμην
τετελεσμένος ὦ
τετελεσμένος εἶην
τετέλεσο
τετέλεσθαι
τετελεσμένος

341.

δηλό-ω *manifest*.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	δηλῶ ἐδήλουν	δηλώσω	ἐδήλωσα	δεδήλωκα ἐδεδηλώκη
Sub.	δηλῶ		δηλώσω	δεδηλώκω
Opt.	δηλοῖην, -οῖμι	δηλώσοιμι	δηλώσαιμι	δεδηλώκοιμι
Imv.	δήλου		δήλωσον	
Inf.	δηλοῦν	δηλώσειν	δηλώσαι	δεδηλωκέναι
Par.	δηλῶν	δηλώσων	δηλώσᾱς	δεδηλωκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	δηλοῦμαι ἐδηλούμην	δηλώσομαι (as pass., 496)	(wanting)	δεδήλωμαι ἐδεδηλώμην
Sub.	δηλῶμαι			δεδηλωμένος ὦ
Opt.	δηλοίμην	δηλωσοίμην		δεδηλωμένος εἶην
Imv.	δηλοῦ			δεδήλωσο
Inf.	δηλοῦσθαι	δηλώσεσθαι		δεδηλώσθαι
Par.	δηλούμενος	δηλωσόμενος		δεδηλωμένος
		Passive.	Passive.	Fut. Perf. Pass.
Ind.		δηλωθήσομαι	ἐδηλώθην	δεδηλώσομαι
Sub.			δηλωθῶ	
Opt.	Verbals. δηλωτός δηλωτέος	δηλωθησοίμην	δηλωθείην	δεδηλωσοίμην
Imv.			δηλώθητι	
Inf.		δηλωθήσεσθαι	δηλωθῆναι	δεδηλώσεσθαι
Par.		δηλωθησόμενος	δηλωθείς	δεδηλωσόμενος

342.

στέλλω (στέλ-) *send*.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	στέλλω ἔστέλλον	στελῶ	ἔστειλα	ἔσταλκα ἔστάλκη
Sub.	στέλλω		στεῖλω	ἔστάλκω
Opt.	στέλλοιμι	στελοῖην, -οῖμι	στεῖλαιμι	ἔστάλκοιμι
Imv.	στέλλε		στεῖλον	
Inf.	στέλλειν	στελεῖν	στεῖλαι	ἔσταλκέναι
Par.	στέλλων	στελῶν	στεῖλᾱς	ἔσταλκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	στέλλομαι ἔστελλόμην	στελοῦμαι	ἔστειλάμην	ἔσταλμαι ἔστάλμην
Sub.	στέλλωμαι		στεῖλωμαι	ἔσταλμένος ὦ
Opt.	στελλοίμην	στελοίμην	στεῖλαίμην	ἔσταλμένος εἶην
Imv.	στέλλου		στεῖλαι	ἔσταλσο
Inf.	στέλλεσθαι	στελεῖσθαι	στεῖλασθαι	ἔστάλθαι
Par.	στελλόμενος	στελούμενος	στειλάμενος	ἔσταλμένος
		2d Fut. Passive.	2d Aor. Passive.	
Ind.		σταλήσομαι	ἔστάλην	
Sub.			σταλῶ	
Opt.	Verbals. σταλτός σταλτέος	σταλησοίμην	σταλείην	
Imv.			στάληθι	
Inf.		σταλήσεσθαι	σταλῆναι	
Par.		σταλησόμενος	σταλείς	

343. φαίνω (φαν-) *show* (in second tenses, *appear*).

Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. A.	2d Perf. Plup. A.
φαίνω	φανῶ		πέφαγκα	πέφηνα
ἐφαινον		ἔφηνα	ἐπεφάγκη	ἐπεφήνη
φαίνω		φῆνω	πεφάγκω	πεφήνω
φαίνομαι	φανοίην, -οῖμι	φήναμι	πεφάγκοιμι	πεφήνοιμι
φαῖνε		φήνον		
φαίνειν	φανείν	φήναι	πεφαγέσθαι	πεφηνέναι
φαίνων	φανῶν	φήνᾱς	πεφαγκῶς	πεφηνῶς
M. P.	Middle.	Middle.	M. P.	
φαίνομαι	φανοῦμαι		πέφασμαι	
ἐφαινόμην		ἐφηνάμην	ἐπεφάσμην	
φαίνωμαι		φῆνωμαι	πεφασμένος ὦ	
φαινόμην	φανοίμην	φήναίμην	πεφασμένος εἶην	
φαίνου		φήναι	(πέφανσο)	
φαίνεσθαι	φανείσθαι	φήνασθαι	πεφάνθαι	
φαινόμενος	φανούμενος	φήνάμενος	πεφασμένος	
	2d Future P.	2d Aorist P.	1st Aorist P.	
	φανήσομαι	ἔφάνην	ἔφάνθην	
		φανῶ	φανθῶ	
	φανησοίμην	φανείην	φανθείην	
		φάνηθι	φάνθητι	
	φανήσεσθαι	φανήναι	φανθῆναι	
	φανησόμενος	φανείς	φανθείς	
Verbals.				
φαντός				
φαντός				

344.

λείπω (λιπ-) *leave*.

Pr. Impf. Act.	Future Active.	2d Aorist Act.	2d Perf. Plup. A.
λείπω	λείψω		λέλοιπα
ἔλειπον		ἔλιπον	ἐλελόπη
λείπω		λίπω	λελοίπω
λείπομαι	λείψομαι	λίπομαι	λελοίπομαι
λείπε		λίπε	
λείπειν	λείψειν	λιπείν	λελοιπέναι
λείπων	λείψων	λιπῶν	λελοιπῶς
M. P.	Middle.	Middle.	M. P.
λείπομαι	λείψομαι		λέλειμμαι
ἐλειπόμην		ἐλιπόμην	ἐλελείμην
λείπωμαι		λίπωμαι	λελειμμένος ὦ
λειποίμην	λειψοίμην	λιποίμην	λελειμμένος εἶην
λείπου		λιποῦ	λέλειψο
λείπεσθαι	λείψεσθαι	λιπέσθαι	λελείφθαι
λειπόμενος	λειψόμενος	λιπόμενος	λελειμμένος
	1st Future Pass.	1st Aorist Pass.	Fut. Perf. Pass.
	λειφθήσομαι	ἐλείφθην	λελείψομαι
		λειφθῶ	
	λειφθησοίμην	λειφθείην	λελειψοίμην
		λείφθητι	
	λειφθήσεσθαι	λειφθῆναι	λελείψεσθαι
	λειφθησόμενος	λειφθείς	λελειψόμενος
Verbals.			
λειπτός			
λειπτός			

345. ῥίπτω (ῥιφ-, ῥιφ-) *throw*.

	Pr. Impf. Act.	Future Active.	Aorist Active.	2d Perf. Plup. Act.
Ind.	ῥίπτω ἔρριπτον	ῥίψω	ἔρριψα	ἔρριφα ἔρριφη
Sub.	ῥίπτω		ῥίψω	ἔρριφω
Opt.	ῥίπτοιμι	ῥίψοιμι	ῥίψαιμι	ἔρριφοιμι
Imv.	ῥίπτε		ῥίψον	
Inf.	ῥίπτειν	ῥίψειν	ῥίψαι	ἔρριφέναι
Par.	ῥίπτων	ῥίψων	ῥίψᾱς	ἔρριφῶς
	M. P.	Middle.	Middle.	M. P.
Ind.	ῥίπτομαι ἔρριπτόμην	(wanting)	(wanting)	ἔρριμμαι ἔρριμμην
Sub.	ῥίπτωμαι			ἔρριμμένος ὦ
Opt.	ῥίπτοίμην			ἔρριμμένος εἶην
Imv.	ῥίπτου			ἔρριψο
Inf.	ῥίπτεσθαι			ἔρριφθαι
Par.	ῥιπτόμενος			ἔρριμμένος
		Passive.	Passive.	Future Perfect.
Ind.		ῥιφθήσομαι	ἔρριφθην	ἔρριψομαι
Sub.			ῥιφθῶ	
Opt.	Verbal. ῥιπτός ῥιπτέος	ῥιφθησοίμην	ῥιφθείην	ἔρριψοίμην
Imv.			ῥιφθητι	
Inf.		ῥιφθήσεσθαι	ῥιφθῆναι	ἔρριψεσθαι
Par.		ῥιφθησόμενος	ῥιφθείς	ἔρριψόμενος

a. Less common are 2d aor. P. ἔρριφην, etc., 2d fut. P. ῥιφήσομαι, etc.

346. ἀλλάσσω (ἀλλαγ-) *exchange*.

	Pr. Impf. Act.	Future Active.	Aorist Active.	2d Perf. Plup. Act.
Ind.	ἀλλάσσω ἡλλασσον	ἀλλάξω	ἡλλαξα	ἡλλαχα ἡλλάχη
Sub.	ἀλλάσσω		ἀλλάξω	ἡλλάχω
Opt.	ἀλλάσσοιμι	ἀλλάξοιμι	ἀλλάξαιμι	ἡλλάχοιμι
Imv.	ἄλλασσε		ἄλλαξον	
Inf.	ἀλλάσσειν	ἀλλάξειν	ἀλλάξαι	ἡλλαχέναι
Par.	ἀλλάσσων	ἀλλάξων	ἀλλάξᾱς	ἡλλαχῶς
	M. P.	Middle.	Middle.	M. P.
Ind.	ἀλλάσσομαι ἡλλασσόμην	ἀλλάξομαι	ἡλλαξάμην	ἡλλαγμαί ἡλλαγμην
Sub.	ἀλλάσσωμαι		ἀλλάξωμαι	ἡλλαγμένος ὦ
Opt.	ἀλλασσοίμην	ἀλλαξοίμην	ἀλλαξαίμην	ἡλλαγμένος εἶην
Imv.	ἀλλάσσου		ἄλλαξαι	ἡλλαξο
Inf.	ἀλλάσσεσθαι	ἀλλάξεσθαι	ἀλλάξασθαι	ἡλλάχθαι
Par.	ἀλλασσόμενος	ἀλλαξόμενος	ἀλλαξάμενος	ἡλλαγμένος
		2d Future Pass.	2d Aorist Pass.	
Ind.		ἀλλαγήσομαι	ἡλλάγην	
Sub.			ἡλλαγῶ	
Opt.	Verbal. ἀλλακτός ἀλλακτέος	ἀλλαγησοίμην	ἡλλαγείην	
Imv.			ἡλλαγηθι	
Inf.		ἀλλαγήσεσθαι	ἡλλαγῆναι	
Par.		ἀλλαγησόμενος	ἡλλαγείς	

a. Less common are 1st aor. P. ἡλλάχθην, etc., 1st fut. P. ἀλλαχθήσομαι.

347.

πείθω (πιθ-) *persuade*, Mid. *obey*.

Pr. Impf. A.	Future A.	Aorist A.	1st Perf. Plup. A.	2d Perf. Plup. A.
πείθω	πείσω		πέπεικα	πέποιθα <i>trust</i>
ἐπειθον		ἐπεισα	ἐπεπείκη	ἐπεπόλθη
πείθω		πείσω	πεπείκω	πεπόλθω
πείθοιμι	πείσοιμι	πείσαιμι	πεπείκοιμι	πεπόλθοιμι
πείθε		πείσον		
πείθειν	πείσειν	πείσαι	πεπεικέναι	πεποιθέναι
πείθων	πείσων	πείσαῤς	πεπεικώς	πεποιθώς
Pr. Impf. M. P.	Future M.	Middle.	Perf. Plup. M. P.	
πείθομαι	πείσομαι	(wanting)	πέπεισμαι	
ἐπειθόμην			ἐπεπείσμην	
πείθωμαι			πεπεισμένος ὦ	
πειθόμην	πεισοίμην		πεπεισμένος εἶην	
πείθου			πέπεισο	
πείθεσθαι	πείσεσθαι		πεπείσθαι	
πειθόμενος	πεισόμενος		πεπεισμένος	
	Future P.	Aorist P.		
	πεισθήσομαι	ἐπείσθην		
		πεισθῶ		
	πεισθησοίμην	πεισθείην		
		πείσθητι		
	πεισθήσεσθαι	πεισθῆναι		
	πεισθησόμενος	πεισθείς		

Verbals.
πειστός
πειστής

a. Poetic are 2d aor. A. ἐπιθον, etc., 2d aor. M. ἐπιθόμην, etc.

348.

κομίζω (κομιδ-) *bring*.

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
κομίζω	κομιῶ (425)		κεκόμικα
ἐκόμιζον		ἐκόμισα	ἐκεκομίκη
κομίζω		κομίσω	κεκομίκω
κομίζοιμι	κομοίην, -οῖμι	κομίσαιμι	κεκομίσκοιμι
κόμιζε		κόμισον	
κομίζειν	κομῆεν	κομίσαι	κεκομικέναι
κομίζων	κομῶν	κομίσαῤς	κεκομικώς
M. P.	Middle.	Middle.	M. P.
κομίζομαι	κομιόμην		κεκόμισμαι
ἐκομίζόμην		ἐκομισάμην	ἐκεκομίσμην
κομίζωμαι	κομοίμην	κομίσωμαι	κεκομισμένος ὦ
κομιζόμην		κομισαίμην	κεκομισμένος εἶην
κομίζου		κόμισαι	κεκόμισο
κομίζεσθαι	κομῆεσθαι	κομίσασθαι	κεκομίσθαι
κομίζόμενος	κομούμενος	κομισάμενος	κεκομισμένος
	Passive.	Passive.	
	κομισθήσομαι	ἐκομίσθην	
		κομισθῶ	
	κομισθησοίμην	κομισθείην	
		κομίσθητι	
	κομισθήσεσθαι	κομισθῆναι	
	κομισθησόμενος	κομισθείς	

Verbals.
κομιστός
κομιστής

349.

τίθημι (θε-) *put.*

	Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. Act.
Ind.	τίθημι ἐτίθην	θήσω	ἔθηκα	τέθεικα ἐτεθείκη
Sub.	τιθῶ		θῶ	τεθείκω
Opt.	τιθείην	θήσοιμι	θείην	τεθείκοιμι
Imv.	τίθει		θές	
Inf.	τιθέναι	θήσαιν	θεῖναι	τεθεικέναι
Par.	τιθείς	θήσων	θείς	τεθεικώς
	Pr. Impf. M. P.	Future Mid.	2d Aorist Mid.	Perf. Plup. M. P.
Ind.	τίθεμαι ἐτιθέμην	θήσομαι	ἐθέμην	τέθειμαι ἐτεθέμην
Sub.	τιθῶμαι		θῶμαι	τεθειμένος ὦ
Opt.	τιθέμην	θησοίμην	θέμην	τεθειμένος εἶην
Imv.	τίθεσο		θοῦ	τέθαισο
Inf.	τίθεσθαι	θήσεσθαι	θέσθαι	τεθείσθαι
Par.	τιθέμενος	θησόμενος	θέμενος	τεθειμένος
		1st Fut. Pass.	1st Aor. Pass.	
Ind.		τεθήσομαι	ἐτέθην	
Sub.			τεθῶ	
Opt.	Verbals. θετός θετός	τεθησοίμην	τεθείην	
Imv.			τέθητι	
Inf.		τεθήσεσθαι	τεθήναι	
Par.		τεθησόμενος	τεθείς	

350.

δίδωμι (δο-) *give.*

	Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. Act.
Ind.	δίδωμι ἔδιδουν	δώσω	ἔδωκα	δέδωκα ἔδεδώκη
Sub.	διδῶ		δῶ	δεδώκω
Opt.	διδόην	δώσοιμι	δοίην	δεδώκοιμι
Imv.	δίδου		δός	
Inf.	διδόναι	δώσαιν	δοῦναι	δεδακέναι
Par.	διδούς	δώσων	δούς	δεδακώς
	Pr. Impf. M. P.	Future Mid.	2d Aorist Mid.	Perf. Plup. M. P.
Ind.	δίδομαι ἔδιδόμην	δώσομαι	ἔδόμην	δέδομαι ἔδεδόμην
Sub.	διδῶμαι		δῶμαι	δεδομένος ὦ
Opt.	διδόμην	δωσοίμην	δοίμην	δεδομένος εἶην
Imv.	δίδοσο		δοῦ	δέδοσο
Inf.	δίδοσθαι	δώσεσθαι	δόσθαι	δεδόσθαι
Par.	διδόμενος	δωσόμενος	δόμενος	δεδομένος
		1st Fut. Pass.	1st Aor. Pass.	
Ind.		δοθήσομαι	ἔδόθην	
Sub.			δοθῶ	
Opt.	Verbals. δοτός δοτός	δοθησοίμην	δοθείην	
Imv.			δόθητι	
Inf.		δοθήσεσθαι	δοθήναι	
Par.		δοθησόμενος	δοθείς	

351. ἵστημι (στα-) *set up* (in perf. and 2d aor. *stand*).

Pr. Impf. A.	Fut. Active.	1st Aor. Act.	2d Aor. Act.	Perf. Plup. Act.
ἵστημι	στήσω			ἵστηκα
ἵστην		ἵστησα	ἵστην	ἑστήκη
ἵστώ		στήσω	στώ	ἑστήκω, ἑστώ
ἵσταίνην	στήσοιμι	στήσαιμι	σταίην	ἑστήκοιμι, ἑσταίην
ἵστη		στήσον	στήθι	ἑσταθι
ἵσταναι	στήσειν	στήσαι	στήναι	ἑστηκέναι, ἑσάναι
ἵστας	στήσων	στήσῃς	σῃς	ἑστηκώς, ἑσώς
Pr. Impf. M. P.	Fut. Mid.	1st Aor. Mid.		Fut. Perf. A.
ἵσταμαι	στήσομαι			ἑστήξω
ἑσάμην		ἑστησάμην		
ἵστώμαι		στήσωμαι		
ἵσταίμην	στησοίμην	στησαίμην		ἑστήξοιμι
ἵστασο		στήσαι		
ἵστασθαι	στήσεσθαι	στήσασθαι		ἑστήξαιν
ἵστάμενος	στησόμενος	στησάμενος		ἑστήξων
	1st Future P.	1st Aorist P.		
	σταθήσομαι	ἑστάθην		
		σταθῶ		
	σταθησοίμην	σταθείην		
		στάθητι		
	σταθήσεσθαι	σταθήναι		
	σταθησόμενος	σταθῆς		
Verbals.				
στατός				
στατός				

352. δείκνυμι (δευκ-) *show*.

Pr. Impf. A.	Fut. Active.	1st Aor. Act.	1st Perf. Plup. A.
δείκνυμι	δείξω		δέδειχα
ἑδείκνυν		ἑδείξα	ἑδεδείχην
δεικνύω		δείξω	δεδείχω
δεικνύοιμι	δείξοιμι	δείξαιμι	δεδείχοιμι
δείκνυ		δείξον	
δεικνύναι	δείξαιν	δείξαι	δεδειχέναι
δεικνύς	δείξων	δείξῃς	δεδειχώς
Pr. Impf. M. P.	Future Middle.	1st Aor. Mid.	Perf. Plup. M.
δείκνυμαι	δείξομαι		δέδειγμαι
ἑδεικνύμην		ἑδείξάμην	ἑδεδείγμην
δεικνύωμαι		δείξωμαι	δεδειγμένος ὦ
δεικνυοίμην	δειξοίμην	δείξαίμην	δεδειγμένος εἶην
δείκνυσσο		δείξαι	δέδειξο
δείκνυσθαι	δείξεσθαι	δείξασθαι	δεδειχθαι
δεικνύμενος	δείξόμενος	δείξάμενος	δεδειγμένος
	Future Pass.	1st Aorist Pass.	
	δειχθήσομαι	ἑδείχθην	
		δειχθῶ	
	δειχθησοίμην	δειχθείην	
		δείχθητι	
	δειχθήσεσθαι	δειχθῆναι	
	δειχθησόμενος	δειχθῆς	
Verbals.			
δευκτός			
δευκτός			

FORMATIVE ELEMENTS OF THE VERB.

353. The additions by which the different forms of a verb are made from the theme, are :

1. The *augment*, 3. The *tense and mode suffixes*,
2. The *reduplication*, 4. The *endings*.

a. Of these, the suffixes and the reduplication *form* the stems; the endings and the augment *inflect* them.

Augment.

354. The augment is the sign of *past time*. It belongs, therefore, to the past tenses of the indicative—the *imperfect*, *aorist*, and *pluperfect*. It has two forms :

1. *Syllabic* augment, made by prefixing ε-.
2. *Temporal* augment, made by lengthening an initial vowel.

355. The *syllabic* augment belongs to verbs beginning with a *consonant*: λύω *loose*, impf. ἔ-λυον; στέλλω *send*, impf. ἔ-στελλον.

a. ρ is *doubled* after the syllabic augment (see 49): ῥίπτω *throw*, impf. ἔ-ῥρίπτον.

b. Three verbs sometimes have η- as augment, especially in the later Attic: μέλλω *intend*, βούλομαι *wish*, δύναμαι *am able*. Thus impf. ἦ-μελλον, ἦ-βουλόμην, ἦ-δυνάμην.

356. The *temporal* augment belongs to verbs beginning with a *vowel*: ἦλαννον from ἐλαύνω *drive*, ὤρμων from ὀρμάω *move*, ἰκέτευον from ἰκετεύω *supplicate*, ὕβριζον from ὑβρίζω *insult*.—The vowel α- becomes η-: ἦγον from ἄγω *lead*.

a. The long vowels remain unchanged; only ā- becomes η-: ἦθλουν from ἄθλέω *contend*. But αῖω *hear* makes αῖον.

354 D. In Hm., the augment, both syllabic and temporal, is often *omitted*. λύε, ἔλαννε, ἔχε, for ἔλυε, ἦλαννε. εἶχε. So also in lyric poets, and the lyric parts of tragic poetry; but seldom, if ever, in the tragic dialogue.

355 D. a. In Hm., initial λ is sometimes doubled after the augment (47 D). ἐ-λλίσσετο (λίσσομαι *pray*). Similarly, μ is doubled in ἔ-μαθε *learned*, ν in ἔ-ννεον *were swimming*, σ in the verbs σεύω *drive* and σείω *shake*, and δ in the root δει-: ἔ-σσευα *drove*, ἔ-δδεισε *feared*.

b. The other dialects have *only* ε- as augment in μέλλω, etc.; so also, in general, the Attic tragedy.

356 D. In Hd., the temporal augment is often *omitted*; the syllabic augment, only in the pluperfect.—In the Doric, α- by the temporal augment becomes ᾱ-: ᾱγον.

357. Diphthongs lengthen their *first* vowel: ᾗσθανόμην from αἰσθάνομαι *perceive*, ᾗκαζον from εἰκάζω *guess*, ᾧκτιρον from οἰκτίρω *pity*, ᾗξον from αὔξω *increase*, ᾗρισκον from εὕρισκω *find*.

a. But ου- remains unchanged. And in the later Attic, ει-, ευ- and sometimes οι- remain: εὔρον for ἡῦρον *found*.

b. If a verb has the *rough breathing*, it is always retained in the augmented form.

358. *Augment of the Pluperfect*.—The augment of the pluperfect is applied to the *reduplicated* theme: ἐ-λελύ-κη. But when the reduplication consists of ε- (365) or ει- (366), the augment is omitted: perf. ἔσταλκα, plupf. ἔστάλκη (not ἡσταλκη) from στέλλω *send*.

a. But ἔστηκα *stand* makes both εἰστήκη (older Attic) and ἔστήκη.—ἔοικα *am like* (492) takes the augment on the second syllable, ἐφίκη.

b. The 'Attic reduplication' (368) takes, as a rule, the augment in the pluperfect: ἀπ-ωλώλη, perf. ἀπ-όλωλα *am lost*; ἤκηκόη, perf. ἀκήκοα *have heard*. But perf. ἐλήλυθα (ἔρχομαι *come*) has plupf. always ἐληλύθη.

c. The omission of the pluperfect-augment in other cases than the above is not strictly Attic, yet forms like ἀπ-ολώλη, ἀπο-πεφύγη are still read in some editions.

359. *Syllabic Augment before Vowel-Initial*.—A few verbs beginning with a vowel take the syllabic augment. This with ε- is contracted to ει-: εἶχον for ε-εχον. Here belong

ἄγνυμι *break*, ἔαξα aor.

ἀλίσκομαι *am taken*, ἐάλων aor.,

but impf. ἡλίσκόμην.

ἀνδάνω *please*, ἔαδον aor.

ἀνοίγω *open*, ἀνέωγον.

ὁράω *see*, ἐώραν.

οὔρέω *make water*, εούρουν.

ὠθέω *push*, ἐώθουν.

ὠνέομαι *buy*, ἐωνούμην.

ἐάω *permit*, εἶων.

ἐθίζω *accustom*, εἵθιζον.

ἐλίσσω *turn*, εἵλισσον.

ἐλκω *draw*, εἵλκον.

ἔπομαι *follow*, εἰπόμην.

ἐργάζομαι *work*, εἰργαζόμην.

ἔρπω or ἐρπύζω *creep*, εἶρπον.

ἐστιάω *entertain*, εἰστίων.

ἔχω *have, hold*, εἶχον.

a. Here belong, further, the aorists εἶλον (αἰρέω *take*, 539, 1), εἶσα *I set* (517 D, 7), and εἶτον etc., 2d aorist of ἴημι (476). Cf. also the plupf. εἰστήκη, 358 a.

b. Of these, ὁράω *see* and ἀν-οίγω *open*, in addition to the syllabic augment, lengthen ο of the theme.

358 D. b. In Hd., the 'Attic reduplication' is never augmented: he has even ἀκήκοε etc.

359 D. Hm. has ἐάλην from ἐίλω *press*, εἶρυσσα from ἐρύω *draw*, ἐφνοχόει from οἰνοχοέω *pour out wine*, ἦνδανον and ἐήνδανον from ἀνδάνω *please*. In Hd., ἄγνυμι, ἐλκω, ἔπομαι, ἔχω are augmented as in Att.; ἀνδάνω has impf.

c. These verbs began originally with a consonant, *F* or *σ*; so ἄγνυμι, originally *Fάγνυμι*, aorist ἔφαξα, ἔαξα; ἔρπω, originally σερπω, impf. εσερπον, εέρπον, εἶρπον.

d. Irregularly, ἑορτάζω *keep festival* has the augment on the *second* vowel: ἐώρταζον instead of ἡορταζον, cf. 36.

AUGMENT OF COMPOUND VERBS.

360. Compounds, consisting of a *preposition* and a *verb*, take the augment *after* the preposition: εἰσ-φέρω *bring in*, εἰσ-έφερον; προσ-άγω *lead to*, προσ-ἤγον.

a. Prepositions ending in a vowel lose that vowel before *ε-*: ἀπο-φέρω *bear away*, ἀπ-έφερον. But περί and πρό retain the final vowel: πρό is often *contracted* with *ε*: προ-βαίνω *advance*, προύβαινον for προ-έβαινον.

b. The prepositions ἐξ, ἐν, σύν have their proper form before *ε-*: ἐκτείνω *extend*, ἐξ-έτεινον; ἐμβάλλω *invade*, ἐν-έβαλλον; συλλέγω *collect*, συν-έλεξα.

361. In some cases the preposition has so far lost its separate force that the augment is placed before it: καθεύδω *sleep*, ἐκάθευδον (yet also καθηύδον); καθίζω *sit*, ἐκάθιζον. So some forms of ἀφτήμι (476 a), κάθημαι (484, 2), ἀμφιέννυμι (526, 1).

a. Some verbs have *two* augments, one before and one after the preposition: ἀνέχομαι *endure*, ἡνειχόμεν; ἀνορθόω *set right*, ἡνώρθουν; ἐνοχλέω *annoy*, ἡνώχλουν.

362. Denominative verbs (308) derived from nouns already compounded are not properly compound verbs. Such take the augment at the beginning: οἰκοδομέω *build* (from οἰκο-δόμος *house-builder*), ὠκοδόμουν.

a. This rule sometimes holds good when such verbs begin with a preposition: thus ἐναντιόομαι *oppose* (from ἐναντίος *opposite*, not from ἐν and ἀντιόομαι), ἡναντιούμην; μετεωρίζω *raise aloft* (from μετέωρος *aloft*), ἐμετεωρίζον. But more commonly the augment comes *after* the preposition: ἐκκλησιάζω *hold an assembly* (ἐκκλησιᾶ), ἐξεκκλησιάζον; ὑποπτεύω *suspect* (ὑπόπτος *suspected*), ὑπώπτειον.—The verb παροινέω *behave as drunken* (πάροις) takes two augments: ἐπαρώνουν.

b. The verb διαιτᾶω *arbitrate* (from δίαιτα *arbitration*) is augmented as if it were a compound of διά; διήτησα: and in compounds it takes two augments; κατ-εδιήτησα.

c. Verbs beginning with εὖ *well* and δυσ- *ill* have the augment after the adverb when the second part of the compound begins with a short vowel: δυσαρεστέω *am displeased* (δυσάρεστος), δυσηρέστουν; εὐεργετέω *benefit* (εὐεργέτης), εὐηργέτουν, also εὐεργέτουν. But δυστυχέω *am unlucky* (δυστυχής), ἐδυστύχουν.

ἐάνδανον, 2d aor. ἔαδον: the rest usually (perhaps always) reject *ε*, and take either the temporal augment (so ἀλίσκομαι, ὀράω), or none at all (so ἀνοίγω, ἔδω, ἐργάζομαι, ὠθέω, ὠνέομαι).

Reduplication.

363. The reduplication is the sign of *completed action*. It belongs, therefore, to the *perfect*, *pluperfect*, and *future perfect*, through all the modes. It consists properly in a repetition of the initial sound.

364. Verbs beginning with a *consonant* repeat that consonant with *ε*: λύω, perf. λέ-λυκα. A rough mute becomes smooth in the reduplication (73 a); θύω *sacrifice*, τέ-θυκα.

365. In verbs beginning with a *double consonant*, *two consonants*, or ρ-, the reduplication omits the consonant and consists of *ε*- only. ρ is doubled (49).

Thus ψεύδομαι *lie*, perf. ἔ-ψευσμαι (not πε-ψευσμαι); στέλλω *send*, ἔ-σταλκα; ῥίπτω *throw*, ἔ-ῥῥιφα.

a. But before a *mute and a liquid* the reduplication has generally its full form: γράφω *write*, γέ-γραφα. Still γν- takes *ε*- only: γιγνώσκω (γνο-) *know*, ἔ-γνωνκα. And rarely βλ-, γλ- do the same.

b. The perfects κέ-κτημαι *possess*, μέ-μνημαι *remember*, from roots κτα- and μνα-, are against the rule. So πέ-πτωκα *am fallen*, πέ-πταμαι *am spread* (presents πέπτω and πετάννυμι).

366. The reduplication has the form *ει*- in:

εἰ-ληφα from λαμβάνω(λαβ-) <i>take</i> .	εἰ-μαρται <i>it is fated</i> (μερ-, 518, 26).
εἰ-ληχα from λαγχάνω(λαχ-) <i>get by lot</i> .	εἰ-λοχα from λέγω <i>gather</i> .
εἰ-ρηκα <i>have said</i> (ρε-, 539, 8).	δι-εἰ-λεγμαι from δια-λέγομαι <i>converse</i> .

But λέγω *speak* has λέ-λεγμαι.

367. Verbs beginning with a *vowel* lengthen that vowel. Thus the reduplication in these verbs has the same form as the *temporal augment*: ἐλπίζω *hope*, ἤλπικα; ὀρμάω *move*, ὤρμηκα; ἀπορέω *am at a loss*, ἠπόρηκα; αἰρέω *take*, ἤρηκα.

363 D. The reduplication is regularly retained in Hm.; yet we find δέχεται (for δεδέχεται, pf. 3d pl. of δέχομαι *receive*); εἶμαι, ἔσται (orig. *ἔεσμαι*, *ἔεσται*, from ἐννύμι *clothe*); ἔρχεται, ἔρχατο or ἐέρχατο (from ἔργω or ἐέργω *shut*); ἄνωγα *order*. Cf. pf. οἶδα *know* in all dialects. The long *ā* remains unchanged in the defective perfect participles, ἀδικῶς *sated* (aor. opt. ἀδήσειε *might be sated*), and ἀρημένος *distressed*.

In Hd., an initial vowel in some words remains short in the perfect.

365 D. Hm. has βερνπωμένος *soiled* (for ἐρρυνπωμένος); but, on the other hand, ἔμμορε (for με-μορε) from μείρομαι *receive part*, ἔσσυμαι (for σε-συμαι) from σέω *drive*, like the verbs with initial ρ. In δει-δοικα and δει-δια *fear* (490 D 5), δει-δεγμαι *greet* (528 D 3), the reduplication is irregularly lengthened.

b. The Ionic has ἔ-κτημαι regularly formed.

368. '*Attic Reduplication*.'—Some verbs, beginning with α-, ε-, ο-, followed by a single consonant, prefix that vowel and consonant: the vowel of the second syllable is then lengthened. This is called '*Attic reduplication*.'

Thus ἀλείφω (αλιφ-) *anoint*, ἀλ-ήλιφα, ἀλ-ήλιμμαι; ἀκούω *hear*, ἀκ-ήκοα (but perf. mid. ἤκουσμαι); ὀρύσσω (ορυχ-) *dig*, ὀρ-ώρυχα, ὀρ-ώρυγμαι; ἐλαύνω (ελα-) *drive*, ἐλ-ήλακα, ἐλ-ήλαμαι; ἐλέγχω *convict*, ἐλ-ήλεγμαι, etc. Irregularly, ἐγείρω (εγερ-) *wake* has ἐγρ-ήγορα, but the perf. mid. is regular: ἐγ-ήγερμαι.

369. *E as reduplication before a vowel-initial*.—The verbs mentioned in 359 have ε- for the reduplication also, and this with initial ε- is contracted to ει-: ἄγνῦμι *break* (orig. ἑάγνῦμι, perf. ἑέῤῥαγα), ἑἄγα; ἐθίζω *accustom*, εἴθικα (from ε-εθικα).—ὁράω *see* makes ἑώρακα; ἀν-οίγω *open*, ἀν-έωγα or ἀν-έωχα.—The root εικ- makes perf. ἕ-οικα *am like*, *appear*, plup. ἐ-ώκη. Similarly the root εθ- or ηθ- makes εἴ-ωθα *am accustomed*.

370. In *compound verbs*, and verbs derived from compounds, the reduplication has the same place as the augment. See 360-362.

371. REDUPLICATION IN THE PRESENT.—A different kind of reduplication is that which appears in the *present system* of about twenty verbs. The initial consonant is repeated with ι: γι-γνώσκω (γνο-) *know*; τί-θημι (θε-) *put*. In πίμ-πλημι *fill* and πίμ-πρημι *burn* this reduplication is strengthened by μ.

a. For reduplication in the *second aorist*, see 436.

Tense and Mode Suffixes.

372. The tense-suffixes, which are added to the theme to form the tense-stems, are the following:

For the Present System, -ο|ε-, -το|ε-, -ιτο|ε-, -ντο|ε-, -αντο|ε-, -νεντο|ε-, -να-, -νυ-, -σκη|ε, or none.

368 D. In Hm., more verbs receive the Attic redupl., and sometimes without lengthening the vowel after it: ἀλ-άλημαι *wander* from ἀλά-ομαι, ἀλ-αλύκτημαι *am distressed* (cf. Hd. ἀλυκτάζω *am distressed*), ἔρ-ηρα *am fitted* from ἀραρίσκω (αρ-), ἐρ-έριπτο from ἐρείπω (εριπ-) *overthrow*, ὀδ-ώδυσται *is wroth* (ὀδυσ-), ὄρ-ωρα *am roused* from ὄρνῦμι (ορ-) etc.—also the defective perfects, ἀν-ήνοθε *issues* (or *issued*), ἐπ-εν-ήνοθε *is* (or *was*) *close upon*. For ἀκ-αχ-μένος *sharpened*, see 53 D a.—Hd. has irregularly ἀραίρηκα from αἰρέ-ω *take*.

369 D. For εἴ-ωθα, Hm. has also ἕ-ωθα (Hd. only ἕωθα): the orig. root was perhaps σφηθ-, pf. ε-σφηθ-α (28 a).—Further, Hm. has ἐλπ-ω (Feλπ-) *cause to hope*, pf. ἐολπα *hope*, plup. ἐώλπεα; and ἔρδω (Feργ-, Eng. *work*) *do*, pf. ἔοργα, plup. ἐώργεα; also ἐ-ερμένος from εἶρω *join*.

372 D. For epic first aorist forms with suffix -σθ|ε- see 428 D b.—For σ

Future system, $-\sigma^o|_{\epsilon}$.

First aorist system, $-\sigma a$.

Second aorist system, $-\sigma|_{\epsilon}$, or none.

First perfect system, $-\kappa a$ (plupf. $-\kappa\eta$ - or $-\kappa\epsilon$ -).

Second perfect system, $-a$ (plupf. $-\eta$ - or $-\epsilon$ -).

Perfect middle system, none (future perfect $-\sigma^o|_{\epsilon}$).

First passive system, $-\theta\epsilon$ (future passive $-\theta\eta\sigma^o|_{\epsilon}$).

Second passive system, $-\epsilon$ (future passive $-\eta\sigma^o|_{\epsilon}$).

a. In these suffixes the *variable vowel* ($\sigma^o|_{\epsilon}$) appears as σ before μ or ν , and in the optative; otherwise as ϵ : $\lambda\theta\sigma-\mu\epsilon\nu$, $\lambda\theta\sigma-\iota-\mu$, $\lambda\theta\epsilon-\tau\epsilon$.

373. The Subjunctive puts the *long variable vowel* $-\omega|_{\eta}$ in the place of the final vowel of the tense-suffix. But in the aorist passive $-\omega|_{\eta}$ is *added* to the tense-stem. So too in the present and second aorist, when there is no tense-suffix (μ -forms).

374. The Optative adds the mode-suffix $-\iota$ - or $-\iota\eta$ - to the tense-stem: $\lambda\theta\sigma-\iota-\mu$, $\delta\sigma-\iota\eta-\nu$.

a. The form $-\iota\eta$ - is used only before active endings. It is always employed in the *singular* of tenses which have the μ -inflection (385); $\delta\sigma-\iota\eta-\nu$, $\lambda\upsilon\theta\epsilon-\iota\eta-\nu$. In the dual and plural of these tenses, it sometimes occurs, but these forms belong to the later Attic and the common dialect; $\lambda\upsilon\theta\epsilon\iota\eta\tau\epsilon$, $\delta\sigma\iota\eta\sigma\alpha\nu$. It is also regularly used in the singular of contract forms: $\tau\bar{\iota}\mu\alpha\sigma-\iota\eta-\nu$, contr. $\tau\bar{\iota}\mu\acute{\omega}\eta\nu$.

b. Before $-\nu$ in the 3d plur. active, $-\iota\epsilon$ - is always used: $\lambda\theta\sigma-\iota\epsilon-\nu$.—For $-\iota\alpha$ - as mode-suffix in the first aorist, see 434.

Endings.

375. There are two series of endings, one for the *active* voice, the other for the *middle*. The *passive aorist* has the endings of the active; the *passive future*, those of the middle.

a. The endings of the finite modes are called *personal* endings, because they have different forms for the three persons.

doubled in the future and first aorist see 420 D, 428 D a.—For 'Doric' future with suffix $-\sigma\epsilon^o|_{\epsilon}$ - see 426.

The suffix of the pluperfect was originally $-\kappa\epsilon a$, $-\epsilon a$, which appears in some of the Ionic forms: see 458 D.

373 D. Hm. often has $-\sigma|_{\epsilon}$ - instead of $-\omega|_{\eta}$ - in the subjunctive; in the active before the endings $-\tau\omicron\nu$, $-\mu\epsilon\nu$, $-\tau\epsilon$, and in middle forms. This formation occurs chiefly in the first aorist, the second aorist of the μ -form, and the second aorist passive. See these tenses severally, 433 D b, 444 D, 473 D a. In other tenses this formation is less frequent. It is seldom found in the present indicative of verbs in $-\omega$.

374 D. a. Hm. almost never has $-\iota\eta$ - in the dual and plural. For contract optatives in Hm. and Hd. see 410 D a.

376. INDICATIVE, SUBJUNCTIVE, AND OPTATIVE.

		ACTIVE.		MIDDLE.	
		<i>Principal tenses.</i>	<i>Past tenses.</i>	<i>Principal tenses.</i>	<i>Past tenses.</i>
S.	1	-μι	-ν	-μαι	-μην
	2	-ς [-σι]	-ς	-σαι	-σο
	3	-σι [-τι]	—	-ται	-το
D.	2	-τον	-τον	-σθον	-σθον
	3	-τον	-την	-σθον	-σθην
P.	1	-μεν [-μες]	-μεν [-μες]	-μεθα	-μεθα
	2	-τε	-τε	-σθε	-σθε
	3	-νσι [-ντι]	-ν, -σαν	-νται	-ντο

a. The endings in brackets are earlier forms, not used in Attic Greek, but found in other dialects. For change of -τι, -ντι, to -σι, -νσι, see 69.

377. The ending -σθα for -ς (second person singular) is found in a few *μ*-forms: *ἔφη-σθα* *thou saidst*. And in presents of the *μ*-form the ending -ᾶσι is used for -νσι: see 385, 7.

378. The ending of the first person plural is also used for the *first person dual*.—A special ending -μεθον, for the middle first person dual, occurs only in Hom. Ψ 485, Soph. El. 950 and Phil. 1079, beside two instances cited by Athenaeus.

a. -την is sometimes used for -τον in the second person dual of the past tenses: *εἰχέτην* *you had*.

379. The Subjunctive has the endings of the *principal* tenses; the Optative those of the *past* tenses.

a. But the 1st sing. optative active takes -μι: *λύοι-μι*; unless -ιη- is the mode-suffix. The 3d plural has -ν after -ιε-, -σαν after -ιη-.

b. Optatives in -οιν for -οιμι occur very rarely: *τρέφοιν* Eur. frag. 895 Nauck, *ἀμάρτοι* Cratin. Drapetides frag. 6 Meineke.

376 D. a. The Dor. retains the earlier forms -τι for -σι, -ντι for -νσι, -μες for -μεν. It has -τᾶν for -την, -μᾶν for -μην, -σθᾶν for -σθην. Thus *τίθητι*, *λύοντι*, *λύσωντι*, *λελύκωντι*, *λύσομες*, *ἐλυόμεαν*, *ἐλελύσθᾶν*, for *τίθησι*, *λύουσι*, *λύσωσι*, *λελύκᾶσι*, *λύσομεν*, *ἐλυόμεην*, *ἐλελύσθην*.

b. Hm. sometimes has -τον for -την and -σθον for -σθην in the third person dual of the historical tenses.

c. The poets have often -μεσθα for -μεθα: *γινγνόμεσθα*.

d. The Ionic has also the endings -αται, -ατο, for -νται -ντο in the *perfect* and *pluperfect* middle: see 464 a. Hd. sometimes has these in the present and imperfect of *μ*-forms: see 415 D c.

e. In the optative, Hm. and Hd. always have -ατο for -ντο: *γίγνοι-ατο* for *γίγνοι-ντο*; though in the subjunctive they always have -νται: *γίγνων-νται*.

377 D. In Hm. -σθα is more frequent; *τίθησθα*, *διδόισθα*. He has it even in the subjunctive; *ἐθέλησθα* for *ἐθέλης* (*ἐθέλω wish*): rarely in the optative; *κλαίοισθα* for *κλαίεις* (*κλαίω weep*).

380. IMPERATIVE.

ACTIVE.			MIDDLE.		
S. 2. -θι	D. 2. -τον	P. 2. -τε	S. 2. -σο	D. 2. -σθον	P. 2. -σθε
3. -τω	3. -των	3. -ντων or -τωσαν	3. -σθω	3. -σθων	3. -σθων or -σθωσαν

a. The endings -τωσαν and -σθωσαν, if Attic at all, belong only to the later Attic.

381. INFINITIVE.—The infinitive-endings are

Active, -εν (contracted with preceding ε to -ειν), or -ναι.

Middle, -σθαι.

382. PARTICIPLE.—The participle forms its stem by a special suffix added to the tense-stem. This is

for the *Active*, -ντ- (but for the perfect active -στ-),

for the *Middle*, -μενο-.

For the declension of the participles and the formation of the feminine, see 241-244.

USE OF THE ENDINGS.

383. A. *The Common Form of Inflection.*

This belongs (1) to the present and imperfect and the second aorist active and middle, when the stem ends in a variable vowel; (2) to the future of all voices, the first aorist active and middle, the perfect active.

1. The endings -μι and -σι are omitted: λύω, λέλυκε.

a. Except -μι in the optative (379 a): λύοι-μι.

2. The imperative ending -θι is omitted: λύε.

3. The 3d plural of the past tenses has -ν: ἔλυον.

4. The middle endings -σαι and -σο drop σ (71) and are contracted: λύει for λύε-(σ)αι, λύῃ for λύη-(σ)αι, ἐλύου for ἐλύε-(σ)ο, ἐλύσω for ἐλύσα-(σ)ο. But in the optative there is no contraction: λύοιο for λύοι-(σ)ο.

380 D. a. The endings -τωσαν and -σθωσαν do not occur in Hm.

381 D. For -εν or -ναι, Hm. often has -μεναι or -μεν (also Dor.), with the accent always on the preceding syllable: πέμπειν or πεμπέμεναι or πεμπέμεν to send. Hm. never uses -μεν after a long syllable or -ναι after a short one: hence στήμεναι or στήναι, never στημεν, δαμήμεναι or δαμήναι aor. pass. to be subdued, never δαμημεν, ἐστάμεναι or ἐστάμεν, never ἐστάναι. Yet we have ιέναι as well as ἵμεναι, ἵμεν to go.

383 D. 1. Hm. often retains -μι, -σι in the subjunctive: ἐθέλωμι, ἐθέλῃσι (more correctly written ἐθέλησι) for ἐθέλω, ἐθέλῃ.

4. In Hm. and Hd. the vowels, after σ is dropped, usually remain uncontracted: λύσσαι, ἐλύεο, etc. Hd. contracts -ηαι to -ῃ and sometimes -εο to -ευ:

5. The infinitive active has *-εν* (381): *λῑνειν*.

b. Except the first aorist and the perfect.

6. Active participles with stems in *-οντ-* make the nominative singular masculine in *-ων* (see 241): *λῑτων*.

384. The 2d singular indicative middle has *-ει* in Attic, *-η* in all other dialects (except Ionic, see 388 D 4). The Common dialect had *-η* except in *βούλει*, *οἶει*, from *βούλομαι* *wish* and *οἶομαι* *think*.

385. B. The MI-form of Inflection.

This belongs (1) to the present and imperfect, and the second aorist active and middle, when the stem does not end in a variable vowel ; (2) to the pluperfect active, the perfect and pluperfect middle and the aorist passive.

1. The endings *-μι* and *-σι* are retained in the indicative: *τίθη-μι*, *τίθη-σι*.

2. The imperative ending *-θι* is sometimes retained: *φα-θί*, *στῆ-θι*; sometimes not: *ἴστη*.

3. The 3d plural of the past tenses has *-σαν*: *ἐτίθε-σαν*.

4. The middle endings *-σαι* and *-σο* usually retain *σ*: *τίθε-σαι*, *λέλυ-σο*.

a. Not, however, in the subjunctive or optative; and usually not in the second aorist.

5. The infinitive active has *-ναι*: *τιθέ-ναι*, *λυθῆ-ναι*.

6. Active participles with stems in *-οντ-* make the nominative sing. masc. in *-ούς* (241): *διδούς*.

7. The 3d plural present indicative active has generally the ending *-ᾱσι*.

Accent of the Verb.

386. As a general rule, the accent stands as far as possible from the end of the form (*recessive* accent, 104 b); on the penult, when the ultima is long by nature; otherwise, on the antepenult: *λῡσάσθων*, *λῡσασθε*.

Final *-αι* and *-οι* have the effect of *short* vowels on the accent (102): *λῑονται*, *λῡσαι*, *λυθησόμενοι*. But not so in the optative: *λῑσαι*, *λελύκοι*.

For *contract* forms, the accent is determined by the rules in 105.

2d sing. sub. *βούλη*, imv. *βούλεο* or *βούλευ* *wish*. Hm. contracts *-εαι* to *-ει* only in *ὄψει* *thou wilt see*.

5. For *-εν* Hm. has sometimes *-μεναι* or *-μεν* (381 D).

385 D. 3. Hm. often has *-ν* for *-σαν*, always with a short vowel preceding: *ἔβα-ν*, *ἔφα-ν* for *ἔβη-σαν*, *ἔφη-σαν*.

5. Hm. has also *-μεναι* and *-μεν* (381 D).

7. Hm. has *-ᾱσι* only in *ἵασι* *they go* and *ἔασι* *they are* (477, 478 D).

8. For *-атаи*, *-ато* in 3d plur. middle, see 376 D d.

EXCEPTIONS.

387. In the *finite* modes there are only the following exceptions:

In the second aorist of the *common form* the imperative 2d sing accents the end of the stem:

- a. uniformly in the *middle*: λιποῦ contracted from λιπέ-(σ)ο.
- b. in the following *active* forms: εἰπέ *say*, ἐλθέ *come*, εὗρέ *find*, ἰδέ *see*, λαβέ *take*; but not in their compounds: ἄπ-ειπε.

388. In optatives of the *μι*-inflection the accent can not go back of the mode-suffix -ι-: ἵσταί-τε, δίδοι-το, λυθείεν.

389. The *infinitive* and *participle* present several exceptions:

- a. In the second aorist active and middle they accent the end of the stem: λιπεῖν (for λιπέ-εν) λιπών, λιπέ-σθαι.
- b. In the perfect middle they accent the penult: λελύσθαι, τετῆ-μῆσθαι, λελυμένος.
- c. The first aorist active infinitive accents the penult: τῆμῆσαι.
- d. All infinitives in -ναι accent the penult: τιθέναι, λελυκέναι, λυθῆναι.
- e. All third-declension participles in -ς, except that of the first aorist active, are oxytone: δίδους, λελυκώς, λυθείς, σταλείς.

390. In the first aorist, these three forms, which have the same letters, are often distinguished by the accent:

3d Sing. Opt. Act.	πλέξαι	παύσαι	τελέσαι	δηλώσαι
Inf. Act.	πλέξαι	παῦσαι	τελέσαι	δηλῶσαι
2d Sing. Impv. Mid.	πλέξαι	παῦσαι	τέλεσαι	δήλωσαι

391. For *compound verbs* there are the following restrictions.

a. The accent can only go back to the syllable next preceding the simple verb: ἐπί-σches *hold on*, συνέκ-δος *give out together* (not ἐπισches, σύνεκδος).

b. The accent can never go back beyond the augment or reduplication: ἀπ-ῆλθε *he went away*, ἀφ-ῖκται *he has arrived*, παρ-ῆν *he was there* (not ἄπηλθε, ἄφῖκται, πάρην). This is the case, even when the augment, falling upon a long vowel or diphthong, makes no change in it: ὑπ-εῖκε *he was yielding*, but ὕπ-εικε imperative, *yield*.

c. The middle imperative in -ου of the second aorist of the *μι*-form throws the accent back when compounded with a preposition of *two* syllables: ἀπό-δου *sell*, κατά-θου *put down*; but not when the preposition is of *one* syllable: ἐνθοῦ *stow away*, προοῦ *abandon*.

389 D. a. In Hm., the infinitive of the 2d aor. mid. conforms in some words to the general rule: ἀγέρεσθαι (ἀγείρω *assemble*), ἔρεσθαι (εἶρωμαι *ask*), ἔχθεσθαι (ἐχθάνομαι *am odious*), ἔγρεσθαι (ἐγείρω *arouse*).

b. In Hm., the perfects ἀλάλησθαι, ἀλαλήμενος (ἀλῶμαι *wander*), ἀκάχησθαι, ἀκαχήμενος or ἀκηχήμενος (ἄχυνμαι *am rained*), ἐσσύμενος (σεύω *drive*), conform to the general rule.

391 D. c. In uncontracted forms the accent always goes back: ἔιθεο, σύνθεο.

FORMATION AND INFLECTION OF TENSE-SYSTEMS.

PRESENT SYSTEM, or

Present and Imperfect.

FORMATION OF THE TENSE-STEM. CLASSES OF VERBS.

392. The present stem of each verb is formed from the theme in one of seven ways. With reference to this we distinguish seven *classes of verbs*.

a. All classes contain primitive verbs; denominative verbs are confined to classes 1, 4, 5 and 6.

393. FIRST CLASS (*Variable Vowel Class*).—The suffix $-\sigma|_{\epsilon}-$ (variable vowel, 310) is added to the theme to form the present stem. The 1st sing. indic. act. changes this to $-\omega$:

λέγ-ω <i>speak</i>	present stem	λεγ- $\sigma _{\epsilon}-$	theme	λεγ-
φιλέ-ω <i>love</i>	present stem	φιλε- $\sigma _{\epsilon}-$	theme	φιλε-

a. In presents in $-\omega$ the quantity of υ wavers, but in Attic long $\bar{\upsilon}$ prevails: thus always λῶ loose, δῶ go under, πτῶ spit, ῥῶ rain, and generally φῶ make grow, θῶ sacrifice; probably also ξῶ scrape, μῶ shut the eyes. So always ἄλῶ am beside myself, ἀρτῶ prepare, δακρῶ weep, ἰδρῶ establish, ἰσχῶ am strong, κωκῶ lament, μηνῶ divulge, and almost always κωλῶ hinder. On the other hand κλύω hear (poetic), and μεθύω am drunk.

b. In γίγνομαι become (for γι-γεν-ο-μαι) and ἵσχω hold (for σι-σεχ-ω) the present has the reduplication (371).

394. SECOND CLASS (*Strong-Vowel Class*).—The suffix $-\sigma|_{\epsilon}-$ is added, and the theme-vowel α, ι, υ takes the *strong* form $\eta, \epsilon\iota, \epsilon\upsilon$ (32): τήκ-ω melt (present stem τηκ- $\sigma|_{\epsilon}-$) theme τακ-; λείπ-ω leave, theme λιπ-; φεύγ-ω flee, theme φυγ-.

a. Roots ending in $-\upsilon$ lose this vowel in the present (44): πλέω sail for πλεῦ-ω (πλυ-), χέω pour for χεῦ-ω (χυ-). So

θέω (θυ-) run.	πνέω (πνυ-) blow, breathe.
νέω (νυ-) swim.	ῥέω (ῥυ-) flow.

395. THIRD CLASS (*Tau-class*).—The suffix $-\tau\sigma|_{\epsilon}-$ is added: τύπ-τω strike (present stem τυπ- $\tau\sigma|_{\epsilon}-$) from theme τυπ-; βάπ-τω dip, theme βαφ-; καλύπ-τω cover, theme καλυβ-.

a. The theme (always a root) ends in a labial mute. Whether this is π, β , or ϕ cannot be ascertained from the present, but only from the second

393 D. a. Hm. has λύω (and λύω) δύω, φύω, θύω (and θύω) πτύω, ξύω, ῥύω. Theocr. has πτύω. And ἄλύω, ἀρτύω, ἰδρύω, κωκύω occur in Hm., ἰσχύω and μᾶνύω in Pind.

aorist (if there be one) or some other word from the same root. Thus 2d aor. ἐ-τίπ-ην, ἐ-βάφ-ην, and the noun καλύβ-η *cover*.

396. FOURTH CLASS (*Iota-class*).—The suffix -ι^ο|- is added ; this always occasions sound-changes, as follows :

397. κ, χ, τ, θ, and sometimes γ, unite with ι to form σσ (later Attic ττ): see 67. Thus φυλάσσω *guard* (present stem φυλασσο|-) for φυλακ-ιω, theme φυλακ- ; ταρασσω *disturb* for ταραχ-ιω, theme ταραχ- ; τάσσω *arrange* for ταγ-ιω, theme ταγ-.

a. The final consonant must be determined as above, 395 a. The future, according as it ends in -ξω or -σω, will show whether the consonant is a palatal or lingual.

b. In πέσσω (πεπ-) *cook*, the present comes from an older form of the theme, πεκ-.

398. δ, less often γ, unites with ι to form ζ (68): φράζω *tell* for φραδ-ιω ; κράζω *cry* for κραγ-ιω.

a. Here also the future will show whether the stem ends in a lingual (δ) or a palatal (γ).

b. Themes in -γγ- drop γ nasal before ζ: κλάζω (κλαγγ-) *shriek*, πλάζω (πλαγγ-) *cause to wander*, σαλπίζω (σαλπιγγ-) *sound the trumpet*.

c. In νίζω (νιβ-) *wash* the present comes from an older form of the theme, νιγ-.

399. λ with ι produces λλ (66) : βάλλω (for βαλ-ιω) *throw*.

a. Only δφείλω (for οφελ-ιω) *am obliged* follows the analogy of 400, being distinguished thus from ὀφέλλω (also for οφελ-ιω) *increase*.

400. ν and ρ with ι transpose it to the preceding syllable, where it unites with the vowel of the theme (65): φαίνω *show* for φαν-ιω ; φθείρω *destroy* for φθερ-ιω. If the theme-vowel is ι or υ, it becomes long : κρίνω *distinguish* for κριν-ιω ; σύρω *drag* for συρ-ιω.

401. Two verbs with themes in -αν- drop the υ: καίω *burn* for καυ-ιω (44) and κλαίω *weep* for κλαυ-ιω. The Attic prose, however, uses the forms κάω, κλάω (35).

398 D. Aeol. -σδω for -ζω, frequent in Theoc. (63 D): σῦρίσδω for σῦρίζω *pipe*. In Dor., most verbs in -ζω have themes in -γ-: κομίζω *take care of*, aor. ἐκόμισα (for ε-κομιδ-σα), but Dor. ἐκόμιξα (for ε-κομιγ-σα). In Hm., too, these verbs have -γ- much oftener than in Att.: so in ἀλαπάζω *lay waste*, διαίζω *divide*, ἐναρίζω *slay, strip*, μερμηρίζω *debate in mind*, πολεμίζω *war*, στυφελίζω *push*, etc.

399 D. a. Hm. has εἶλω (ελ-) *press* (not ελλω). But instead of δφείλω he commonly uses the form ὀφέλλω.

401 D. In Hm., some other vowel-themes annex -ιω: δαίω (δαν-) *burn*, δαίομαι (δα-) *divide*, ναίω (να-) *inhabit*, μαίομαι (μα-) *reach after*, etc.

402. FIFTH CLASS (*Nasal Class*).—A suffix containing *ν* is added.

- a. $-\nu^o|_{\epsilon-}$: τέμ-νω *cut* (present stem τεμ- $\nu^o|_{\epsilon-}$), theme τεμ-.
 - b. $-\alpha\nu^o|_{\epsilon-}$: ἁμαρτ-άνω *err*, theme ἁμαρτ-.
 - c. $-\alpha\nu^o|_{\epsilon-}$ with an inserted nasal : μανθ-άνω *learn*, theme μαθ-; λαμβ-άνω *take*, theme λαβ-; λαγχ-άνω *get by lot*, theme λαχ-.
- REM. $-\alpha\nu^o|_{\epsilon-}$ is used alone, if the theme-vowel is long by nature or position: if otherwise, a nasal is inserted in the theme (*ν, μ, γ*, according as it precedes a lingual, labial, or palatal mute).
- d. $-\nu\epsilon^o|_{\epsilon-}$: ἰκ-νέο-μαι *come*, theme ἰκ-.
 - e. $-\nu\nu-$ (after a vowel $-\nu\nu-$): δείκ-νῦ-μι *show*, theme δεικ-; σβέ-ννῦμι *quench*, theme σβε-.
 - f. $-\nu\alpha-$: πέρ-νῃ-μι *sell* (present stem περ- $\nu\alpha-$), theme περ-.

403. SIXTH CLASS (*Inceptive Class*).—The suffix $-\sigma\kappa^o|_{\epsilon-}$ (or $-\iota\sigma\kappa^o|_{\epsilon-}$) is added : ἀρέ-σκω *please*, εὕρ-ίσκω *find*. The vowel before $-\sigma\kappa\omega$ is usually made long.

- a. This class is called *inceptive*, because some verbs which belong to it have the sense of beginning or becoming: γηράσκω *grow old*.
- b. Several presents have the reduplication: γι-γνώ-σκω (*γνο-*) *know*.
- c. A mute before $-\sigma\kappa\omega$ is dropped: λάσκω for λακ-σκω *speak*. Quite irregular are μίσγω for μιγ-σκω *mix*, and πάσχω for παθ-σκω *suffer*.

404. SEVENTH CLASS (*Root-Class*).—The theme itself, with or without reduplication, serves as present stem : φη-μί *say*, theme and present stem φα-; τί-θη-μι *put*, present stem τιθε-, theme θε-.

405. Sometimes the present has a different theme from the other systems. Thus it may have a *longer* theme in $-\epsilon-$, while the other systems are formed from a shorter one without $-\epsilon-$: pres. δοκέω (*δοκε-*) *seem*, but future δόξω (*δοκ-*). More often the present has the shorter theme, and the other systems (or some of them) come from a longer theme ending in $-\epsilon-$, or in $-o-$: present βούλομαι (*βουλ-*) *wish*, but future βουλήσομαι (*βουλε-*).

INFLECTION.

406. A. THE COMMON FORM (*Presents in -ω*).—Present stems ending in a variable vowel ($-\circ|_{\epsilon-}$) are inflected according to 383. Paradigm 314.

407. The following points require notice: (a.) The 1st sing. pres. ind. act. lengthens the suffix-vowel *ο* to *ω*: λύω. (b.) In the 2d and 3d sing. $-\epsilon\iota\varsigma$ and $-\epsilon\iota$

407 D. (b.) The Doric (Theocr.) has sometimes $-\epsilon\varsigma$ for $-\epsilon\iota\varsigma$ in the 2d pers (c.) The Doric has $-\omicron\nu\tau\iota$, $-\omega\nu\tau\iota$; see 69 D.

are perhaps due to *epenthesis* (cf. 65); λῦεις for λῦε-σι, λῦει (λῦειτ) for λῦε-τι. So, too, -ης -η in the subjunctive active. (c.) In the 3d plur. active -ουσι is for -ο-νσι (55 d) and -ωσι for -ω-νσι. (d.) For the middle forms of the second person, λῦει, ἐλύου, etc., see 384 and 388, 4.

408. The Subjunctive has -ω|η- for -ο|ε-. The Optative has the mode-suffix -ι-; for λύο-ιεν, see 374 b.

409. CONTRACT PRESENTS.—Verbs in -αω, -εω, and -οω contract the final α, ε, or ο of the theme with the following variable vowel: τῖμά-ω τῖμῶ *honor*, φιλέ-ω φιλῶ *love*, δηλό-ω δηλῶ *manifest*. Paradigms 323–325.

a. The contraction follows the rules, 37, 39. In reading the paradigms, the *uncontracted* form will be seen by omitting the syllable next after the parenthesis; the *contract* form, by omitting the letters in the parenthesis itself: thus in τῖμ(άο)ῶ-μεν the uncontracted form is τῖμάομεν, the contract form τῖμῶμεν.

409 D. CONTRACT PRESENTS IN THE DIALECTS.

Usage of Homer.—a. Verbs in -αω are often contracted as in Attic: ὀρώ, ὀρᾶς, ὀρᾶ. When uncontracted, they are subject to a peculiar assimilation of the concurrent vowels, which gives for αε, αη, a double α-sound, and for αο, αω, αου a double ο-sound. One of the vowels is usually lengthened; rarely both.

ὀρώω	for	ὀράω	μενοινάω	for	μενοινάω
ὀρώωντες		ὀράοντες	ἡβῶοντες		ἡβάοντες
ὀρώωμι		ὀράοιμι	ἡβῶοιμι		ἡβάοιμι
ὀρώωσι		ὀράουσι	ἡβῶωσα		ἡβάουσα
ὀράῃς		ὀράεις	μενοινᾶᾱ		μενοινάει
ὀράασθαι		ὀράεσθαι	μνάσθαι		μνάεσθαι.

The second vowel must have stood (before the change) in a long syllable; otherwise the uncontracted form is not used: thus ὀρώωμεν (for ὀράομεν) is an impossible form. A single exception is μνωόμενος. The former vowel is lengthened only when the word could not otherwise stand in the Homeric verse (exception γελάοντες).

Uncontracted forms without assimilation occur rarely: αοιδίδει, ναιετάοντα: even with lengthening: πεινᾶοντα. In imperfects αο is sometimes changed to εο: ἦντεον (ἀντάω encounter), ὁμοκλέομεν (ὁμοκλάω rebuke). Notice χρεώμενος for χραόμενος.

b. Verbs in -εω are commonly uncontracted, but sometimes εε, εει go into ει; εο, εου, into ευ: τελέει, τελέουσι, τελέεται, τελέομενος, or τελεῖ, τελευσι, τελεῖται, τελεύμενος. In the 2d sing. mid. -έ-ε-αι, -έ-ε-ο may become -εῖαι, -εῖο, by contraction of εε, or -έαι, -έο, by rejection of one ε: μῦθεῖαι or μῦθέαι, for μῦθέ-ε-αι *thou sayest*. An older form of these verbs was in -εῖω: so νεικέω quarrel, ἐτελείετο from τελέω complete.

c. Verbs in -οω are contracted as in Attic. But sometimes they have forms with a double ο-sound, like verbs in -αω: ἀρόωσι for ἀρόουσι (ἀρόω plough), ὑπνώοντας (ὑπνώω sleep).

Usage of Herodotus.—d. Verbs in -αω commonly change α before an ο-sound to ε: τῖμέω, τῖμέονται, τῖμέομενος, τῖμέουσι; εο rarely goes into ευ: ἐτίμευν (Att. ἐτίμων). Otherwise they contract α with the following vowel as in Att.:

410. a. In the optative active, contract verbs have generally *-ιη-* (374 a) in the *singular*, but very seldom in the dual and plural.

b. In the infinitive active, *-α-ειν*, *-ο-ειν* give *-ᾶν*, *-οῦν* (not *-ᾱν*, *-οιν*) because *-ει* is a spurious diphthong; see 40 a and 381.

411. Verbs in *-εω* of two syllables admit only the contraction into *ει*. Wherever contraction would result in any other sound, the uncontracted form is used. Thus *πλέ-ω sail* makes in the pres. ind. *πλέ-ω*, *πλείς*, *πλεί*, dual *πλείτον*, plur. *πλέ-ομεν*, *πλείτε*, *πλέ-ουσι*. Except *δέ-ω bind*, which makes *τὸ δοῦν* (for *δέ-ον*), *δοῦμαι* (for *δέ-ομαι*), etc., and is thus distinguished from *δέ-ω want, require*, which follows the rule, making *τὸ δέ-ον the requisite*, *δέομαι, I request*.

412. Seven verbs in *-αω* take *η* instead of *ᾱ* in the contract forms. Thus *ζά-ω live*, *ζῆς* (not *ζᾱς*), *ζῆ*, *ζῆτε*, *ζῆν*, etc. So also *πεινά-ω hunger*, *διψά-ω thirst*, *κνά-ω scratch*, *σμά-ω wash*, *ψά-ω rub*, and *χρά-ομαι use*.

a. *ῥιγό-ω am cold* has *ω* and *φ* in contract forms, instead of *ου* and *οι*: inf. *ῥιγῶν*, opt. *ῥιγφῆν*.

b. *λού-ω bathe* sometimes drops *υ* (44), and is then contracted as a verb in *-οω*: *ἔλου* for *ἔλο(υ)-ε*, *λοῦμαι* for *λο(υ)-ο-μαι*, etc.

413. B. THE *Μι*-FORM.—Present stems not ending in a variable vowel,—i. e., those of class 7 and those in *-νυ-* and *-να-* of class 5,—are inflected according to 385. Paradigms 329–332.

τιμᾶς, *τιμᾶτε*, *τιμφῆν*, *τιμᾶσθαι*; so also mid. inv. *τιμῶ*, impf. *ἐτιμῶ*. But *χράομαι* changes *αο* to *εω*: *χρέωμαι*.

e. Verbs in *-εω* are uncontracted, except that *εο*, *εου* may go into *ευ*: *φιλέω*, *φιλεί*, *φιλείμι*, *φιλέομαι* or *φιλεῦμαι*, *φιλέουσι* or *φιλεῦσι*. But *δεῖ* it is necessary and its inf. *δεῖν* are usually contracted. Instead of 2d sing. mid. *φιλέ-ε-ο*, *ἐφιλέ-ε-ο*, we find forms with only one *ε*, *φιλέο*, *ἐφιλέο*.

f. Verbs in *-οω* are contracted as in Att., but sometimes have *-ευ* instead of *-ου*: *δηλῶ*, *δηλοῖ*, *δηλῶμαι*, *δηλοῖμην*, *δηλοῦσι* or *δηλεῦσι*, *ἐδήλου* or *ἐδήλευ*.

Doric Contraction.—g. The Doric contracts *α* with *ο*, *ω* (not in the ultima) to *ᾱ* instead of *ω*: it contracts *α* with *ε*, *η*, *ει*, *η*, to *η*, *η* instead of *ᾱ*, *ᾱ*: *πεινᾶ-μες* (for *πεινῶμεν*), *πεινᾶντι* (for *πεινῶσι*), *ὀρῆτε* (for *ὀρᾶτε*), *ὀρῆ* (for *ὀρᾶ*), *ὀρῆν* (for *ὀρᾶν*); see 37 D h and i. The Ion. contraction of *εο*, *εου* to *ευ* belongs also to the Doric.

Aeolic Inflection.—h. For *-αω*, *-εω*, *-οω*, the Aeolic (of Lesbos) has peculiar forms in *-αιμι*, *-ημι*, *-ωμι*, with the *μι*-inflection: *φίλημι*, *φιλήμενος*, *δοκίμωμι*.

410 D. a. In contract present optatives Homer scarcely ever has *-ιη-*; Hd. uses it for verbs in *-αω* (*τιμφῆν*), but not for those in *-εω* and *-οω*.

412 D. Hm. has *πεινήμεναι*, *κνῆ*; but *ζώειν*. Hd. has *ζῆν*, *διψῆν*, but *χρᾶσθαι*, *κνᾶν*, *σμάν*.

c. Other irregular contractions in Hm. are: *προσαυδήτην* (*αὐδᾶω speak*), *συναντήτην* (*ἀντάω encounter*), *ἀπειλήτην* (*ἀπειλέω threaten*), *πενθήμεναι* (*πενθέω mourn*), *ποθήμεναι* (*ποθέω miss*), *φορήμεναι* and *φορῆναι* (*φορέω bear*). Cf. 409 D h.

414. The end-vowel of the stem is made long in the singular of the indicative active: *τίθη-μι*, stem *τιθε-*; *ἐδείκνυ-ν*, stem *δεικνυ-*.

415. a. Stems in *-a-* contract *-a-āσι* in the 3d plur. pres.: *ιστᾶσι*.

b. In the present imperative *-θι* is omitted, and the stem-vowel lengthened: *ἴστη*, *δείκνυ*.

416. The forms in *-σο* rarely drop *σ* and are contracted: so in poetry *τίθου*, *ἴστω* for *τίθεσο*, *ἴστασο*. But in *δύναμαι can* and *ἐπίσταμαι understand*, this is generally the case: *ἐδύνω*, *ἠπίστω*. We have even poetic *δύνῃ* for *δύνασαι*, and *ἐφτεί* for *ἐφτεσαι*.

417. The subjunctive adds the mode-suffix *-ω|η-*, and contracts it with final *a*, *e*, *o* of the stem: *τιθῶ* for *τιθέω*; but not with *υ*: *δεικνύω*. In contraction, *αη*, *αη*, *οη* give *η*, *η*, *ω* (contrary to 37 d, 39 c): *ιστῆται* for *ιστάηται*, *διδῶς* for *διδόης*.

a. But in three verbs *-ω|η-* takes the place of the stem-vowel, so there is no contraction. These are *δύνα-μαι can*, *ἐπίστα-μαι understand*, *κρέμα-μαι hang*; subj. *δύνω-μαι*, *ἐπίστω-μαι*, *κρέμω-μαι*.

418. a. The optative mode-suffix is *-ι-* or *-ιη-* according to 374 a. For *δεικνύοιμι*, *τιθοίμην*, see 419 b and c.

b. The accent of the optative follows 388: *ισταίτο*. But the verbs mentioned in 417 a are exceptions: *δύναιτο*, *ἐπίσταιτο*, *κρέμαιτο*.

419. In some forms the *μι*-verbs take the inflection of *presents in -ω*, a variable vowel being added to the stem. This is the case in:

a. The imperfect forms *ἐδίδουν*, *ἐδίδους*, *ἐδίδου*; *ἐτίθεις*, *ἐτίθει* (used for *ἐδίδων*, *-ως*, *-ω*; *ἐτίθης*, *-η*). So in the present *τιθείς* (more Attic than *τίθης*) and in the imperative *τίθει* and *δίδου*. These forms are made as if from *τιθεω* and *διδωω*.

b. The optative of verbs in *-νῦμι*: *δεικνύοιμι*, like *λύοιμι*.

c. The optative *τιθοίμην*, cf. *φιλοίμην*.

414 D. In Hm. the stem-vowel is sometimes long in other forms: as *τιθήμεναι*, *τιθήμενος*, *ἀῆναι to blow*: *δίζημαι seek*.

415 D. a. Hm. and Hd. always have 3d plur. *τιθεῖσι*, *διδούσι*, *ῥηγνύσι*, etc., but both have *ἰᾶσι they go* and Hm. has *ἔᾶσι they are*.

b. Hm. sometimes retains *-θι*: *δίδωθι give*, *ὑμνυθι swear*.

c. Hd. has forms with *-αται*, *-ατο* in the 3d plur. of the middle: *τιθέαται*, *ἐτιθέατο*, even *ἐδυνέατο* for *ἐδύναντο*, etc.

417 D. a. So in Hm. and Hd. the pres. subj. active of *ἵημι*, according to most editions: *ἵη* (Hd.) *ἵησι* (Hm.) for *ἱῆ*.

419 D. a. The Ionic has other forms of this sort in the active. Hm. has *διδοῖς* (cf. *δηλοῖς* for *δηλό-εις*) and *διδοῖσθα*, *διδοῖ* (and *δίδωσι*), *τιθεῖ* (and *τίθησι*), *ἴεις* (with irregular accent), *ἴει* (and *ἵησι*). Also *καθίστᾶ* (= *-ίστα-ε*), *imv.* In Hd. *ἴει*, *τιθεῖς*, *τιθεῖ*, *διδοῖς*, *διδοῖ*, *ίστᾶ*, are perhaps always used. So, too, Hd. has *impf.* 3d sing. *ἴστᾶ* for *ἴστη*.

b. But Hm. has opt. *δαινῦτο* for *δαινυ-ι-το* from *δαίνυμαι feast*.

FUTURE SYSTEM, or

Future Active and Middle.

420. The future stem is formed by adding $-\sigma|_{\epsilon}$ to the theme, and is inflected like the present of the common form (406): $-\sigma\omega$, $-\sigma\epsilon\iota\varsigma$, $-\sigma\epsilon\iota$ etc. Paradigm 315.

421. a. *Mute Verbs*.—A labial or palatal mute at the end of the theme unites with σ , forming ψ or ξ : a lingual mute is dropped before σ (54).

κόπτω (κοπ-) cut	κόψω	τάσσω (ταγ-) arrange	τάξω
βλάπτω (βλαβ-) hurt	βλάψω	ὀρύσσω (ορυχ-) dig	ὀρύξω
γράφ-ω write	γράψω	φράζω (φραδ-) tell	φράσω
πλέκ-ω twist	πλέξω	σπένδ-ω pour	σπείσω (55 d).

For $\tauρέφ-ω$ nourish, $\θρέψω$, and the like, see 74 c.

b. *Vowel Verbs*.—A short vowel at the end of the theme becomes long before σ (33).

ἐά-ω permit	ἐάσω	ποιέ-ω make	ποιήσω
τιμά-ω honor	τιμήσω	δουλό-ω enslave	δουλώσω

For exceptions, see 503.

c. *Verbs of the second class* (394) have the strong form of the theme in the future: $\piείθω$ ($\piιθ-$) persuade, $\piείσω$; $\piνέω$ ($\piνυ-$) breathe, $\piνεύσομαι$.

422. *Liquid Future*.—The future of liquid verbs ends in $-\epsilon\omega$ instead of $-\sigma\omega$; ϵ is contracted with the following vowel, as in the present of $\phiιλέω$: $\phiαίνω$ ($\phiαν-$) show, $\phiανέ-ω$, contracted $\phiανῶ$. Paradigm 326.

a. $-\epsilon\omega$ is for $-\epsilon\sigma\omega$: σ is dropped between two vowels (71).

b. $\κέλλω$ ($\κελ-$) land, $\κύρω$ ($\κυρ-$) fall in with, $\δρνῦμι$ rouse make $\κέλσω$, $\κύρσω$, $\δρσω$, with σ .

Contract Future from Vowel and Mute Verbs.

423. Some verbs in $-\epsilon\omega$ drop σ in the future, and contract: $\tauελέ-ω$ complete, fut. $\tauελέσω$, $\tauελέ-ω$, $\tauελῶ$; 1st plur. $\tauελοῦμεν$, etc. The future thus made has the same form as the present.

420 D. In Hm. σ of the future is often *doubled* after a short vowel: $\deltaλέσσω$ for $\deltaλέσω$ ($\deltaλλῦμι$ destroy), $\ἀνύσσω$ for $\ἀνύσω$ ($\ἀνύω$ achieve).

421 a. For fut. in $-\xi\omega$ from pres. in $-\zeta\omega$, frequent in Hm., see 398 D.

422 D. The future in $-\epsilon\omega$ has in the dialects the same forms, contracted and uncontracted, as the present in $-\epsilon\omega$ (409 D b and e).

b. Hm. has other exceptions: $\θέρσομαι$ ($\θέρω$ warm); cf. 431 D c.

424. Verbs in -αζω (themes in -αδ-) sometimes do the same : βιβάζω *cause to go*, fut. βιβάσω, βιβά-ω, βιβῶ. Similarly ἐλαύνω (ελα-) *drive*, ἐλά(σ)ω, ἐλῶ, ἐλᾶς, ἐλᾶ, etc.

425. Verbs in -ιζω (themes in -ιδ-) make their future in -ιεω instead of -ισω, and contract : κομίζω (κομιδ-) *convey*, κομι-έω, κομιῶ; 1st plur. κομοῦμεν, etc.; fut. mid. κομοῦμαι. The name *Attic Future* has been given to this formation.

426. Some verbs have a future in -σεομαι, contracted -σοῦμαι, instead of -σομαι : πνέ-ω (πνυ-, πνευ-) *breathe*, πνευσέ-ομαι, πνευσοῦμαι; φεύγ-ω (φυγ-) *flee*, φευξοῦμαι. Here -σε^ο is the tense-suffix. This formation is found only in the future middle, and only when it has an active meaning. It is called the *Doric Future* (426 D). The same verbs have also the ordinary future in -σομαι.

427. A few verbs have futures with the form of a present : χέω (χυ-) *pour*, fut. χέω. So the irregular futures ἔδομαι *shall eat* (539, 3), πίομαι *shall drink* (521, 8).

FIRST AORIST SYSTEM, or

First Aorist Active and Middle.

428. FORMATION.—The first aorist stem is formed by adding -σα- to the theme : λῦ-σα- (first person ἔ-λῦ-σα).

429. The rules in 421, for the future of mute verbs, vowel verbs and verbs of the second class, apply also to the first aorist.

κόπ-τω	ἔκοψα	τάσσω (ταγ-)	ἔταξα	τιμά-ω	ἐτίμησα
βλάπ-τω	ἔβλαψα	ὀρύσσω (ορυχ-)	ὥρυξα	ποιέ-ω	ἐποίησα
γράφ-ω	ἔγραψα	φράζω (φραδ-)	ἔφρασα	δουλό-ω	ἐδούλωσα
πλέκ-ω	ἔπλεξα	σπένδ-ω	ἔσπεισα	πείθω (πιθ-)	ἔπεισα
τρέφ-ω	ἔθρεψα	ἐά-ω	εἶασα	πνέω (πνυ-)	ἔπνευσα

424 D. The future in -αω has in Hm. the same variety of forms as the present in -αω (409 D a): thus ἐλόω, ἐλᾶς, ἐλᾶ. In Hd. it is contracted as in Att.

426 D. In Doric the future is regularly formed in -σεω, -σεομαι contracted : λῦσῶ, λῦσεῖς, λῦσεῖ, λῦσεῖτον, λῦσεῦμες, λῦσεῖτε, λῦσεῦντι; mid. λῦσεῦμαι, λῦσῃ, λῦσεῖται, etc., λῦσεῖσθαι, λῦσεῦμενος.

427 D. Similarly, Hm. has fut. βέλομαι or βέομαι *shall live* connected with βίω *live*, δῆω *shall find* connected with 2d aor. pass. ἐ-δά-ην *learned*, κέω or κέω *shall lie* from κεῖμαι.—He also uses ἀνέω *achieve*, ἐρύω *draw*, τανύω *stretch*, as futures.

428 D. a. Hm. often doubles σ of the first aorist after a short vowel ; ἐγέλασσα for ἐγέλασα (γελάω *laugh*). Cf. 420 D.

b. Hm. has forms of the first aorist with a variable vowel in the place of α : ἐβῆσето *went* (βαίνω), ἐδῦσето *set* (δύω), ἔξε, ἔξον *came* (ἵκω). So especially

430. χέω (χυ-) *pour* makes ἔχεα (for ἐχευα) without σ, corresponding to the future χέω (427).

431. *Liquid Verbs*.—These reject σ in the first aorist, and lengthen the theme-vowel in compensation for it (34): φαίνω (φαν-), ἔφηνα (for ἐφανσα); μέν-ω *remain*, ἔμεινα (for ἐμενσα); κρίνω (κριν-) *decide*, ἔκρινα (for ἐκρινσα). Paradigm 327.

a. The lengthened form of α is η, except after ι or ρ: ἔφηνα, but ἐπέρᾱνα (περαίνω *finish*).

b. The verbs αἴρω (ᾱρ-) *raise* and ἄλλομαι (άλ-) *leap* make ᾱρ- and ἄλ- in the first aorist, except in the indicative, which has η- on account of the augment: ἦρα, ἠλάμην, but ἄρᾱς, ἄλάμενος. Even a few other verbs have ᾱ where the rule requires η: κερδαίνω *gain*, ἐκέρδᾱνα; ὀργαίνω *enrage*, ὠργᾱνα.

c. κέλλω, κύρω, ὀρνύμι (422 b) make ἔκελσα, ἔκυρσα, ὤρσα.

432. Three first aorists have the suffix -κα-; ἔθηκα from τίθημι (θε-) *put*, ἔδωκα from δίδωμι (δο-) *give*, and ἔηκα from ἵημι (έ-) *send*. These are confined to the indicative, and are used chiefly in the singular active (see paradigms 333, 334, 476) in place of the defective second aorist. Plural forms, like ἐδώκαμεν, ἔδωκατε, ἔδωκαν, are rare and poetic.

433. INFLECTION.—The first aorist is inflected according to the Common form, 383. Paradigm 316.

a. The 1st sing. ind. act. omits the ending -ν, ἔλῡσα; and the 3d sing. changes -α to -ε, ἔλῡσε. The inv. λῡσον, λῡσαι and infin. λῡσαι are irregular. For the middle forms ἐλύσω, λύσῃ, λύσαιο see 383, 4.

b. The subjunctive has -ω|η- in place of -α: λύσω.

434. In the optative, besides the regular forms with mode-suffix -ι-, there are three irregular forms in -σε-ια-ς, -σε-ιε, -σε-ια-ν. These are much more used than those in -σαις, -σαι, -σαιεν.

in the imperative: ὄρσεο, ὄρσευ *rise* (ὀρ-νύμι), ἄξετε *lead* (ἔγω), οἷσε *bring* (φέρω), λέξεο *lay thyself* (λέγω), πελάσσετον *draw near* (πελάζω).

430 D. For ἔχεα, Hm. has commonly ἐχευα. Similarly, Hm. makes 1st aor. ἔκη-α (Att. ἔκαυσα) from καίω (καυ-) *burn*, ἔσσευα from σεύω (συ-) *drive*, ἠλεάμην and ἠλευάμην from ἀλέομαι or ἀλεύομαι *avoid*, and the defective aor. δέατο *seemed*. Hes. has δατέασθαι from δατέομαι *divide*.

431 D. c. Homer has also ἔκερσα (κείρω *shear*), φύρσω aor. subj. (φύρω *mix*), ἔλσα (εἴλω *press*), defective ἀπό-ερσα *took away*.

d. The Aeolic (Lesbian) assimilates σ to the foregoing liquid: ἔφαννα for ἔφανσα. So Hm. in one word; ὠφέλλα, from ὀφέλλω *increase*.

433 D. b. In Hm., first aorist subjunctives with short vowels -ο|ε- (373 D) often occur: νεμεσήσ-ετε for νεμεσήσ-ητε (νεμεσά-ω *resent*), ἐφάψ-εαι for (ἐφάψ-ηαι) ἐφάψη (ἐφάπτομαι *touch upon*). These forms are often liable to be confounded with those of the future indicative.

SECOND AORIST SYSTEM, or

Second Aorist Active and Middle.

SECOND AORIST OF THE COMMON FORM.

435. The second aorist stem adds $-\sigma|_{\epsilon}-$ to the theme: $\lambda\iota\pi-\sigma|_{\epsilon}-$; indic. $\tilde{\epsilon}\lambda\iota\pi\omicron\nu$, present $\lambda\epsilon\acute{\iota}\pi\omega$ ($\lambda\iota\pi-$). It has the inflection of the present system (406), the second aorist indicative being inflected like the imperfect. Paradigm 320.

a. As a rule, only primitive verbs (308) have second aorists. The root takes its shortest, or *weak*, form (32). A few second aorists have α for ϵ of the root: $\tilde{\epsilon}-\tau\rho\alpha\pi-\omicron\nu$ from $\tau\rho\acute{\epsilon}\pi-\omega$ *turn*.

b. For the accent of the 2d sing. imperative, the infinitive and participle, see 387, 389.

436. The second aorist of $\tilde{\alpha}\gamma-\omega$ *lead* has a *reduplicated* stem: $\tilde{\eta}\gamma\alpha\gamma\omicron\nu$, $\tilde{\alpha}\gamma\alpha\gamma\acute{\epsilon}\iota\nu$.

a. $\epsilon\acute{\iota}\pi\omicron\nu$ *said* is also reduplicated: it is contracted from $\epsilon-\epsilon\epsilon\pi\omicron\nu$ ($\epsilon-F\epsilon F\epsilon\pi\omicron\nu$, root $F\epsilon\pi-$, 72 D).

437. The root-vowel is dropped (syncope, 43) in $\acute{\epsilon}-\pi\tau-\acute{\omicron}\mu\eta\nu$ ($\pi\acute{\epsilon}\tau-\omicron\mu\alpha\iota$ *fly*), $\tilde{\epsilon}-\sigma\chi-\omicron\nu$ (for $\epsilon-\sigma\epsilon\chi-\omicron\nu$, pres. $\tilde{\epsilon}\chi\omega$ *have*), $\acute{\epsilon}-\sigma\pi-\acute{\omicron}\mu\eta\nu$ (for $\epsilon-\sigma\epsilon\pi-\omicron\mu\eta\nu$, pres. $\tilde{\epsilon}\pi\omicron\mu\alpha\iota$ *follow*), and some others.

438. Two second aorists, $\epsilon\acute{\iota}\pi\omicron\nu$ *said* and $\tilde{\eta}\nu\epsilon\gamma\kappa\omicron\nu$ *bore* (539, 8 and 6), have also forms with stems in $-\alpha-$, $\epsilon\acute{\iota}\pi\alpha$, $\tilde{\eta}\nu\epsilon\gamma\kappa\alpha$, with the inflection of the first aorist.

SECOND AORIST OF THE μ -FORM.

439. The second aorist of the μ -form has the simple theme as its stem: $\tilde{\epsilon}-\sigma\tau\eta-\nu$ ($\sigma\tau\alpha-$) *stood*. This is inflected according to 385. Paradigms 333, 334, 335.

435 D. In Hm., a few roots which end in a mute after ρ , suffer transposition as well as variation of vowel in the second aorist: $\delta\acute{\epsilon}\rho\kappa-\omicron\mu\alpha\iota$ *see*, $\tilde{\epsilon}\delta\rho\alpha\kappa\omicron\nu$; $\pi\acute{\epsilon}\rho\theta-\omega$ *destroy*, $\tilde{\epsilon}\pi\rho\alpha\theta\omicron\nu$.

b. Hm. and Hd. often have $-\acute{\epsilon}\epsilon\iota\nu$ for $-\epsilon\iota\nu$ in the 2d aor. inf.: $\lambda\iota\pi\acute{\acute{\epsilon}}\epsilon\iota\nu$, $\beta\alpha\lambda\acute{\acute{\epsilon}}\epsilon\iota\nu$.

436 D. In Hm., a good many verbs have reduplicated stems in the 2d aor.: $\tilde{\epsilon}-\pi\acute{\acute{\epsilon}}\phi\rho\alpha\theta-\omicron\nu$ ($\phi\rho\acute{\alpha}\zeta\omega$ *declare*), $\pi\acute{\acute{\epsilon}}\pi\iota\theta-\omicron\nu$ ($\pi\acute{\epsilon}\iota\theta\omega$ *persuade*), $\tau\epsilon\tau\alpha\rho\pi\acute{\acute{\omicron}}\mu\eta\nu$ ($\tau\acute{\epsilon}\rho\pi-\omega$ *delight*), $\pi\epsilon\phi\iota\delta-\acute{\epsilon}\sigma\theta\alpha\iota$ ($\phi\acute{\epsilon}\iota\delta\omicron\mu\alpha\iota$ *spare*), etc. So $\tilde{\eta}\rho\alpha\rho-\omicron\nu$ ($\alpha\rho-$, pr. $\tilde{\alpha}\rho\alpha\rho\acute{\iota}\sigma\kappa\omega$ *fit*), $\tilde{\omega}\rho\omicron\rho-\omicron\nu$ ($\delta\rho-\nu\acute{\omicron}\mu\iota$ *rouse*).—Reduplicated and syncopated are $\tilde{\epsilon}-\kappa\epsilon\kappa\lambda-\acute{\omicron}\mu\eta\nu$ ($\kappa\acute{\epsilon}\lambda-\omicron\mu\alpha\iota$ *command*), $\tilde{\alpha}\lambda\alpha\lambda\kappa-\omicron\nu$ ($\alpha\lambda\epsilon\kappa-$, pr. $\tilde{\alpha}\lambda\acute{\acute{\epsilon}}\zeta\omega$ *ward off*). Not used in the pres. are $\pi\acute{\acute{\epsilon}}\phi\eta-\omicron\nu$ ($\phi\epsilon\nu-$) *killed*, $\tau\acute{\acute{\epsilon}}\tau\mu-\omicron\nu$ ($\tau\epsilon\mu-$) *came up to*, $\tau\epsilon\tau\alpha\gamma-\acute{\omicron}\nu$ ($\tau\alpha\gamma-$, Lat. *tango*) *having seized*.—Two verbs, $\tilde{\epsilon}\rho\acute{\omicron}\kappa-\omega$ *draw*, $\tilde{\epsilon}\nu\acute{\iota}\pi-\tau\omega$ *hide*, reduplicate the final consonant of the theme, with α as a connective: $\tilde{\eta}\rho\acute{\omicron}\kappa-\alpha\kappa-\omicron\nu$, $\tilde{\eta}\nu\acute{\iota}\pi-\alpha\pi-\omicron\nu$ (also $\tilde{\epsilon}\nu\acute{\acute{\epsilon}}\nu\iota\pi-\omicron\nu$).

437 D. Of syncopated stems, Hm. has also $\tilde{\epsilon}\gamma\rho-\acute{\omicron}\mu\eta\nu$ *awoke* (found even in Att., from $\tilde{\epsilon}\gamma\acute{\epsilon}\rho\omega$, $\epsilon\gamma\epsilon\rho-$), $\tilde{\alpha}\gamma\rho-\acute{\omicron}\mu\epsilon\omicron\nu\omicron\iota$ *assembled* (inf. $\tilde{\alpha}\gamma\acute{\acute{\epsilon}}\rho-\epsilon\sigma\theta\alpha\iota$, 389 D a, pr. $\tilde{\alpha}\gamma\acute{\acute{\epsilon}}\rho\omega$), $\tilde{\epsilon}-\pi\lambda-\acute{\omicron}\mu\eta\nu$ ($\pi\acute{\acute{\epsilon}}\lambda-\omicron\mu\alpha\iota$ *am*).

440. The end-vowel of the stem is made long in the active before a single consonant: ἔστη-ν, ἔστη-μεν, στή-ναι; but στα-ίην, στά-ντων.

a. The 3d sing. ἔστη comes under this rule because it stands for ε-στη-τ. —So does στάν neuter participle, for στα-ντ.

b. ὠνήμην, aor. of ὀνύνημι (ονα-) *benefit*, follows the same rule in the middle: ὠνήμεθα (but ὠνασθε).

441. The middle ending -σο drops σ (385, 4 a): ἔ-θου (not ἐ-θε-σο), πρίω *buy* (yet also πρίασο). But not after a long vowel: ὄνησο.

442. In compounds -βᾱ and -σᾱ occur for βῆ-θι and στῆ-θι: κατάβᾱ *come down*, παράσᾱ *stand by*, used only in poetry.

443. The second aorists of three verbs, τίθημι, δίδωμι and ἵημι, are peculiar in these respects (paradigms 333, 334, 476):

a. They do not lengthen the stem-vowel: ἔ-θε-μεν.

b. The 2d sing. imper. active has -ς for -θι.

c. The infinitive active, θείναι, δοῦναι, εἶναι (for θε-εἶναι etc.), has an irregular ending -εἶναι.

d. The singular of the indicative is wanting, and supplied by the first aorist in -κα (432).

444. The subjunctive adds -ω|η- and is contracted as in the present (417): θῶ for θέ-ω, δῶς for δό-ης; but δύ-ω uncontracted.

a. The aorist ἐπριάμην *bought* puts -ω|η- in place of the stem-vowel (cf. 417 a): πρίωμαι.

445. The optative mode-suffix is -ι- or -ιη- according to 374 a. But stems in -υ- (ἔ-δῦ-ν) have no optative in Attic.

a. The optative is accented according to 388. But πριαίμην (from ἐπριάμην *bought*) and ὀναίμην (from ὠνήμην *received profit*) are exceptions: πρίαίτο, ὀναίτο.

440 D. Exceptions, the poetic aorist ἔ-κτα-ν *killed* (489, 4) and Hm. οὔτα *wounded*, οὐτάμεναι *to wound*.—On the other hand, like ὠνήμην Hm. has πλῆτο *approached*, ἐβλητο *was hit*, and other middle forms.

444 D. In Hm., the second aorist subj. of the μι-form usually remains uncontracted: θέωμεν, ἀφ-έη. The root-vowel is then almost always made long, α and ε becoming ει before an ο-sound, and η before an ε-sound. Thus γνῶω, βεῖω (for βᾶω, βῶ), θεῖω (for θέω, θῶ), θῆης (for θέης, θῆς), δῶησι (for δόη, δῶ). And before the endings -τον, -μεν, -τε, the mode-vowel is short (373 D): στήετον (for στάητον, στήητον), θέλομεν (for θέωμεν, θῶμεν): so also in the middle forms θέλομαι (for θέωμαι, θῶμαι), βλήεται. Hm. has subj. δύω, with long υ.

In Hd., only αω and εω remain uncontracted in the subjunctive; αω he changes to εω: στέωμεν (for στάωμεν, στῶμεν). The same change is found in Hm.

445 D. Hm. has opt. δύη, δῦμεν (contracted from δυ-ιη, δυ-ι-μεν). So also φθίτο (for φθι-ιτο) 2d aor. opt. of φθίνω *perish*.

b. The compounds of τίθημι and ἵημι have in the second aorist optative -θοῖτο and -οῖτο, besides the regular θεῖτο and εἶτο; so too in the plural -θοίμεθα, -οίμεθα etc. These are sometimes written with recessive accent: πρόσθοιτο, πρόοιτο.

PERFECT ACTIVE SYSTEMS, or

Perfect and Pluperfect Active.

446. FORMATION OF THE FIRST PERFECT.—To form the stem of the first perfect, the theme is reduplicated (363 ff) and -κα- is added: λε-λυ-κα-; 1st sing. indic. λέλυκα.

a. The first perfect belongs (1) to vowel-verbs, (2) to many liquid verbs, (3) to many mute verbs with lingual themes, especially those in -ιζω (-ιδ-) and -αζω (-αδ-).

447. a. A lingual mute is dropped before -κα-; πείθω (πιθ-), πέπει-κα; κομίζω (κομιδ-), κεκόμ-κα.

b. Vowel-verbs usually lengthen the vowel before -κα-, and verbs of the second class have the strong form of the theme with ει or ευ.

εἰά-ω	εἰᾶ-κα	ποιέ-ω	πεποίη-κα	πείθω (πιθ-)	πέπει-κα
τιμά-ω	τετῖμη-κα	δουλό-ω	δεδούλω-κα	πνέω (πνυ-)	πέπνευ-κα

448. a. Liquid themes of one syllable change ε to α: στέλλω (στελ-) *send*, ἔσταλκα; φθείρω (φθερ-) *destroy*, ἔφθαρκα.

b. ν is rejected in a few verbs: κρίνω (κριν-) *distinguish*, κέκρι-κα; τείνω (τεν-) *extend*, τέτα-κα, etc. (519). If not rejected, it must be changed to γ nasal: φαίνω (φαν-), πέφαγκα.

c. Several liquid roots suffer transposition (64), and thus become vowel-roots: βάλλω (βαλ-) *throw*, βέ-βλη-κα; κάμ-νω *am weary*, κέ-κμη-κα.

449. The stem of the first pluperfect is the same as that of the first perfect, with -κη- (in some forms -κει-) substituted for -κα-.

450. FORMATION OF THE SECOND PERFECT.—The stem of the second perfect reduplicates the theme and adds -α-: γε-γραφ-α-, 1st sing. indic. γέγραφα; from γράφω (γραφ-) *write*.

a. In general, only consonant-verbs form a second perfect. Yet the vowel-verb ἀκούω *hear* makes the second perf. ἀκήκοα.

b. Hd. has -θείτο for -θεῖτο in compounds.

446 D. In Hm. only vowel-themes (or such as become so by transposition) form a first perfect; and even these often have a *second* perfect form: πεφύ-ᾱσι Att. πεφύκᾱσι (φύ-ω *produce*), κεκμη-ῶς Att. κεκμηκῶς (κάμ-νω *am weary*), τετιη-ῶς *troubled*.

451. *Vowel changes*.—a. An ε of the root becomes ο in the second perfect :

στρεφ-ω *turn*, ἔ-στροφ-α.

τίκτω (τεκ-) *bring forth*, τέ-τοκ-α.

b. Verbs of the second class have the strong form of the theme, but take οι instead of ει (29).

λείπω (λιπ-) *leave*, λέ-λοιπ-α.

φεύγω (φυγ-) *flee*, πέ-φευγ-α.

τήκω (τακ-) *melt*, τέ-τηκ-α.

c. In other verbs α is often lengthened : κράζω (κραγ-) *cry*, κέκρᾱγα ; ἄγ-νῦμι *break*, ἔᾱγα ; φαίνω (φαν-), πέφηνα.

d. But the theme-vowel remains short after the Attic reduplication (368) : ἀλείφω (αλιφ-) *anoint*, ἀλήλιφα.

e. Cases that stand by themselves are ἔρρωγα from ῥήγνῦμι (ῥαγ-) *break*, and εἴωθα *am accustomed* from root εθ- or ηθ-.

452. *Perfects with Aspiration*.—Some verbs aspirate a labial or palatal mute at the end of the theme, changing π, β, to φ, and κ, γ, to χ : κλέπτω (κλεπ-) *steal*, κέκλοφα ; ἀλλάσσω (αλλαγ-) *exchange*, ἤλλαχα.

a. A few verbs have two forms, aspirate and unaspirate : thus πράσσω (πρᾱγ-) *do*, πέπρᾱγα and πέπρᾱχα *have done* ; πέπρᾱγα is oftener intransitive, *have done (fared) well or ill*.

453. The second pluperfect stem is the same as that of the second perfect, with -η- (in some forms -ει-) substituted for -α-.

454. *SHORTER PERFECT FORMS*.—A few second perfects have forms *without any suffix*, the endings being added directly to the root : ἔ-στα-μεν *we stand*, τε-θνά-ναι *to be dead*. Paradigm 336. For a list of such forms see 490 ff.

455. *INFLECTION*.—The first and second perfect systems are alike in their inflection. Paradigms 317, 321.

a. The perfect follows the *common form* (383). The 3d sing. indic. changes -α to -ε : λέλυκε. The 3d plur. -ᾱσι is for -α-νσι. The -α- of the stem changes

451 D. c. In Hm., the feminine of the participle sometimes keeps short α, when the other forms of the tense have η : ἀρηρώς *fitted*, fem. ἀραρυῖα, ind. ἄρηρα (ἀραρίσκω) ; τεθηλώς *blooming*, fem. τεθαλυῖα (θάλλω).

452 D. The aspiration of a smooth or middle mute in the perfect active is unknown to Hm.

455 D. a. In the Doric (Theocr.) the perfect sometimes ends in -ω, -εις, -ει like the present, instead of -α, -ας, -ε : δεδοίκω *I fear*, πεφύκει *has sprung up*. So the infin., δεδύκειν *to have set*, and the participles (in Pindar), πεφρίκοντας, κεκλήδοντας. Cf. in Hm. κεκλήγοντες (from κλάζω *shriek*).

to the variable vowel in the subjunctive and optative, and disappears before -ώς (suffix -οτ-) of the participle. For -ναι in the infinitive see 383, 5 b. For the accent of the infinitive and participle see 389 d and e.

b. The participle τεθνεώς, gen. τεθνεώτος, *dead* (490, 4) arises from τεθνᾶ-ως τεθνᾶ-οτος by transfer of quantity (36).

456. An imperative of the perfect active is lacking, except in perfects which have a present meaning, and even here it is nearly confined to the shorter perfects mentioned in 454: ἔσταθι *stand*, τεθνάτω *let him die the death*. Yet we have κεκράγετε *yell* and κεχήνετε *stand agape* in Aristophanes.

457. The singular of the optative has rare poetic forms in -οιην, -οιης, -οιη: πεποιθοίη. The subjunctive, optative, and imperative can be expressed by the perfect participle with a form of εἰμί *am*: λελυκώς ὦ, εἶην, ἴσθι.

458. The pluperfect follows the μι-form (385): before -σαν in the 3d plural, ε is used instead of ει.

a. The first and second person singular of the pluperfect have -η, -ης in the older Attic and in Plato, but -ειν, -εις in the later Attic.

PERFECT MIDDLE SYSTEM, or

Perfect, Pluperfect, Fut. Perf., Middle (Passive).

459. FORMATION.—The tense-stem of the perfect and pluperfect middle is the reduplicated theme. There is no suffix. Thus stem λε-λυ-, 1st sing. indic. λέλυμαι.

460. In vowel-changes of the theme and the rejection of ν, the perfect middle agrees with the first perfect active: see 447 b, 448 a, b, c.

ἐά-ω	εἰᾶ-μαι	πείθω (πιθ-)	πέπεισ-μαι	κρίνω (κριν-)	κέκρι-μαι
τίμά-ω	τετίμη-μαι	πλέω (πλυ-)	πέπλευσ-μαι	τείνω (τεν-)	τέτα-μαι
ποιέ-ω	πεποίη-μαι	στέλλω (στελ-)	ἔσταλ-μαι	βάλλω (βαλ-)	βέβλη-μαι
δουλό-ω	δεδούλω-μαι	φθείρω (φθερ-)	ἔφθαρ-μαι		

b. Hm. has τεθνηώς, τεθνηώτος. In other second perf. participles, too, he has -ωτ- for -οτ-: βεβαώτος, γεγαώτος.

458 D. Hd. has in the pluperfect active -εα, -εα-ς, -εε, -εα-τε; in the 3d plur. only -εσα-ν.—Hm. has -εα, -εα-ς (also contracted -η-ς), -ει or -ει-ν (contracted from -εε, -εε-ν): ἐτεθήπεα *was astonished*, ἐτεθήπεας, δεδειπνήκειν *he had feasted*. The uncontracted 3d sing. is seen only in ᾔδεε, commonly ᾔδη *he knew*.—In two or three words, Hm. forms a pluperfect with the suffix -ο|ε-, after the analogy of the imperfect: ἤνωγ-ο-ν (also ἤνώγ-εα) plup. of ἔνωγα *command*, ἐμέμηκ-ο-ν plup. of μέμηκα *bleat*, ἐγέγων-ε (also ἐγεγών-ει) plup. of γέγωνα *shout*. Still more irregular are 3d pl. ἤνώγ-ευν, γεγών-ευν (contracted from -εο-ν).

a. The verbs τρέφ-ω *nourish*, τρέπ-ω *turn*, and στρέφ-ω *turn*, change ε to α: τέθραμμαι (74 c, d), τέτραμμαι, ἔστραμμαι.

461. *Addition of σ*.—Many vowel-verbs add σ to the stem of the perfect middle: τελέ-ω *complete*, τε-τέλε-σ-μαι, ἔτε-τέλε-σ-το. But the added σ falls away before endings that begin with σ (62): τε-τέλε-σαι, ἔτε-τέλε-σθε. Paradigm 328.

a. This σ is almost always added to the perfect middle of vowel-verbs which retain a short theme-vowel in the future, aorist, and perfect: ἔ-σπα-σ-μαι from σπά-ω *draw*. Other verbs in which it occurs are enumerated in 505; some have both forms, with and without σ: κλεί-ω *close*, κέκλεισμαι and κέκλειμαι: in such cases the form without σ is the older.

462. *INFLECTION*.—The perfect and pluperfect middle are inflected according to 385. Paradigm 318.

a. For the accent of the infinitive and participle, see 389 b.

463. *Liquid Verbs and Mute Verbs*.—The concurrence of consonants in the stem and endings gives occasion to a number of changes. These are shown in the Paradigms, 328. They take place according to the rules in 51–54, 61.

a. Stems in -ν- (unless they reject ν, 460) change it to σ before μ: φαίνω (φαν-), πέφασ-μαι; but sometimes to μ: ὀξύνω (οξυν-) *sharpen*, ὤξυμμαι. The succession ν-τ remains; ν-σθ drops σ (61). The forms which would have ν-σ (πέφανσαι etc.) are avoided altogether; for these, it is likely that πεφασμένος εἶ, ἦσθα, ἴσθι, were used.

b. When μμ or γγ would be brought before μ, the first consonant is rejected: πέμπ-ω *to send*, πέ-πεμ-μαι (for πε-πεμμ-μαι), ἐλέγχ-ω *to convict*, ἐλ-ῆλεγ-μαι (for ελ-ηλεγγ-μαι).

c. σπένδ-ω *pour* makes ἔσπεισμαι (for εσπενσ-μαι, for εσπενδ-μαι).

464. *Third Person Plural of the Indicative*.—The endings -νται, -ντο can only stand after a vowel. When the tense-stem ends in a consonant, the 3d plur. indic. is made by using the perfect participle, with the auxiliary verb εἰσί *they are* for the perfect, and ἦσαν *they were* for the pluperfect. See Paradigm 328.

a. The Ionic endings -αται, -ατο (before which π, β, κ, γ are aspirated) sometimes appear in Attic, after a consonant: τετάχαται, ἐτετάχατο, for τεταγμένοι εἰσί, ἦσαν, from τάσσω (ταγ-) *arrange*.

462 D. Hm. sometimes drops σ in the 2d sing.: μέμνη-αι for μέμνη-σαι, also contracted μέμνη. So in Hd. the imperative μέμνεο *remember*, with ε for η.

464 D. a. The use of -αται, -ατο is much more common in Hm. and Hd.; see 376 D d. Hm. has τετεύχ-αται, -ατο (1st sing. τέτυγμαι, τεύχω *make*) with

465. *Subjunctive and Optative*.—The perfect middle subjunctive and optative are made by using the perfect participle with the subjunctive and optative of εἰμί *am*.

a. A few vowel-verbs form these modes directly from the stem : κτά-ομαι *acquire*, perf. κέκτη-μαι *possess*, subj. κεκτῶμαι, κεκτῇ, κεκτῆται (contracted from κεκτη-ωμαι, etc.), opt. κεκτῶμην, κεκτῶο, κεκτῶτο (from κεκτη-οιμην, etc.), or κεκτῆμην, κεκτῆο, κεκτῆτο (from κεκτη-ιμην, etc.). So μμνήσκω (μνα-) *remind*, perf. μέμνη-μαι *remember*.

466. FUTURE PERFECT.—The future perfect stem adds -σῶ- to the tense-stem of the perfect middle. It has the inflection of the future middle, -σομαι, -σει, -σεται, etc., from which tense it differs in form only by having a reduplication. Paradigm 318.

a. The vowel before -σομαι must be long, even when it is short in the perfect middle: δεδή-σομαι (δέω *bind*), λελθ-σομαι; but δέδε-μαι, λέλυ-μαι.

b. The meaning of this tense is almost always *passive*. The chief exceptions are μεμνήσομαι *shall remember* (530, 6), κεκτήσομαι *shall possess*, πεπαύσομαι *shall have ceased*. Very many verbs have no future perfect.

c. The participle of the future perfect occurs very rarely. The only instance in classic Greek is διαπεπολεμησόμενον in Thuc. vii 25.

467. Two verbs have a future perfect *active*, formed from the first perfect active. It ends in -ξω (-κ-σω).

ἵστημι <i>set up</i>	perf. ἔστηκα <i>stand</i>	fut. perf. ἐστήξω <i>shall stand</i> .
θνήσκω <i>die</i>	τέθνηκα <i>am dead</i>	τεθνήξω <i>shall be dead</i> .

a. In other verbs the place of a future perfect active may be supplied by using the perfect active participle with ἔσομαι *shall be*: ἐγνώκότες ἐσόμεθα *we shall have recognized*. Even the passive future perfect may be similarly formed: ἐψευσμένοι ἔσονται *they will have been deceived*.

ευ for υ, ἐρηρέδ-ατο (1st sing. ἐρηρέσμεν, ἐρείδω *support*) with ε for ει,—the change of quantity in each case being required by the hexameter verse. He has even -αται -ατο after vowels: δεδαί-αται (δαίωμαι *divide*), βεβλή-ατο (βάλλω *throw*). Before these endings he inserts δ in ἀκ-ηχέ-δ-αται (part. ἀκ-ηχέ-μενος *raided*), ἐλ-ηλέ-δ-ατο (for ἐλ-ηλα-δ-ατο, theme ελα-, pres. ἐλαύνω *drive*). Hd. usually has -αται -ατο even after vowels; a preceding α or η becomes ε: οἰκέαται for ὀκηνται (οἰκέω *inhabit*). In παρ-εσκευάδ-αται (παρασκευάζω *prepare*), and like forms from verbs in -ζω, δ belong to the theme. In ἀπ-ίκ-αται, -ατο (Hd.) = Att. ἀφίγμένοι εἰσί, ἦσαν, κ is not changed to χ.

468 D. Hm. has subjunctive μεμνώμεθα (Hd. μεμνεώμεθα), optative μεμνήμην, μεμνέμτο (εφ for ηοι, 36); also opt. 3d plur. λελύντο (for λελυ-ι-ντο).

PASSIVE SYSTEMS, OR

Aorist and Future Passive.

468. FORMATION OF THE AORIST PASSIVE.—To form the stem, the suffix *-θε-* for the first aorist, or *-ε-* for the second, is added to the theme. These become *-θη-* and *-η-* before a single consonant. Thus stems *λυ-θε-*, *σταλ-ε-*; 1st sing. indic. *ἐλύθην*, *ἐστάλην*.

Remarks on the First Aorist Passive.

469. In modifications of the theme, the first aorist passive agrees in general with the perfect middle (460, 461).

εἰά-ω	εἰά-θην	πείθω (πιθ-)	ἐπείσ-θην	βάλλω	ἐβλή-θην
τιμά-ω	ἐτιμή-θην	πλέω (πλυ-)	ἐπλεύσ-θην	σπά-ω	ἐσπασ-θην
ποιέ-ω	ἐποίη-θην	τείνω (τεν-)	ἐτά-θην	τελέ-ω	ἐτελέσ-θην
δουλό-ω	ἐδουλώ-θην	κρίνω (κριν-)	ἐκρί-θην	ἀκού-ω	ἤκούσ-θην

a. But *στρέφω*, *τρέπω*, and *τρέφω* (460 a) have *ε* in the first aorist passive: *ἐστρέφθην*, *ἐτρέφθην*, *ἐθρέφθην*.

470. Mute Verbs.—Before *θ*, a labial or palatal mute (*π, β, κ, γ*) becomes rough (*φ, χ*); a lingual mute (*τ, δ, θ*) becomes *σ*; see 51, 52, and Paradigms 328.

For *ἐθρέφθην*, etc., see 74 d. For *ἐτέθην*, *ἐτύθην*, see 73 c.

Remarks on the Second Aorist Passive.

471. An *ε* of the root becomes *α*: *στέλλω* *send*, *ἐστάλην*.

a. *πλήσσω* (*πλαγ-*) *strike* makes *ἐπλήγην*; yet in composition with *ἐκ* and *κατά*, it takes the form *-επλάγην*.

472. No verb has both a second aorist active and a second aorist passive. The chief exception is *τρέπω* *turn*, *ἔτραπον* and *ἐτράπην*.

a. Some verbs have both passive aorists in use: *βλάπτω* (*βλαβ-*) *harm*, *ἐβλάφθην* and *ἐβλάβην*. So *τρέπω*, *τρέφω*, *στρέφω*; but the second aorist is more used.

473. INFLECTION.—The first and second aorists passive are inflected alike. Paradigms 319, 322. They take *active* endings, and follow the *μ*-form (385).

469 D. Hm. adds *ν* before *θ* to some vowel-themes: *ιδρύ-ν-θην* *took my seat* (*ιδρύ-ω*), *ἀμ-πνύ-ν-θην* *revived*, root *πνυ-* *breathe*. In *φάνθην* (*φαίνω* *shine*, = *φαίνω*) he changes *φαεν-* to *φaan-* (cf. 409 D a).

473 D. Hm. sometimes has *ν* for *-σαν* in the 3d plur. indic.; see 385 D 3; also *-μεναι* for *-ναι* in the infinitive; see 385 D 5.

a. The subjunctive adds the mode-suffix -ω|η- and contracts: λυθῶ for λυθέω. The optative has the mode-suffix -ιη- or -ι- according to 374 a: λυθε-ίη-ν, λυθε-ῖ-τε. For the ending -τι instead of -θι in the first aorist imperative, see 73 b. For the accent of the infinitive and participle, see 389 d and e.

474. FUTURE PASSIVE.—The stem adds -σῶ|ε- to the aorist passive stem; and is inflected like the future middle. The first future passive ends in -θησομαι, the second future passive in -ησομαι: λυθήσομαι, σταλήσομαι.

Verbal Adjectives.

475. The verbal adjectives are analogous to passive participles. Their stems are formed by annexing -το- or -τεο- (nom. -τός, -τέος) to the theme.

1. λυ-τός, -ή, -όν *loosed, looseable* (*solutus, solubilis*).
2. λυ-τέος, -ᾶ, -ον (*requiring*) *to be loosed* (*solvendus*).

The theme assumes the same form as in the first aorist passive, except that a mute before -τός and -τέος must be *smooth* (51).

ἐί-ω	ἐᾶτός, -τέος	πείθω	πειστός, -τέος	βάλλω	βλητός, -τέος
τίμα-ω	τιμητός, -τέος	πλέω	πλευστός, -τέος	πλέκω	πλεκτός, -τέος
τελέ-ω	τελεστός, -τέος	τείνω	τατός, -τέος	τάσσω	τακτός, -τέος
ἀκού-ω	ἀκουστός, -τέος	κρίνω	κριτός, -τέος	τρέφω	θρεπτός, -τέος

THE IRREGULAR VERBS IN -MI.

476. ἵημι (ῖ-) *send*; inflected nearly like τίθημι.

Fut. ἵσω, Aor. ἵκα (εἶτον etc., 443), Perf. εἶκα, εἶμαι, Aor. P. εἶθην

The aorists and perfect occur almost entirely in compounds.

The tenses which have the μι-form are inflected as follows:

a. The subjunctive of the second aorist passive has in Hm. the same peculiar forms as the second aorist active of the μι-form (444 D): φανῆη (for φανέρη, φανῆ), δαμείετε (for δαμέητε, δαμῆτε), τραπέιομεν (for τραπέωμεν, τραπῶμεν) with transposition, from ἐτάρπην (τέρπω *delight*).

Hd. in the subjunctive contracts εη, but not εω: λυθέω, λυθῆς, λυθῇ.

474 D. In Hm., the first future passive is never found; the second future only in δαήσομαι (2d aor. pass. ἐδάην *learned*), μιγήσομαι (μίγ-νῦμι *mix*).

476 D. Hm. has usually ἵημι, with short ι. He has impf. 1st sg. ἵειν, 1st aor. ἵκα and ἔηκα (359): from ἀν-ίημι he has a fu. ἀνέσω, ao. ἔνεσα.—Hd. pf. ind. 3d pl. ἀν-έωνται irreg. for ἀν-εῖνται, and pf. par. με-μετ-ι-μένος very irreg.

Present and Imperfect.

ACTIVE.		MIDDLE (PASSIVE).	
Pres. ἴημι ἴης, ἴεις ἴησι ἴετον ἴετον ἴεμεν ἴετε ἴασι	Impf. ἴην ἴεις ἴει ἴετον ἴέτην ἴεμεν ἴετε ἴεσαν	Pres. ἴεμαι ἴεσαι ἴεται ἴεσθον ἴεσθον ἴεμεθα ἴεσθε ἴενται	Impf. ἴέμην ἴεσο ἴετο ἴεσθον ἴέσθην ἴέμεθα ἴέσθε ἴεντο
Pres. Subj. ἴω ἴῃς etc.		Pres. Subj. ἴωμαι ἴῃ etc.	
Pres. Opt. ἴέην or ἴοιμι ἴέῃς ἴοις etc.		Pres. Opt. ἴέμην or ἴοίμην ἴείο ἴοίο etc.	
Pres. Impv. ἴει ἴέρω etc.		Pres. Impv. ἴεσο ἴέσθω etc.	
Pres. Infin. ἴέναι Part. ἴείς, ἴείσα, ἴέν		Pres. Infin. ἴέσθαι Part. ἴέμενος, -η, -ον	

Second Aorist.

ACTIVE.			MIDDLE.		
Indicative.			Indicative.		
(ἦκα)		εἶμεν	εἶμην		εἶμεθα
(ἦκας)	εἶτον	εἶτε	εἶσο	εἶσθον	εἶσθε
(ἦκε)	εἶτην	εἶσαν	εἶτο	εἶσθην	εἶντο
Subjunctive.			Subjunctive.		
ᾶ		ᾶμεν	ᾶμαι		ᾶμεθα
ᾶς	ᾶτον	ᾶτε	ᾶ	ᾶσθον	ᾶσθε
ᾶ	ᾶτον	ᾶσι	ᾶται	ᾶσθον	ᾶνται
Optative.			Optative.		
εἶην		εἶμεν, εἶημεν	εἶμην		εἶμεθα (-οἶμεθα)
εἶης	εἶτον, εἶητον	εἶτε, εἶητε	εἶο	εἶσθον	εἶσθε (-οἶσθε)
εἶη	εἶτην, εἶήτην	εἶεν, εἶησαν	εἶτο (-οἶτο)	εἶσθην	εἶντο (-οἶντο)

ACTIVE.			MIDDLE.		
Imperative.			Imperative.		
ἔς	ἔρον	ἔτε	οὐ	ἔσθον	ἔσθε
ἔτω	ἔτων	ἔντων or ἔτωσαν	ἔσθω	ἔσθων	ἔσθων or ἔσθωσαν
Infin. εἶναι			Infin. ἔσθαι		
Part. εἶς, εἶσα, ἔν			Part. ἕμενος, -η, -ον		
			Verbals ἑτός, ἑτέος.		

a. The impf. of ἀφίημι sometimes takes the augment before the preposition: ἡφίτει.

477. εἶμι (ι-; Latin i-re) go has only the present system.

Present Indicative.			Imperfect Indicative.		
εἶμι		ἵμεν	ἦα or ἦεν		ἦμεν
εἶ	ἵτον	ἵτε	ἦας or ἦισθα	ἦτον	ἦτε
εἶσι	ἵτον	ἵσσι	ἦα or ἦεν	ἦτην	ἦσαν or ἦσαν
Present Subjunctive.			Present Optative.		
ἴω		ἴωμεν	ἴοην or ἴοιμι		ἴοιμεν
ἴης	ἴητον	ἴητε	ἴοις	ἴοιτον	ἴοιτε
ἴη	ἴητον	ἴωσι	ἴοι	ἴοιτην	ἴοιεν
Present Imperative.			Present Infinitive		
ἴθι	ἵτον	ἵτε	λέναι		
ἴτω	ἵτων	ἵντων or ἴτωσαν	Participle λόν, λοῦσα, λόν		
			Verbals ἰτός, ἰτέος (also ἰτητέος)		

- a. The present has a future meaning, especially in the indicative εἶμι *I am going*, i. e., *about to go*.
- b. Rare, and perhaps not Attic, are the forms ἦειμεν, ἦειτε, in the plural of the imperfect.
- c. The participle has the accent of the second aorist (389 a), and sometimes its meaning.

477 D. Hm. pr. ind. 2d sg. εἰσθα; impf. ἦια or ἦιον, 3 sg. ἦιε or ἦε, 1 pl. ἦομεν, 3 pl. ἦιον, ἦισαν, or ἦσαν. Hm. has also an impf. with simple ι: 3 sg. ἴε, 3 du. ἴτην, 1 pl. ἴμεν, 3 pl. ἴσαν.—Hd. has in impf. 1 sg. ἦια, 3 sg. ἦιε, 3 pl. ἦισαν.—Compounds have rarely -ει for -ιθι in Attic poets; as ἔξει.

Hm. sub. 2 sg. ἴησθα, 3 sg. ἴησι, 1 pl. ἴομεν or ἴομεν, opt. 3 sg. ἴοι or ἴελη, inf. ἰέναι, ἵμεναι or ἵμεν; fu. εἰσομαι, ao. εἰσάμην, irreg. εἰσάμην.

478. εἰμί (εσ-; Lat. *es-se*) *am*; has only the present and future systems.

Present Indicative.			Imperfect Indicative.		
εἰμί		ἐσμέν	ἦ or ἦν		ἦμεν
εἶ	ἐστόν	ἐστέ	ἦσθα	ἦστον or ἦτον	ἦτε or ἦστε
ἐστί	ἐστόν	εἰσί	ἦν	ἦστην or ἦτην	ἦσαν
Present Subjunctive.			Present Optative.		
ᾧ		ᾧμεν	εἶην		εἶμεν or εἶημεν
ᾗς	ἦτον	ἦτε	εἶης	εἶτον or εἶητον	εἶτε or εἶητε
ᾗ	ἦτον	ᾧσι	εἶη	εἶτην or εἶήτην	εἶεν or εἶησαν
Present Imperative.			Present Infinitive εἶναι		
ἴσθι	ἔστον	ἔστε	Participle ᾧν, οὔσα, ὄν		
ἔστω	ἔστων	ἔστων	ὄντος, etc.		
		or ἔστωσαν			
Future ἔσομαι (3d sg. ἔσται), ἐσόμεν, ἔσεσθαι, ἐσόμενος.					

479. In the pres. indic. εἰμί is for εσ-μι (34); εἶ is for εσι (originally ἐσ-σί): ἐσ-τί retains the original ending τι. The subj. ᾧ is for ἔω (Ion.) from εσ-ω: the opt. εἶην is for εσ-ιη-ν. The inf. εἶναι is for εσ-ναι: the part. ᾧν is for ἐών (Ion.) from εσ-ων.

480. The forms of the present indicative are all enclitic, except the 2d sing. εἶ (113 c). After a paroxytone, they have an accent on the ultima, by 116. But the 3d sing. takes the regular accent, ἔστι,

1. when it expresses existence or possibility:
2. when it stands at the beginning of a sentence:
3. when it follows οὐ, μή, εἰ, ὥς, καί.

Thus τοῦτο δ ἔστι *that which exists*, ἔστι μοι βουλομένῳ *it is according to my wish*, εἰ ἔστιν οὕτως *if it is so*.

478 D. Hm. has many peculiar forms:

Pr. ind. 2d sg. ἐσσί and εἶς, 1st pl. εἰμέν, 3d pl. (εἰσί, and) ἔασι not enclitic;
Impf. ἦα, ἔα, ἔον, 2d sg. (ἦσθα and) ἔησθα, 3d sg. (ἦν and) ἦεν, ἔην, ἦην,
3d pl. (ἦσαν and) ἔσαν; iterative (493) ἔσκον (for εσ-σκον);
Subj. ἔω, εἶω, 3d sg. ἔη, ἔησι, ἦσι, 3d pl. ἔωσι (once ᾧσι);
Opt. (εἶην etc., also) ἔοις, ἔοι; Inv. 2d sg. ἔσ-σο (middle ending);
Inf. (εἶναι and) ἔμμεναι (for εσ-μεναι), ἔμμεν, also ἔμεναι, ἔμεν;
Part. ἐών, ἐούσα, ἐόν, etc. Fut. often with σσ: ἔσσομαι;
Fut. 3d sg. (ἔσεται, ἔσται and) ἔσσεται, also ἔσσεῖται (as in Dor.).

Hd. has pr. ind. 2d sg. εἶς, 1st pl. εἰμέν; impf. ἔα, 2d sg. ἔας, 2d pl. ἔατε;
iterative ἔσκον; sub. ἔω, ἔωσι; opt. once ἐν-έοι; part. ἐών.

Dor. pr. ind. 2d sg. ἐσσί, 1st pl. εἰμές, 3d pl. ἐντί; impf. 3d sg. ἦς, 1st pl. ἦμες;
inf. εἶμεν, ἦμεν; part. ἐών. Fut. ἔσσεύμαι, -ῆ, -εῖται, etc.

a. The participle *ῶν* retains its accent in composition: *παρών*, *παρούσα*; so also the 3d sing. of the future *ἔσται* (for *ἔσεται*): *παρέσται*. The retention of the accent in several other compound forms is not irregular: *παρήν* (391 b), *παρῶ* (-έω, 479), *παρεῖεν* (388), *παρεῖναι* (389 d).

481. *φημί* (φα-, Lat. *fa-ri*) *say*:

Fut. *φήσω*,

Aor. *ἔφησα*,

Vb. *φατός*, *φατέος*.

Present Indicative.			Imperfect Indicative.		
<i>φημί</i>		<i>φαμέν</i>	<i>ἔφην</i>		<i>ἔφαμεν</i>
<i>φῆς</i>	<i>φατόν</i>	<i>φατέ</i>	<i>ἔφησθα</i> or <i>ἔφης</i>	<i>ἔφατον</i>	<i>ἔφατε</i>
<i>φησί</i>	<i>φατόν</i>	<i>φᾶσί</i>	<i>ἔφη</i>	<i>ἔφάτην</i>	<i>ἔφασαν</i>
Present Subjunctive.			Present Optative.		
<i>φῶ</i> etc.			<i>φάην</i> etc.		
Present Imperative.			Present Infinitive		
<i>φάθι</i> or <i>φάθι</i>			<i>φάναι</i>		
<i>φάτω</i> etc.			Participle <i>φᾶς</i> , <i>φᾶσα</i> , <i>φάν</i>		

a. The forms of the present indicative are all enclitic except the 2d sing. *φῆς* (113 c). The participle *φᾶς* is never used in Attic prose, which takes *φάσκων* instead: cf. 530, 8.

482. *κείμει* (κει-) *lie, am laid*.

Fut. *κείσομαι*.

Present Indicative.			Imperfect Indicative.		
<i>κείμει</i>		<i>κείμεθα</i>	<i>ἐκείμεν</i>		<i>ἐκείμεθα</i>
<i>κείσθαι</i>	<i>κείσθον</i>	<i>κείσθε</i>	<i>ἐκείσο</i>	<i>ἐκείσθον</i>	<i>ἐκείσθε</i>
<i>κείται</i>	<i>κείσθον</i>	<i>κείνται</i>	<i>ἐκεῖτο</i>	<i>ἐκείσθην</i>	<i>ἐκείντο</i>
Present Subjunctive.			Present Optative.		
<i>κείωμαι</i> etc.			<i>κεόμην</i> etc.		
Present Imperative.			Present Infinitive		
<i>κείσο</i>			<i>κείσθαι</i>		
<i>κείσθω</i> etc.			Participle <i>κείμενος</i>		

481 D. Middle forms of *φημί* are rare in Att. (thus in Plato, pf. inv. 3d sg. *πεφάσθω*), but common in other dialects; yet the pres. indicative middle is rare. Hm. has impf. *ἐφάμην*, *ἔφατο* or *φάτο*, etc., inv. *φάω*, *φάσθω*, etc., inf. *φάσθαι*, part. *φάμενος*.

482 D. Hm. pr. ind. 3d pl. *κεῖνται*, *κείαται* (376 D d), *κίαται* (44); impf. 3d pl. *ἐκείντο*, *κείατο*, *κείατο*; subj. 3d sg. *κῆται*; iterative (493) 3d sg. *κέσκετο*; fu.

a. The infinitive *κείσθαι* retains its accent in composition: *κατακείσθαι*, contrary to 386.

b. The only forms of the subjunctive and optative which occur are *κέηται*, *κέησθε*, *κέωνται*; *κέοιτο*, *κέοιντο*.

483. *ἦμαι* (*ἦσ-*) *sit*: used only in the present system. The -σ- of the root is retained only before the endings -ται and -το.

Present Indicative.			Imperfect Indicative.		
<i>ἦμαι</i>		<i>ἦμεθα</i>	<i>ἦμην</i>		<i>ἦμεθα</i>
<i>ἦσαι</i>	<i>ἦσθον</i>	<i>ἦσθε</i>	<i>ἦσο</i>	<i>ἦσθον</i>	<i>ἦσθε</i>
<i>ἦσται</i>	<i>ἦσθον</i>	<i>ἦνται</i>	<i>ἦστο</i>	<i>ἦσθην</i>	<i>ἦντο</i>
Subjunctive wanting.			Optative wanting.		
Present Imperative.			Present Infinitive		<i>ἦσθαι</i>
<i>ἦσο</i>			Participle		<i>ἦμενος</i>
<i>ἦσθω</i> etc.					

484. For *ἦμαι*, the Attic prose almost always uses the compound *κάθημαι* (properly *sit down*).

Pr. Ind. *κάθημαι*, *κάθησαι*, *κάθηται*, etc.

Impf. *ἐκαθήμην*, *ἐκάθησο*, *ἐκάθητο*, etc. (361)
or *καθήμην*, *καθήσο*, *καθήστο*, etc.

Pr. Subj. *καθῶμαι*, *καθῆ*, *καθῆται*, etc.

Opt. *καθοίμην*, *καθοίω*, *καθοίτο*, etc.

Imv. *κάθησο*, *καθήσθω*, etc. Inf. *καθήσθαι*. Part. *καθήμενος*.

a. *καθήσθαι* irregularly keeps the accent of *ἦσθαι*: cf. *κατακείσθαι* (482 a).

485. *ἦμι* (cf. Lat. *a-io*) *say*, used only in pres. 1st sing. *ἦμι* and impf. 1st and 3d sing. *ἦν*, *ἦ* (*ἦν δ' ἐγὼ said I*, *ἦ δ' ὅς said he*).

486. *χρή* (*χρα-*, *χρε-*) *it behoves*, impf. *ἐχρήν* or *χρήν*;

Pr. sub. *χρήν*, opt. *χρεῖν*, inf. *χρήναι*, p. *χρεών* (only neut., for *χρᾶον* 36).

Fu. *χρήσει*. A compound of this is:

ἀπό-χρη *it is enough*, 3d pl. (contract) *ἀποχρῶσι*, impf. *ἀπέχρη*;

κείω or *κέω* (427 D).—Hd. has *εε* for *ει* in some forms: *κέεται*, *έκέετο*, *κέεσθω*, *κέεσθαι* (but not before *μ*, as *κεεμαι*, *κεεμενος*). In the ind. 3d pl. he has *κέαται*, *έκέατο*.

483 D. Hm. has ind. 3d pl. *είαται*, *είατο* (376 D d), with irregular change of *η* to *ει*, rarely *εαται*, *εατο*, only once *ἦντο*. Hd. always *εαται*, *εατο*.

486 D. Hd. has *χρή*, *χρήν*, *χρήναι*, but *ἀποχρᾶ* (*καταχρᾶ*, *κατέχρᾶ*), *ἀποχρᾶν*.

Pr. inf. ἀποχρῆν, part. ἀποχρῶν, -ῶσα, -ῶν, both contract.

Fu. ἀποχρήσει, ἀποχρήσουσι, aor. ἀπέχρησε.

487. The deponents δύναμαι *can*, ἐπίσταμαι *understand*, and κρέμαμαι *hang* are inflected in the present like the middle of ἵστημι (331), except in the following forms:

1. The 2d sing. imperfect and imperative: ἐδύνω, ἠπίστω; δύνω, ἐπίστω (416).

2. Subjunctive δύνωμαι, ἐπίστωμαι, κρέμωμαι, proparoxytone (417 a).

3. Optative δύναιο, ἐπίσταιο, κρέμαιο, etc., with recessive accent (418 b).

For their principal parts, see 535, 5, 6, 8.

ENUMERATION OF MI-FORMS.

Presents of the μι-form.

488. The verbs whose presents have the μι-form belong to the *seventh* and the *fifth* classes (404, 402 e, f).

The presents in -μι of the *seventh* class are enumerated in the verb-list 534–538. For the complete inflection of τίθημι, δίδωμι, ἵστημι see 329–331; of ἴημι, εἶμι, εἰμί, φημί, κείμαι, ἦμαι see 476–484.

The presents in -μι of the *fifth* class are enumerated in the verb-list, 525–529. Those in -νῦμι are inflected like δεικνῦμι, 332; the few in -νημι like ἵστημι.

a. Verbs in -νῦμι, in the later Attic and common dialect, often have another form in -νύω, inflected like λθῶ: δεικνύω δεικνύεις, etc.

Second Aorists of the μι-form.

489. For the second aorists of τίθημι, δίδωμι, ἵστημι, see 333–335; of ἴημι, see 476.

Themes in -α-.

1. βαίνω (βα-) *go* (519, 7).

2d ao. ἔβην, βῶ, βαῖην, βῆθι, βῆναι, βάς.

2. γηρά-σκω *grow old* (530, 1). 2d ao. inf. γηρᾶναι (poetic).

3. διδράσκω (δρα-) *run* (530, 2), used only in compounds.

2d ao. ἔδρᾶν, ἔδρᾱς, ἔδρᾱ, etc.; δρῶ, δρᾱς, δρᾶ, etc.; δραιῖν, δρᾶθι, δρᾶναι, δρᾶς.

489 D. Hm. has 3d pl. ἔσαν, inf. θέμεν, θέμεναι, δόμεν, δόμεναι, στήμεναι.

1. Hm. ind. 3d dual βήτην and βάτην, 3d pl. ἔβησαν, and ἔβαν, βάν, once ἔβασαν, subj. βεῖω (444 D), 3d sg. βήτη, 1st pl. βελομεν (Hd. βέωμεν), inf. βήναι and βήμεναι.

2. Hm. part. γηράς.

3. Hd. ἔδρην, inf. δρῆναι, but part. δρᾶς.

4. κτείνω (κτεν-, κτα-) *kill* (519, 4).
 2d ao. (poetic) ἔκταν, ἔκτας, ἔκτα ; part. κτάς, mid. κτάμενος.
 5. ὀνίνημι (ονα-) *benefit* (534, 6).
 2d ao. mid. ὀνήμην (440 b) ὀναίμην (445 a) ὀνησο, ὀνασθαι, ὀνήμενος.
 6. πέτομαι (πετ- also πτα-) *fly* (508, 23).
 2d ao. act. (only poetic) ἔπτην, πταίην, πτήναι, πτάς.
 mid. (also in prose) ἐπτάμην, πτάσθαι, πτάμενος.
 7. Root τλα- *endure*, fut. τλήσομαι, perf. τέτληκα.
 2d ao. ἔτλην, τλῶ, τλαίην, τλήθι, τλήναι, τλάς.
 8. φθάνω (φθα-) *anticipate* (521, 2).
 2d ao. ἔφθην, φθῶ, φθαίην, φθῆναι, φθάς.
 9. Theme πρια-, used for aor. of ὠνέομαι *buy* (539, 7).
 2d ao. ἐπριάμην, πρίωμαι, πριαίμην (445 a), πρίασο and πρίω, πρίασθαι, πριάμενος.

Themes in -ε-.

10. σβέννυμι (σβε-) *put out, extinguish* (526, 3).
 2d ao. ἔσβην *went out* (500, 5), inf. σβῆναι.
 11. σκέλλω (σκελ-, σκλε-) *dry trans.* (518, 15).
 2d ao. ἔσκλην *became dry* (500, 6), inf. σκλήναι.
 12. ἔχω (σεχ, σχε-) *have, hold* (508, 16).
 2d ao. imv. σχές (443 b).

Themes in -ο-.

13. ἀλίσκομαι (άλ-, ἀλο-) *am taken* (533, 1).
 2d ao. ἐάλων or ἦλων, ἀλῶ, ἀλοίην, ἀλῶναι, ἀλούς.
 14. βιό-ω *live* (507, 2).
 2d ao. ἐβίων, βιῶ, βιοίην, βιῶναι, βιούς.
 15. γινώσκω (γνο-) *know* (531, 4).
 2d ao. ἔγνων, γνῶ, γνοίην, γνῶθι, γνῶναι, γνούς.

Themes in -ι- and -υ-.

16. πίνω (πι-) *drink* (521, 3). 2d ao. imv. πῖθι (poet. πῖε).
 17. δύ-ω *pass under, take on* (507, 3).
 2d ao. ἔδυν (500, 4), δύω, δῦθι, δύναι, δύς.

4. Hm. 3 pl. ἔκταν, subj. κτέωμεν, inf. κτάμεναι, κτάμεν; mid. 3 sg. ἔκτατο *was killed*, inf. κτάσθαι.

6. Dor. ἔπταν (in chorus of Att. tragedy).

7. Hm. 3 pl. ἔτλαν.

8. Hm. 3 pl. φθάν, subj. 3 sg. φθήη or φθῆσι (once παρ-φθήησι), 1 pl. φθέωμεν, 3 pl. φθέωσι.

13. The form with ε- is not found in Hm. and Hd. Hm. has subj. 3 sg. ἀλώη (444 D), inf. ἀλῶναι and ἀλώμεναι.

14. Hm. subj. 3 sg. γνώη and γνῶ, inf. γνώμεναι and γνῶναι. Pind. ind. 3 pl. ἔγνω.

17. Hm. 3 pl. ἔδυν and ἔδυσαν, opt. 3 sg. δύη (for δυ-ιη, 445 D), 1 pl. δῦμεν (for δυ-ιμεν), inf. δύμεναι and δύναι; iterative δύσκον.

18. φύ-ω *produce* (507, 4).

2d ao. ἐφῦν (*was produced, born*, 500, 3), φύω, φῦναι, φύς.

18. Hm. 3 pl. ἔφυν.

The following second aorists of the μ-form are peculiar to the Epic dialect:

19. ἔ-ω *satiate*, 2 ao. *became sated*, sub. 1 pl. ἔωμεν, inf. ἔμεναι.

20. ἀπαυρά-ω *take away*, 2 ao. part. ἀπούρας (mid. ἀπουράμενος Hes.).

21. βάλλω (βαλ-, βλα-) *throw at* (518, 4), 2 ao. 3 du. συμ-βλήτην *encountered*, inf. συμβλήμεναι; mid. 3 sg. ἐβλητο *was hit, wounded*, sub. 3 sg. βλήεται (373 D), opt. 2 sg. βλεῖο (for βλη-ιο), inf. βλήσθαι, par. βλήμενος.

22. οὔτά-ω *wound* (507 D, 5), 2 ao. 3 sg. οὔτα, inf. οὔτάμεναι, οὔτάμεν, mid. par. οὔτάμενος *wounded*.

23. πίμπλημι (πλα-) *fill* (534, 7), 2 ao. mid. 3 sg. πλήτο, 3 pl. πλήντο, *became full* (in Aristoph. opt. ἐμ-πλήμην, imv. ἐμπλησο, par. ἐμπλήμενος).

24. πελάζω (πελαδ-) *come near* (514 D, 21). From cognate theme πλα- come 2 ao. mid. 3 sg. πλήτο, ἐπλήτο, 3 pl. ἐπλήντο, πλήντο.

25. πτήσσω (πτηκ-) *crouch* (514, 7). From cognate theme πτα- come 2 ao. 3 du. κατα-πτήτην.

26. βιβρώσκω (βορ-, βρο-) *eat* (531, 3), 2 ao. ἔβρων.

27. πλώ-ω Ion. and poet. for πλέω (πλυ-) *sail* (512, 3), 2 ao. (in comp.) ἐπλων, par. πλώς.

28. κτίζω (κτιδ-) *found*. From shorter root κτι- comes 2 ao. mid. par. κτίμενος *founded*.

29. φθί-νω *perish* (521, 5), 2 ao. mid. ἐφθίμην, sub. 3 sg. φθίεται, 1 pl. φθιόμεσθα, opt. φθίμην (for φθι-ιμην, 445 D), 3 sg. φθίτο, inf. φθίσθαι, par. φθίμενος.

30. κλύ-ω *hear* (512 D, 8), 2 ao. ἔκλυον *heard*, imv. κλίθι, 2 pl. κλύτε, also κέκλυθι, κέκλυτε (436 D).

31. λύ-ω *loose*, 2 ao. mid. λύμην, 3 sg. λύτο and λύτο, 3 pl. λύντο.

32. πνέω (πνυ-) *breathe* (512, 4), 2 ao. mid. 3 sg. ἄμ-πνῦτο *recovered breath*.

33. σέω (συ-) *drive* (512 D, 9), 2 ao. mid. 3 sg. σύτο, par. σύμενος (Trag.).

34. χέω (χυ-) *pour* (512, 6), 2 ao. mid. 3 sg. χύτο, 3 pl. χύντο, par. χύμενος.

Also the following (all in the middle) from verbs with consonant themes:

35. ἄλλομαι (άλ-) *leap* (518, 3), 2 ao. 2, 3 sg. ἄλσο, ἄλτο (ἐπ-ἄλτο), sub. 3 sg. ἄλεται, ἄληται, par. ἐπ-άλμενος (also ἐπι-άλμενος).

36. ἀραρίσκω (αρ-) *join* (533 D, 14), 2 ao. mid. par. ἄρμενος *fitting*.

37. Root γεν-, only in 2 ao. 3 sg. γέντο *he grasped*.

38. δέχ-ομαι *receive*, 2 ao. ἐδέγμην, 3 sg. δέκτο, imv. δέξο, inf. δέχθαι, par. δέγμενος.

39. λέγ-ω *speak*, 2 ao. ἐλέγμην *counted myself*, 3 sg. λέκτο *counted* (for himself).

40. Root λεχ- (no Pres.), 2 ao. 3 sg. ἔλεκτο *laid himself to rest*, imv. λέξο (as to λέξο, see 428 D b), inf. κατα-λέχθαι, par. κατα-λέγμενος.

41. μίγ-νῦμι *mix* (528, 7), 2 ao. 3 sg. ἐμῖκτο, μῖκτο.

42. ὕρ-νῦμι *rouse* (528, 11), 2 ao. 3 sg. ὥρτο, imv. ὄρσο (as to ὄρσο, see 428 D b), inf. ὄρθαι, par. ὄρμενος.

43. πήγ-νῦμι *fix* (528, 12), 2 ao. 3 sg. κατ-έπηκτο *stuck*.

44. πάλω (παλ-) *shake* (518 D, 27), 2 ao. 3 sg. πάλτο *dashed himself*.

45. πέρθ-ω *destroy*, 2 ao. inf. πέρθαι (for περθ-σθαι) *to be destroyed*.

Here belong also two adjectives, originally participles of the 2 ao. mid.:

46. ἄσμενος *well-pleased, glad* (root ἄδ-, pr. ἀνδάνω *please*, 523, 1).

47. ἱκμενος *favorable* (root ἱκ-, pr. ἱκάνω, *come*, 524 D, 2).

Shorter Second Perfect Forms without -a-.

490. See 454. In the indicative these forms are confined to the dual and plural: the singular always has the suffix *-a-*. See paradigm 336.

1. ἵστημι (στα) *set*, 1st pf. ἕστηκα (for σε-στηκα) *stand* (500, 1), with regular inflection; 2d pf. dual ἕστατον, etc. Paradigm 336.

2. βαίνω (βα-) *go* (519, 7), 1st pf. βέβηκα *have gone, stand fast* (500, 2), regular; 2d pf. 3 pl. βεβᾶσι, sub. 3 pl. βεβῶσι, inf. βεβάναι, part. βεβῶς, βεβῶσα, gen. βεβῶτος (contracted from βεβαῶς).

3. γίγνομαι (γεν-, γα-) *become* (506, 1), 2d pf. γέγονα regular; 2d pf. part. γεγῶς, γεγῶσα, gen. γεγῶτος (contracted from γεγαῶς).

4. θνήσκω (θαν-, θνα-) *die* (530, 4), 1st pf. τέθνηκα *am dead* regular; 2d pf. pl. τέθναμεν, τεθνᾶσι, 2d plup. 3 pl. ἐτέθνασαν, pf. opt. τεθναίην, imv. τέθναθι, inf. τεθνάναι, part. τεθνεῶς, -ῶσα, -ός, gen. -ῶτος.

5. 1st pf. δέδοικα (root δι-, δει-) *fear*, aor. ἔδεια. 2d pf. δέδια, pl. δέδιμεν, δεδίᾱσι, 2d plup. 3 du. ἐδεδίτην, 3 pl. ἐδέδισαν, pf. sub. δεδίω, opt. δεδειίην, imv. δέδιθι, inf. δεδιέναι, part. δεδιῶς.

491. 6. οἶδα (ιδ-, ειδ-) *know*: a perfect without reduplication and with present meaning. Fut. εἴσομαι, verbal ἰστέον.

Perfect Indicative.			Pluperfect Indicative.		
οἶδα		ἴσμεν	ἤδη, ἤδην		ἤσμεν, ἤδειμεν
οἶσθα	ἴσθον	ἴστε	ἤδη ἤθα, ἤδειςθα	ἤσθον	ἤστε, ἤδειτε
οἶδε	ἴσθον	ἴσῃσι	ἤδει(ν)	ἤστην	ἤσαν, ἤδεσαν
Perfect Subjunctive.			Perfect Optative.		
εἰδῶ		εἰδῶμεν	εἰδείην		εἰδείμεν, -είημεν
εἰδῆς	εἰδήτον	εἰδήτε	εἰδείης	εἰδείτον	εἰδείτε, -είητε
εἰδῇ	εἰδήτον	εἰδῶσι	εἰδείη	εἰδείτην	εἰδείεν, -είησαν
Perfect Imperative.			Perfect Infinitive		
ἴσθι	ἴσθον	ἴστε	εἰδέναί		
ἴστω	ἴστων	ἴστων	Participle εἰδώς, εἰδυῖα, εἰδός		
		or ἴστωσαν	εἰδότος etc.		

490 D. 1. Hm. pf. 2 pl. ἕστητε, inf. ἑστάμεναι, ἑστάμεν, part. ἑσταῶς, ἑσταῶτος.—Hd. part. ἑστεῶς, ἑστεῶσα, etc.

2. Hm. pf. 3 pl. βεβᾶσι, part. βεβαῶς, βεβαυῖα, gen. βεβαῶτος.

3. Hm. pf. 3 pl. γεγάσι, plup. 3 du. γεγάτην, inf. γεγάμεν, part. γεγαῶς, γεγαυῖα, gen. γεγαῶτος.

4. Hm. imv. τέθναθι, τεθνάτω, inf. τεθνάμεναι, τεθνάμεν, part. gen. τεθνηῶτος, also τεθνηῶτος, fem. τεθνηυῖης; only once τεθνεῶτι, as in Att.

5. Hm. has δει- for the redupl., δέδια, δέδοικα (once δεδίᾱσι), and doubles δ after the augment, ἔδδεια, as well as after a short vowel in composition,

a. The forms ᾗδης and ᾗδεις are also used for ᾗδησθα and ᾗδειςθα. Rare and poetic are ᾗδεμεν, ᾗδετε: colloquial οἶσθας. Rare and mostly late are οἶδας, οἶδαμεν, οἶδατε, οἶδᾱσι.

492. 7. εἶκα (ικ-, εικ-) *am like, appear*, pluperf. ἐώκη (358 a): besides the regular inflection, has the forms 1 pl. εἰγμεν (poetic), 3 pl. εἰξᾱσι (cf. ἴσᾱσι), inf. εἰκέναι, part. εἰκώς, εἰκυῖα, εἰκός. Fut. εἰξω rare.

8. κράζω (κραγ-) *cry* (514, 13), 2d pf. κέκραγα as present; 2d pf. impv. κέκραχθι.

περιδδείςας (once ὑποδείσατε). The original root was δFi-: hence pf. δεδFια, ao. εδFεισα, which, after F was lost, were changed to δείδια, ἐδδεια, to preserve the long quantity of the first syllable. For δείδια, Hm. has also δείδω with present form, but only in the first person sing. He has also a future δείσεται, δείσεσθαι, and an impf. δίε, δίον, *feared, fled*.

491 D. 6. Hm. has pf. 1 pl. ἴδμεν (53 D a), plup. 2, 3 sg. ᾗδησθα, ᾗδη, or ᾗδεε, also very irreg. ᾗείδης, ᾗείδη (perhaps for εFειδης, εFειδη); plup. 3 pl. ἴσαν (for ιδ-σαν); pf. sub. εἰδέω, pl. εἶδομεν, εἶδετε, εἶδῶσι; inf. ἴδμεναι, ἴδμεν, part. fem. εἰδυῖα and ἰδυῖα; fu. εἴσομαι and εἰδήσω.

Hd. has pf. 1 pl. ἴδμεν and οἶδαμεν, plup. 1, 3 sg. ᾗδεα, ᾗδεε, 2 pl. ᾗδέατε; fu. εἰδήσω.

The Dor., with οἶδα, has a peculiar pres. ἴσᾱμι, ἴσᾱς, ἴσᾱτι, pl. ἴσαμεν, ἴσαντι.

492 D. 7. Hm. impf. 3 sg. εἶκε, 2d pf. 3 du. εἶκτον, 2 plup. 3 du. εἶκτην, plup. mid. 3 sg. ᾗϊκτο or εἶκτο.—Hd. has pf. οἶκα, part. οἰκώς.

Add further for Homer,

9. μαίομαι (μα-, μεν-) *reach after, seek for*, 2 pf. *press on, desire eagerly*; 2 pf. sg. μέμονα, -ας, -ε, du. μέματον, pl. μέμαμεν, μέματε, μεμᾱῶσι, plup. 3 pl. μέμασαν, pf. impv. 3 sg. μεμάτω, part. μεμαῶς, -υῖα, gen. μεμαῶτος or μεμᾱῶτος.

10. Pf. τέτληκα (τλα-) *am patient* (489, 7); 2d pf. 1 pl. τέτλαμεν, opt. τετλαίην, impv. τέτλαθι, inf. τετλάμεν(αι), part. τετληῶς, -υῖα, gen. -ότος.

11. 2d pf. ἄνωγα, -ας, -ε (ανωγ-) *command*, 1 pl. ἄνωγμεν, impv. ἄνωχθι, 3 sg. ἄνώχθω (with middle ending; so), 2 pl. ἄνωχθε: sub. ἄνώγω, opt. ἄνώγοιμι, rare impv. ἄνωγε, inf. ἄνωγέμεν. Plup. ἠνώγεα, 3 sg. ἠνώγει(ν), commonly ἄνώγει. For irreg. plup. ἠνωγον (or ἄνωγον), 3 sg. ἠνωγε, 3 pl. ἠνώγευν, see 458 D. For pf. 3 sg. ἄνωγε *he commands*, ἄνώγει is sometimes used: 2 du. ἄνώγετον for ἄνώγατον. Fu. ἄνώξω, ao. ἠνωξα.

12. ἐγείρω (εγερ-) *wake* (518, 5), 2d pf. ἐγρήγορα *am awake*, 3 pl. ἐγρηγόρθᾱσι wholly irreg., impv. 2 pl. ἐγρήγορθε (middle ending), inf. ἐγρήγορθαι (middle ending, but accent irreg.). Hence pr. part. ἐγρηγορόων.

13. ἔρχομαι *come* (539, 2), 2d pf. ἐλήλυθα, etc.; also εἰλήλουθα, 1 pl. εἰλήλουθμεν (29 D).

14. πάσχω (παθ-, πενθ-) *suffer* (533, 13), 2d pf. πέπονθα, 2 pl. πέποσθε (better πέπασθε, for πεπαθ-τε), part. fem. πεπαθυῖα.

15. πείθω (πιθ-) *persuade* (511, 8), 2d pf. πέποιθα *trust*, 2d plup. 1 pl. ἐπέπιθμεν (impv. πέπεισθι Aesch.).

16. βιβρώσκω (βρο-) *eat* (531, 3), pf. βέβρωκα (part. nom. pl. βεβρώτες Soph.).

17. πίπτω (πετ-, πτε-, πτο-) *fall* (506, 4), pf. πέπτωκα, part. acc. pl. πεπτέωτας (πεπτῶς, πεπτῶτος, Soph.).

DIALECTIC FORMATIONS.

Some formations, which are unknown in Attic prose, occur more or less frequently in other dialects.

493. ITERATIVE FORMATION.

The iterative imperfect represents a *continued* past action as *repeated* or *usual*: πέμπεσκε *he was sending (repeatedly), used to be sending*. The iterative aorist has the same force in reference to *indefinite* past action, marking it as *repeated* or *usual*: ἐλάσασκε *he drove (repeatedly), used to drive*.—Both are confined to the *indicative*; and are generally found without the augment (in Hd. always so). The iterative aorist is found only in poetry.

They are formed from the tense-stem of the imperfect or aorist, by adding the *iterative-sign* -σκο|ε-, and are inflected like the imperfect: act. -σκο-ν, -σκε-ς, -σκε, etc., mid. -σκο-μην, -σκε-ο, -σκε-το, etc. Thus μένε-σκον (μένω *remain*), φύγε-σκε (φεύγω *flee*), ἐρητύσα-σκε (ἐρητύω *restrain*), στά-σκε *stood* (ἵστημι *set*, ἕστην *stood*).

a. A very few iterative imperfects have α before -σκον, κρύπτα-σκον (κρύπτω *hide*), ῥίπτα-σκον (ῥίπτω *throw*).

b. In *contract* verbs, ε either remains without contraction: καλέ-ε-σκον (καλέω *call*); or is dropped: ὤθε-σκον (ὠθέω *push*). Verbs in -αω sometimes change αε to αα: ναιετάασκον (ναιετάω *inhabit*), cf. ναιετάᾱ (409 D a).

494. FORMATION WITH -θ-.

Several verbs annex -θ|ε- to the tense-stem of the present or second aorist. A variable vowel before this suffix sometimes changes to -α-. This formation does not modify the meaning: it is mostly poetic, occurring very seldom in prose. It is often difficult to tell whether the meaning is that of the aorist or the present (or imperfect). The following are the most important of these forms.

διώκω <i>pursue</i>	ἐδιώκαθες, διωκάθω (subj.) -θειν.
εἶκω <i>yield</i>	εἰκάθη, -θοιμι, -θοντα.
ἀμύνω <i>ward off</i>	ἀμυνάθου, -θετε, -θειν.
εἴργω <i>shut out</i>	ἐέργαθεν, ἀπο-έργαθε, κατειργάθου, etc.
ἀείρω <i>lift up</i>	ἡερέθονται <i>float in air</i> .
ἀγείρω <i>assemble</i>	ἡγερέθονται, -οντο.
φλέγω <i>burn</i>	φλεγέθει, -οίατο, -θων.
φθίνω <i>perish</i>	φθινύθουσι, -θον, -θειν.
ἔχω <i>hold</i>	ἔσχεθον aor., inf. σχεθέειν, Att. σχεθεῖν.
ἔκιοι <i>went</i> , aor.	μετ-εκτάθον.

a. The first three are regarded by most editors as aorists, and their infinitive and participle are written accordingly: διωκαθεῖν, εἰκαθόντα, ἀμυναθεῖν.

IRREGULARITIES OF MEANING.

A. Forms of one voice in the sense of another.

495. In many verbs the active voice has no future, the future middle being used instead: *μανθάνω learn, μαθήσομαι (not μαθησω) shall learn.*

a. This is the case with a large proportion of the verbs of the fifth and sixth classes (see the verb-list, 521–533); also with many others, as *φεύγω flee, θαυμάζω wonder*; especially such as express an action of the body, as *ἀκούω hear, ᾄδω sing, ἀπαντάω meet, ἀπολαύω enjoy, βαδίζω (fut. βαδιοῦμαι) walk, βλέπω see, βοάω cry, γελάω laugh, κλάω weep, οἰμώζω wail, σιγᾶω and σιωπάω am silent, σπουδάζω am busy.*

496. In many verbs the future middle has the meaning of a future passive: *λείπω leave, λείψομαι (= λειφθήσομαι) shall be left.*

a. This is always the case with the following verbs, which have no future passive: *ἀδικέω wrong, ἄρχω rule, διδάσκω teach, εἴργω shut out, ἔχω have, κωλύω hinder, οἰκέω inhabit, ὁμολογέω acknowledge, ταρασσω disturb, τρέφω nourish, τηρέω watch, φιλέω love, φυλάσσω guard.* So nearly always *τιμάω honor, τρέβω crush, στερέω deprive.*

497. In many deponent verbs the aorist passive is used instead of the aorist middle: thus *βούλομαι wish, future βουλήσομαι, but aorist ἐβουλήθην (not ἐβουλησαμην) wished.* These are called *passive deponents*; and the rest, in distinction from them, are called middle deponents.

a. Of passive deponents, the most important are the following: those which in the future have a passive form as well as a middle, are marked with *: thus **διαλέγομαι converse, aor. διελέχθην conversed, fut. διαλέξομαι and διαλεχθήσομαι shall converse.* But *ἡδομαι* has only *ἡσθήσομαι.*

ἀγαμαι admire (535, 4)
**αἰδέομαι feel shame (503, 7)*
ἀλάομαι wander
ἀμιλλάομαι contend
ἀρνέομαι deny
**ἄχθομαι am grieved (510, 2)*
βούλομαι wish (510, 4)
δέομαι want (510, 5)
δέρκομαι see (508 D, 31)
δύναμαι am able (535, 5)
ἐναντιόομαι oppose
ἐπίσταμαι understand (535, 6)
εὐλαβέομαι am cautious

**ἡδομαι am pleased*
ἐνθῦμέομαι consider
**προθυμέομαι am eager*
**διαλέγομαι converse (508, 19)*
ἐπιμέλομαι care for (510, 12)
μεταμέλομαι regret
ἀπονοέομαι despair
**διανοέομαι meditate*
ἐννοέομαι think on
προνοέομαι foresee, provide
οἶομαι think (510, 16)
σέβομαι revere
φιλοτιμέομαι am ambitious

498 D. In Hm. a few second aorists middle have a passive meaning: *ἔβλητο he was hit, κτάμενος slain.*

b. Some of these verbs, beside the aorist passive, have an aorist of the middle form: thus ἀγαμαι, aor. usually ἡγάσθην, but also ἡγασάμην.

498. Even in some verbs which are not deponent the aorist passive has a middle meaning: εὐφραίνω gladden, ἡὐφράνθην rejoiced; στρέφω turn, ἐστράφην turned (myself); φαίνω show, ἐφάνην showed myself, appeared (but ἐφάνθην generally was shown).

499. Several deponent verbs have a passive aorist and future with passive meaning: ἰάομαι heal, ἰασάμην healed, but ἰάθην was healed; δέχομαι receive, ἐδεξάμην received, but ἐδέχθην was received.

a. In some, the middle forms of the present or perfect systems may have both an active and a passive meaning: μιμέομαι imitate, μεμίμημαι have imitated or have been imitated.

B. Mixture of transitive and intransitive senses.

500. In some verbs, the forms of the active voice are divided between a transitive and an intransitive sense. The future and first aorist are then transitive; the second aorist and the perfect are intransitive. The most important cases are the following:

1. ἵστημι (στα-) set, place;
trans., fut. στήσω shall set, 1st aor. ἔστησα set;
intrans., 2d aor. ἔστην (set myself) stood, pf. ἔστηκα (have set myself) am standing, ἐστήκη was standing, fut. pf. ἐστήξω shall stand.

a. The same important distinction prevails in the numerous compounds of this verb:—ἀφίστημι set off, cause to revolt, ἀπέστην stood off, revolted, ἀφέστηκα am distant, am in revolt,—ἐφίστημι set over, ἐπέστην set myself over, ἐφέστηκα am set over,—καθίστημι set down, establish, κατέστην established myself, became established, καθέστηκα am established. The aorist middle has a different meaning: κατεστήσατο established for himself.

2. βαίνω (βα-) go;
(trans., fut. βήσω shall cause to go, 1st aor. ἔβησα, Ion. and poet.)
intrans., 2d aor. ἔβην went, pf. βέβηκα have gone, stand fast.

3. φύω bring forth, produce; so φύσω, ἔφῦσα; intrans., ἔφῦν was produced, came into being, πέφῦκα am by nature.

4. δύω pass under, take on; καταδύω submerge trans.; so trans. δύσω, ἔδῦσα, δέδυκα, but intrans. ἔδῦν dived, set, δέδῦκα have entered, set.

a. ἐνέδῦσα means put on and ἀπέδῦσα or ἐξέδῦσα took off another's clothes; ἐνέδῦν and ἀπέδῦν, ἐξέδῦν are used of one's own clothes.

5. σβέννυμι put out, extinguish; 2d aor. ἔσβην went out, pf. ἔσβηκα am extinguished.

6. σκέλλω (σκελ-) dry trans.; intrans., 2d aor. ἔσκλην became dry, pf. ἔσκληκα am dry.

7. πίνω (πι-) drink, 2d aor. ἔπιον drank; 1st aor. ἐπίσα caused to drink.

8. γείνομαι (γεν-) am born, poetic; 1st aor. ἐγεινάμην begot, brought forth.

501. In several verbs, only the *second perfect* is intransitive.

ἀγνῶμι <i>break</i>	2d pf. ἔαγα <i>am broken</i>
ἐγείρω <i>wake trans.</i>	ἐγρήγορα <i>am awake</i>
ὀλλύμι <i>destroy</i>	ὀλώλα <i>am ruined</i> (ὀλώλεκα <i>have ruined</i>)
πείθω <i>persuade</i>	πέποιθα <i>trust</i> (πέπεικα <i>have persuaded</i>)
πήγνυμι <i>fix</i>	πέπηγα <i>am fixed</i>
ῥήγνυμι <i>break</i>	ῥῥῶγα <i>am broken</i>
σῆπω <i>cause to rot</i>	σέσηπα <i>am rotten</i>
τήκω <i>cause to melt</i>	τέτηκα <i>am melted</i>
φαίνω <i>show</i>	πέφηνα <i>have shown myself, appeared</i>

CLASSIFIED LIST OF VERBS.

502. The following list exhibits the principal parts of all the most important Greek verbs, excepting such verbs of the first and fourth classes as are entirely regular. They are arranged according to the formation of the present, in seven classes (see 392). For convenience, the few verbs which have different tenses formed from themes essentially different are put by themselves as an *eighth class*.

Full-faced type (as γελάω) distinguishes forms of the *Attic spoken language*; here are included tenses found in Attic prose; also, in general, those found in the colloquial parts of Attic comedy.

In ordinary type (as τρέω) are printed forms of *Attic poetry*, especially those found in the dialogue parts of the tragedy.

Forms in brackets, [], or marked *late*, (l.), belong to the period of the Common dialect (3 e). Other abbreviations are *r.* (rare), *r. A.* (rare in Attic), *r. pr.* (rare in prose), *fr.* (frequent).

Dialectic forms, including those which occur only in the lyrical parts of tragedy, are given at the foot of the page. Occasionally, tenses found only in Ionic writers, and so marked, are included in the main list, when it is likely that their non-occurrence in Attic is accidental.

Verbal adjectives in -τος and -τεος are seldom given when the verb has a first passive system, as they are easily inferred from that.

FIRST CLASS (*Variable-Vowel Class*, 393).

503. The theme assumes -ο|,- in the present. This is much the most numerous of all the classes. We notice here only those verbs of it which have peculiarities of formation.

I. *Vowel-verbs in which the final theme-vowel remains short before a consonant.*

a. The following retain the short vowel in all the forms :

Future.	Aorist.	Perfect.	Passive.
1. γελάω <i>laugh</i> .			
γελάσομαι	έγέλασα		έγελάσθην

2. *ἐράω love*; also poetic pres. *ἐραμαι*, class 7.
 Fu. p. *ἐρασθήσομαι* as act. *ἡράσθην* as act.
3. [*κλάω*] *break*.
 [*κλάσω*] *έκλασα* *κέκλασμαι* *έκλάσθην*
4. *σπάω draw*.
σπάσω *έσπασα* *έσπακα, έσπασμαι* *έσπάσθην*
5. *φλάω bruise*; (collateral form *θλάω*) [ao. p. *έθλάσθην*]
6. *χαλάω loosen*.
 [*χαλάσω*] *έχάλασα* *έχαλάσθην*
7. *αἰδέομαι (αιδε-) feel shame*; also *αἰδομαι* poet.
αἰδέσομαι *ἡδεσάμην* r. pr. *ἡδεσμαι* *ἡδέσθην*
8. *ἀκέομαι heal*.
 [*ἀκέσομαι*] *ἡκεσάμην* [*ἡκέσθην*]
9. *ἀλέω grind*.
ἤλεσα *ἀλήλεσμαι, ἀλήλεμαι*
10. *ἀρκέω suffice*.
ἀρκέσω *ἡρκεσα* [*ἡρκέσθην*]
11. *έμέω vomit*. ao. *ἡμεσα*.
12. *ζέω boil*. fu. *ζέσω*, ao. *ἔξεσα*.
13. *ξέω scrape*. ao. *ἔξεσα*, pf. *έξεσμαι*.
14. *τελέω complete*.
τελώ, τελέσω *έτέλεσα* *τετέλεκα, τετέλεσμαι* *έτελέσθην*
15. *τρέω tremble*. ao. *ἔτρεσα*.
16. *ἀρόω plough*.
 [*ἀρόπω*] *ἡροσα* *ἡρόθην*
17. *ἀνύω accomplish*, also *άνύτω*.
άνύσω *ἡνυσα* *ἡνυκα, ἡνυσμαι* [*ἡνύσθην*]
18. *ἀρύω draw water*, Attic *άρύτω*.
ἡρυσα *ἡρύθην* [*ἡρύσθην*]
19. *ἔλκω (έλκ-, έλκυ-) draw*.
έλξω *είλκυσα* *είλκυκα, είλκυσμαι* *είλκύσθην*
 a. The forms *έλκύω, έλκύσω, είλξα, είλχθην* are late.

503 D. 1. Hm. also *γελοιδάω*.

5. Theoc. fu. *φλασσῶ*, Hm. ao. *έθλασα*, Pind. *έφλασα*, Theoc. pf. p. *τέθλασμαι*.

6. Pind. ao. part. *χαλάξαις*.

12. Hipp. *έξεσμαι*.

2. Hm. ao. m. *ἡρασάμην*.

8. Hm. *ἀκείομαι*.

16. Hm. pf. m. *ἀρήρομαι*.

17. The form *άνύω* is commoner in poetry, *άνύτω* in Attic prose. Hm. has also a fu. *άνύω*. Hes. has *έπ-ηνύσθη*. Theoc. has *άνυμες*, and Hm. *ἡνυτο*, as if from a pr. *άνυμι*. *άνω* (also *άνω*) is poetic, though it occurs once in Plato.

19. Hm. has imp. *έλκεον*, fu. *έλκῆσω*, ao. *έλκησα*.

20. *πτύω ptyē* (see 393 a).
[πτύσω, -σονται] *ἐπτυσα*

504. b. The following retain the short vowel in a part of the forms. The first three make it long before *σ*.

1. *δέω bind*.

δέσω	ἔδεσα	δέδεκα, δέδεμαι	ἔδεθην
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2. *θύω (θυ-) sacrifice* (see 393 a).

θύσω	ἔθυσα	τέθυκα, τέθυμαι	ἔτέθην
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3. *λύω loose* (see 393 a).

λύσω	ἔλυσα	λέλυκα, λέλυμαι	ἔλέθην
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4. *αἰνέω praise*.

αἰνέσω	ἤνεσα	ἤνεκα, ἤνημαι	ἤνέθην
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In Att. prose used mostly in compounds.
5. *καλέω (καλε-, κλη-) call*.

καλώ (423)	ἐκάλεσα	κέκληκα, κέκλημαι	ἐκλήθην
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6. *μύω shut the lips or eyes* (see 393 a).

[μύσω]	ἔμυσα	μέμυκα <i>am shut</i> .	
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7. *δύω enter* (see 507, 3).
8. *ποθέω miss* is inflected regularly with *η*, but has *ε* occasionally in the future and first aorist systems.

II. Vowel-verbs with added *σ* after a long vowel.

505. The forms in which *σ* is added to the theme (461) are the perfect middle and first passive systems, with the verbals. The verbs which add this *σ* after a *short* vowel have been enumerated in 503. There remain the following in which the theme-vowel is either long, or if short, is lengthened in these tenses.

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21. Ion. and poet. *νεικέω* (or *νεικείω*) *quarrel*, fu. *νεικέσω*, aο. *ἐνείκεσα*.
504 D. 3. Hm. 2d aο. m. *ἐλύμην*, as pass.
 4. Hm. fu. *αἰνήσω*, aο. *ἤνησα*; pr. also *αἰνίζομαι* (in Hes. *αἰνημι*).
 5. Hm. also *προ-καλίζομαι*, poet. *κικλήσκω* cl. 6.
 9. Hm. *ἁάω harm, mislead*, pr. m. 3d sg. *ἁᾶται*, aο. *ἁασα* or *ἁᾶσα*, contracted *ἁσα*, aο. p. *ἁάσθην*. The first *α* may become *ᾶ* by augment. V. *ᾶ-ᾶτος* or *ᾶ-ᾶτος*.
 10. Hm. *κοτέω* (also *κοτέομαι*) *am angry*, aο. *ἐκότεσα*, 2d pf. par. *κεκοτηώς*.
 11. Ion. and poet. *έρύω draw*, fu. *έρύσω* (Hm. also *έρύω*, 427 D), aο. *εἴρυσα*, pf. *εἴρῡμαι* (*κατεἴρυσμαι*). Hes. pr. inf. (*μι*-form) *εἰρύμεναι* (33 D). Hm. has *ειρυ-* only as result of augm. or redupl. (359 D). Different are *έρύομαι*, *ρύομαι* (also with short *υ*), *preserve* (538 D, 6 and 7).

1. δράω <i>do</i> .			
δράσω	ἔδρασα	δέδρακα, δέδραμαι	ἔδρασθην
2. κνάω <i>scrape</i> .			
κνήσω Hipp.	ἔκνησα		ἔκνήσθην
3. χράω <i>give oracle</i> .			
χρήσω	ἔχρησα	κέχρησμαι Hd.	ἔχρησθην
4. νέω <i>hear</i> <i>ur</i> , pr. only Hd.			
νήσω	ἔνησα	νένημαι, νένησμαι	[ἐνήσθην, -σθην]
5. κυλίω, more fr. κυλίνδω, <i>roll</i> .			
	ἐκύλισα	κεκύλισμαι	ἐκυλίσθην
6. πρίω <i>saw</i> .			
	ἔπρισα	πέπρισμαι	ἐπρίσθην
7. χρίω <i>anoint</i> .			
χρίσω	ἔχρισα	κέχριμαι, κέχρισμαι	ἐχρίσθην
8. χόω <i>hear</i> <i>ur</i> .			
χόσω	ἔχωσα	κέχωκα, κέχωσμαι	ἐχόσθην
9. ξύω <i>polish</i> (see 393 a).			
	ἔξυσα	[ἐξυσμαι]	ἐξύσθην
10. ὕω <i>rain</i> (see 393 a).			
ὕσω	ῥυσα	ῥυμαι	ῥυσθην Hd.
11. κναίω <i>scratch</i> .			
κναίσω	ἔκναισα	κέκναικα, κέκναισμαι	ἐκναίσθην
12. παίω <i>strike</i> .			
παίσω	ἔπαισα	πέπαικα [πέπαισμαι]	ἐπαίσθην
παιήσω			
13. παλαίω <i>wrestle</i> .			
παλαίσω Hm.	ἐπάλαισα		ἐπαλαίσθην
14. κλήω <i>shut</i> , later Attic κλείω.			
κλήσω	ἔκλησα	κέκληκα, κέκλημαι	ἐκλήσθην
κλείσω	ἔκλεισα	[κέκλεικα] κέκλειμαι later κέκλεισμαι	ἐκλείσθην
15. σείω <i>shake</i> .			
σείσω	ἔσεισα	σέσεικα, σέσεισμαι	ἔσεισθην
16. θραύω <i>break</i> .			
θραύσω	ἔθραυσα	τέθραυμαι, τέθραυσμαι	ἔθραύσθην

505 D. 14. Ion. κληῖω, ao. ἐκλήϊσα, pf. m. κεκληῖμαι, ao. p. ἐκληῖσθην, v. κληῖστός. Dor. also fu. κλαῖξω, ao. ἐκλαῖξα.

17. **παύω** *make cease ; middle cease.*

παύσω	ἔπαυσα	πέπαυκα, πέπαυμαι	ἐπαύθην
		v. παυστίος	[ἐπαύσθην]

18. **κελεύω** *order.*

κελεύσω	ἐκέλευσα	κεκέλευκα, κεκέλευμαι	ἐκελεύσθην
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19. **λεύω** *stone.*

λεύσω	ἔλευσα		ἐλεύσθην
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20. **ἀκούω** *hear, see 507, 1.*

21. **κρούω** *beat.*

κρούσω	ἔκρουσα	κέκρουκα	ἔκρούσθην
		κέκρουμαι, κέκρουσμαι	

III. Verbs with Reduplicated Presents.

506. The theme assumes a reduplication in the present. For **μι-**verbs of this kind, see 534 ; for reduplicated verbs of the sixth class, see 530. There remain :

1. **γίγνομαι** (**γεν-**, 393 b) *become* : also **γίνομαι** in Hd. and late writers.

γενήσομαι	ἔγενόμην	γέγονα (490, 3)	[ἔγενήθην]
		γεγέννημαι	

2. **ἴσχω** (**σεχ-**, 393 b) *hold*, another form of **ἔχω** (508, 16 ; cf. 524, 4).

3. **μῖμνω** (**μιν-**) *remain*, poetic form of **μένω** (510, 14).

4. **πίπτω** (**πετ-**, **πτο-**) *fall* : cf. **πίτνω** cl. 5 (521, 10), poetic.

πεσοῦμαι	ἔπεσον	πέπτωκα
	a. ἔπεσον is for orig. and Dor. ἔπετον (69 a).	

5. **τίκτω** (for **τιτκω**, root **τεκ-**) *bring forth, beget.*

τέξομαι	ἔτεκον	τέτοκα
τέξω less fr.		[τέτεγμα]
		[ἔτέχθην]
	a. Mid. τίκτομαι rare and poetic. Δο. ἔτεξα doubtful in Attic.	

6. **[τιτράω]** (**τρα-**) *bore* : also **τετραίνω** (**τετραν-**, cl. 4).

[τρήσω]	ἔτρησα	τέτρημαι
	[ἔτέτράνα]	

22. Poet. **ραίω** *shatter*, fu. **ράισω**, ao. p. **ἐρράισθην**.

506 D. 1. 2d ao. 3d sg. **ἔγεντο** Dor. (and Hes.), different from **γέντο** *seized* (489 D, 37). From root **γεν-** comes also poet. **γείνομαι** cl. 4, *am born*, ao. **ἔγεινάμην** trans. *begot, bore* (**οἱ γεινόμενοι** *the parents*, also in prose). **γέγασα** etc., 490 D, 3.

2. Epic also **ἰσχάνω**, **ἰσχανάω**.

4. Hm. 2d pf. par. **πεπτεῶτας**, Soph. **πεπτῶς**, **-ῶτος** (492 D, 17).

6. Ion. fu. **τετρανέω**, ao. **τέτρηνα**, v. **τρητός**. Late poets **ἐτετράνθην**.

7. Hm. **λαύω** (**αν-**, **ανε-**, **αε-**) *sleep*, ao. **ἔεσα** or **ἄεσα**, once contr. **ἄσαμεν**.

IV. Verbs which form second tenses.

507. a. Themes ending in a vowel.

1. ἀκούω *hear*.

ἀκούσομαι	ἤκουσα	ἀκήκοα (44, 368) [ἤκουσμαι]	ἤκούσθην (461)
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2. βιώω *live*. Cf. ἀνα-βιώσκομαι cl. 6 (531, 1).

βιώσομαι	ἔβλων (489, 14)	βεβλώκα	
[βιώσω]	ἔβλωσα rarer	βεβλώμαι	v. βιωτός, -τέος

3. δύνω *enter, cause to enter* (500, 4): also δύνω cl. 5.

δύσω tr.	ἔδυσα tr.	δέδυκα tr., δέδυκα intr.	ἔδύθην
	ἔδυν (489, 17)	δέδυμαι	v. δυτέος

4. φύω *produce* (500, 3).

φύσω	ἔφῡσα	πέφῡκα intr.	[ἔφύην]
	ἔφυν (489, 18)		[v. φυτός]

508. b. Themes ending in a consonant.

The first five of these verbs have the root-vowel long in some tenses and short in others.

1. θλίβω (θλίβ-, θλιβ-) *press*.

θλίψω	ἔθλιψα	[τέθλιφα, -ίμμαι]	ἔθλιφθην [ἔθλίβην]
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2. πνίγω (πνίγ-, πνιγ-) *choke*.

πνίξω	ἔπνιξα	πέπνιγμαι	ἔπνιγην
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3. τρίβω (τρίβ-, τριβ-) *rub*.

τρίψω (496 a)	ἔτριψα	τέτριφα τέτριμμαι	ἔτριβην ἔτρίφθην less fr.
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4. τύφω (τυφ-, τυφ-) *raise smoke*, rare in prose.

τέθυμμαι (74 c)	ἔτύφην
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5. ψύχω (ψυχ-, ψυχ-) *cool*.

ψύξω	ἔψυξα	ἔψυγμαι	ἔψυχθην, also ἔψύχην [ἔψύγην]
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507 D. 2. Hm. fu. βέλομαι or βέομαι (427 D).

3. Hm. has pr. impf. act. only δύνω (yet ὀψὲ δύνων *late setting*), mid. only δύομαι, both with same meaning. For ἐδύσετο, δύσεο, δυσόμενος, see 428 D·b.

4. Hm. 2d pf. 3d pl. πεφύᾱσι, par. πεφυώς, -ῶτος (446 D, 456 D b); plup. 3d pl. ἐπέφῡκον Hes. (458 D).

5. Hm. οὐτάω *wound*, ao. 3d sg. οὐτησε, comm. 2d ao. οὔτα (489 D, 22), 2d ao. m. par. οὐτάμενος *wounded*. Also pr. οὐτάζω, ao. οὐτασα freq., pf. m. 3d sg. οὐτασται, par. οὐτασμένος.

6. *ἄγω lead*.
ἄξω **ἡγαγον** (486) **ἡχα** [*ἀγῆοχα*] **ἡχθην**
ἄξομαι m. and p. **ἡξα** rare **ἡγμαι** **ἀχθήσομαι**
7. *ἄρχω rule, begin, middle begin*.
ἄρξω (496 a) **ἡρξα** [*ἡρχα*] **ἡργμαι** **ἡρχθην**
8. *βλέπω look, see*.
βλέψω **έβλεψα** [*βέβλεφα, βέβλεμμαι*] [*έβλέφθην*]
9. *βρέχω wet*.
[*βρέξω*] **έβρεξα** **βέβρεγμαι** **έβρέχθην** [*έβράχην*]
10. *βρίθω am heavy, only once in Att. prose*.
βρίσω **έβρισα** **βέβριθα**
11. *γράφω write*.
γράψω **έγραψα** **γέγραφα, γέγραμμαι** **έγράφην**
a. 1st pf. *γεγράφηκα* and 1st ao. p. *έγράφθην* are late.
12. *δέρω flay*: also *δείρω* cl. 4.
δερώ **έδαιρα** **δέδαρμαι** **έδάρην**
13. *έπομαι follow*; impf. *έπόμην* (359).
έψομαι **έσπόμην** (*σπῶμαι, σποίμην, σποῦ, σπέσθαι, σπόμενος*)
a. The orig. root was *σеп-*. 2d ao. *έσπόμην* is for *ε-σ(ε)π-ομην* (43) with irregular breathing brought in from the pr. *έπομαι* (70).
14. *έρομαι ask*. Pr. impf. epic only, supplied in Attic from *έρωτάω*.
έρήσομαι (510, 6) **ήρόμην**
15. *έρύκω hold back*; chiefly poetic. Ao. *ήρῡξα*. See D.
16. *έχω have, hold*; impf. *είχον* (359): also *έσχω* 506, 2.
έξω, σχήσω **έσχον** **έσχηκα, έσχημαι** [*έσχέθην*]
a. V. *έκτός, -τέος*, and *σχετός, -τέος*. The modes of the 2d ao. are

508 D. 6. Hm. also *ἀγινέω*; ao. inv. *ἄξετε* (428 D b).

9. Hm. has also theme *βρεχ-* *rattle*, only in 2d ao. 3d sg. *έβραχε*:—also *βροχ-* *swallow*, only in 1st ao. opt. 3d sg. *ἀνα-(κατα-)βρόξειε* and 2d. ao. p. par. *ἀναβροχείς*.

12. Hm. has verbal *δρατός*.

13. Ion. and poet. act. (only once as simple) *έπω to be busy*, fu. *έψω*, 2d ao. *έσπον* (*έπ-έσπον*), par. *σπών*, 2d ao. m. as in Att. The forms *έσπωμαi, έσποίμην*, etc., in Hm. should prob. be changed to *σπῶμαι, σποίμην*, etc., the preceding word being read without elision: *ἅμα σπέσθω*, not *ἅμ' έσπέσθω*. Hm. inv. *σπεῖο* for *σπέο*. Hd. ao. p. *περι-έφθην*.

14. Ion. pr. *είρομαι*, fu. *είρήσομαι*. Hm. also pr. *έρέομαι* (less freq. act. *έρέω*) and *έρεείνω*. He has irreg. accent in pr. inv. *έρειο* (for *έρεῖο*, from *ερεεο*, 409 D b) and 2d ao. inf. *έρεσθαι* (389 D a).

15. Hm. has fu. *έρύξω* and 2d ao. *ήρύκακον* (436 D), also pr. *έρύκάνω* and *έρύκανάω*.

16. Hm. 2d pf. *ύχωκα* (for *οκωχα*), plup. m. 3d pl. *έπ-ώχατο* irreg. For poet. *έσχεθον*, see 494.

ἔσχον, σχῶ, σχοίην (in comp. παράσχοιμι, etc.), σχές (489, 12), σχεῖν, σχών. In the pr. ἔχω is for ἐχω (73 e), and that for σεχ-ω (70). The root σεχ- is syncopated in ἔσχον (43), beside which it assumes ε in σχήσω, etc.

17. θέρομαι *become warm*; in prose only present.

18. λάμπω *shine*, middle λάμπομαι id.

λάμψω ἔλαμψα λέλαμπα

19. a. λέγω *gather*; used by Attic writers only in compounds.

λέξω Hm. ἔλεξα ἐλοχα (366) ἐλέγην
ἐλεγμαι, λέλεγμαι γ. ἐλέχθην γ. Δ.

b. λέγω *speak*.

λέξω ἔλεξα (εἶρηκα, 539, 8) ἐλέχθην
λέλεγμαι.

But διαλέγομαι makes δι-είλεγμαι (366).

20. ἀν-οίγω *open*; impf. ἀνέφγον (359 b): also ἀν-οίγνυμι cl. 5.

ἀνοίξω ἀνέφξα ἀνέφγα, ἀνέφχα ἀνέφχθην
ἀνέφγμαι v. ἀνοικτέος

a. In late Greek ἀνέφγα was used intransitively = ἀνέφγμαι. The forms ἥνοιγον and ἥνοιξα are doubtful in Attic. A comp. δι-οίγω is also used, and in poetry the simple verb is found, but without the syllabic augment.

21. πέμπω *send*.

πέμψω ἔπεμψα πέπομφα, πέπεμμαι ἐπέμφθην

22. πέρδομαι, Lat. *pedo*.

παρδήσομαι ἔπαρδον πέπορδα

23. πέτομαι (πετ-, πετε-, πτα-) *fly*.

πτήσομαι ἐπτόμην
πετήσομαι ἐπτάμην

24. πλέκω *twist*.

[πλέξω] ἔπλεξα πέπλεγμαι ἐπλάκην
ἐπλέχθην γ. Δ.

25. στέργω *love*.

στέρξω ἔστερξα ἔστοργα Hd. v. στερκτός, -τέος

17. Hm. fu. θέρσομαι (422 D b), 2d ao. p. sub. θερέω.

19. Hm. and Hd. have no pf. act., in pf. m. only λέλεγμαι, in ao. p. ἐλέχθην (Hd. also ἐλέγην). For ao. m. ἐλέγμην, ἔλεκτο, see 489 D, 39.

20. Poet. and Ion. 1st ao. ὤϊξα, ᾤξα and οἶξα. Hm. impf. m. 3d pl. ὀίγνυντο.

23. Poet. ao. ἔπτην (489, 6). Poetic also are ἵπταμαι and πέταμαι; also ποτάομαι, ποτέομαι, ποτήσομαι, πεπόττημαι, ἐποτήθην.

26. στρέφω <i>turn</i> .			
στρέψω	ἑστρεψα	ἑστροφα ἑστραμμαι	ἑστράφην ἑστρέφθην r. A.
27. τέρπω <i>delight</i> .			
τέρψω	ἑτερψα		ἑτέρφθην
28. τρέπω <i>turn</i> .			
τρέψω	ἑτρεψα	τέτροφα [τέτραφα] τέτραμμαι	ἑτράπην ἑτρέφθην r. A.
29. τρέφω <i>nourish</i> .			
θρέψω (496 a)	ἑθρεψα	τέτροφα [τέτραφα] τέθραμμαι	ἑτράφην ἑθρέφθην r. A.

V. Verbs which assume -ε- in the present.

509. The following verbs form the present from themes of two syllables ending in -ε-, but the other tenses (or a part of them) from the root. See 405.

1. γαμέω (γαμ-, γαμε-) *marry* (act. *uxorem duco*, mid. *nubo*).

γαμῶ ἑγημα γεγάμηκα, -ημαι [ἑγαμήθην]

a. Late forms γαμήσω, ἐγάμησα, ἐγαμέθην Theoc.

27. Hm. 2d ao. m. ἑταρπόμην, and with redupl. (436 D) τεταρπόμην, ao. p. ἐτάρφθην and ἐτέρφθην, also 2d ao. ἐτάρπην, sub. 1st pl. τραπέιομεν (473 D a).

28. Hd. has pr. τράπω, ao. p. ἐτράφθην (also in Hm.), but τρέψω, ἑτρεψα. Hm. has also τραπέω, τροπέω. For τετράφαται, see 464 D a.

29. Dor. τράφω. Hm. has an intrans. 2d ao. ἑτραφον *was nourished, grew*, and uses the 2d pf. τέτροφα as intransitive.

30. Root γων-. Hm. has 2d pf. γέγωνα *shout*, plup. 3d sg. ἐγεγώνει (and ἐγέγωνε, also 1st sg. γεγώνευν, 458 D), inf. γεγωνέμεν, irreg. γεγωνεῖν, part. γεγωνώς (not in Hm. are sub. γεγώνω, imv. γέγωνε; fu. γεγωνήσω, ao. ἐγεγώνησα). Poet. pr. γεγωνίσκω or γεγωνέω, found even in Att. prose.

31. Poet. δέρκομαι *see*, 2d ao. ἑδρακον (435 D), 2d pf. δέδορκα *see*, ao. p. ἐδέρχθην *saw* (2d ao. ἐδράκην Pind.).

32. Hm. ἑλπω *cause to hope*, ἑλπομαι or ἐέλπομαι (72 D a) *hope* (= Att. ἐλπίζω cl. 4), 2d pf. ἑολπα *hope*, plup. ἐώλπεα (369 D), v. ἄ-ελπτος.

33. Poet. ἰάχω and ἰαχέω *sound*; Hm. 2d pf. par. fem. ἀμφ-ιαχυῖα.

34. Poet. κέλομαι *command*, fu. κελήσομαι (cf. 510), ao. ἐκελησάμην *rare*, usu. 2d ao. ἐκεκλόμην (436 D).

35. Poet. πέλομαι (move) *be*, 2d ao. ἐπλόμην (437 D) often used as pres. Less freq. act. πέλω, 2d ao. 3d sg. ἑπλε.

36. Poet. πέρθω *destroy* (in prose πορθέω), fu. πέρσω, ao. ἑπερσα. Hm. 2d ao. ἑπραθον (435 D), 2d ao. m. inf. πέρθαι (489 D, 45).

37. Poet. root, πορ-, 2d ao. ἑπορον *imparted*, pf. m. 3d sg. πέπρωται (64) *it is allotted, destined*, part. πεπρωμένος.

38. Ion. and poet. τέρσομαι *become dry*, 2d ao. p. ἐτέρσην. Hence act. τερσαίνω, ao. ἐτέρσηνα (late ἑτερσα) *made dry*.

509 D. Hm. fu. m. 3d sg. γαμέσsetai *will cause (a woman) to marry*, doubtful.

2. γηθέω (γηθ-, γηθε-) *rejoice*.
 γηθήσω ἐγήθησα γέγηθα *am glad*.
3. δοκέω (δοκ-, δοκε-) *seem, think*.
 δόξω ἔδοξα δέδογμαι ἔδοχθην r.
 a. δοκήσω, ἐδόκησα, δεδόκηκα, δεδόκημαι, ἐδοκήθην are poetic or late.
4. κυρέω (κυρ-, κυρε-) *hit upon, happen*, Ion. and poet.: also κέρω, cl. 4.
 κυρήσω, κύρσω ἔκυρσα, ἐκύρῃσα.
5. } μαρτυρέω (μαρτυρε-) *bear witness*, inflected regularly, but
 } μαρτύρομαι (μαρτυρ-) cl. 4, *call witnesses*, aο. ἐμαρτύράμην.
6. πεκτέω (πεκ-, πεκτε-) *comb, shear*. aο. p. ἐπέχθην
7. ῥίπτέω *throw* = ῥίπτω (513, 13), only pr. and impf.
8. ώθέω (ωθ-, ωθε-) *push*; impf. ἔωθουν (359).
 ὤσω, ὠθήσω ὤσω [ἔωκα] ἔωσμαι ἔωσθην
 a. The syllabic augment is rarely omitted in Attic.

6. πεζῶ and ἔπεξα Theocr. Hm. pr. πείκω.
9. Poet. δυνέω *sound heavily*, aο. ἐδούπησα (even in Xen.), ἐγδούπησα (cf. ἐρίγδανπος *loud thundering*), 2d pf. δέδουπα.
10. Poet. κελαδέω *roar*, fu. κελαδήσω, Hm. pr. part. κελάδων.
11. Ion. and poet. κεντέω *prick*, fu. κεντήσω, etc., reg.; but Hm. aο. inf. κένσαι (= κεντ-σαι), v. κεστός (= κεντ-τος).
12. Poet. κτυπέω *crash, clatter*, rare in prose, 2d aο. ἔκτυπον; in Trag. also 1st aο. ἐκτύπησα.
13. Ion. and poet. πατέομαι, *eat*, aο. ἐπασάμην, pf. πέπασμαι, v. ἄ-παστος.
14. Poet. ῥιγέω *shudder*, fu. ῥιγήσω, aο. ἐρρίγησα, 2d pf. ἐρρίγα used as a present. Different is ῥιγῶ *am cold* (412 a).
15. Ion. and poet. στυγέω *dread, hate*, fu. στυγήσομαι, aο. ἐστύγησα, etc., reg. Hm. has 1st aο. ἔστυξα *made dreadful*, 2d aο. ἔστυγον *dreaded*.
16. Pr. φιλέω *love*, inflected reg. as a verb of cl. 1, see Paradigm 324; but Hm. aο. m. ἐφιλάμην (φιλ-)
17. Hm. (χραιομέω *help, ward off*, pr. impf. rare and late) fu. χραιομήσω, aο. ἐχραίσμησα, 2d aο. ἔχραιομον.
- Add the following, which form the present from themes in -α-.
18. Pr. βρυχάομαι *roar*, aο. ἐβρυχησάμην. In Hm., only 2d pf. βέβρυχα used as a present.
19. Poet. γοάω *bewail*, fu. γοήσομαι, Hm. 2d aο. ἔγοον.
20. Hm. δηριάομαι *quarrel* (fu. δηρίσομαι Theoc.), aο. ἐδηρίσάμην, aο. p. ἐδηρίνθην (469 D). Pind. δηρίομαι, δηρίδω.
21. Poet. λιχμάω, -ομαι, *lick*, fu. λιχμήσομαι, 2d pf. part. irregular λελειχ-μότες Hes.
22. Hm. μηκάομαι (μακ-, μηκ-) *bleat*, 2d aο. part. μακών, 2d pf. part. μεμηκώς, fem. μεμακυῖα (451 D c), plup. ἐμέμηκον (458 D).
23. Hm. μητιάω, -ομαι, *plan*, fu. μητίσομαι, aο. ἐμητισάμην. Pind. μητίομαι.
24. Pr. μῦκάομαι (μῡκ-, μυκ-) *low* (used in Att. prose). Poet. aο. ἐμῡκησάμην Hm. 2d aο. ἔμυκον, 2d pf. μέμῡκα used as a present.

VI. Verbs which assume -ε- in other tenses.

510. The following verbs form their presents from the root, but the other tenses (or a part of them) from longer themes ending in -ε-. See 405.

1. ἀλέξω (ἀλεξ-, ἀλεκ-, ἀλκ-) *ward off*. Act. rare in prose.
ἀλέξομαι ἡλεξάμην
a. ἀλεξήσομαι and ἀλεξησάμην are probably not Attic.
2. ἀχθομαι *am displeased*.
ἀχθέσομαι [ἤχθημαι] ἤχθήσθην (497 a)
3. βόσκω *feed*.
βοσκήσω [ἐβόσκησα] [ἐβοσκήθην]
v. βοσκητέος.
4. βούλομαι *wish*. Augment, see 355 b.
βουλήσομαι βεβούλημαι ἐβουλήθην (497 a)
5. δέω *need, middle want, entreat*.
δεήσω ἐδέησα δεδέηκα, δεδέημαι ἐδεήθην (497 a)
a. Impersonal δεῖ *it is necessary*, impf. ἔδει, fu. δεήσει, ao. ἐδέησε.
6. ἔρομαι *ask*, see 508, 14; fu. ἐρήσομαι.
7. ἔρρω *go (to harm)*.
ἐρρήσω ἤρρησα ἤρρηκα
8. εἶδω *sleep*, usually in comp. καθεύδω. Augment, 361.
καθευδήσω v. καθευδητέον
9. ἔψω *boil*.
ἐψήσω ἤψησα [ἤψημαι] [ἤψήθην, ἤφθην]
V. ἐφθός (for ἐψ-τος) and ἐψητός.
10. ἐθέλω and θέλω *wish*: impf. ἤθελον (never εθελον).
(ἐ)θελήσω ἠθέλησα ἠθέληκα [τεθέληκα]
a. The Attic poets in the Iambic trimeter have θέλω (not ἐθέλω); but ἐθέλω is the usual form in Attic prose, in Hm. and Pind. The augmented forms in Att. always have η: thus ao. ἠθέλησα, but sub. ἐθελήσω or θελήσω, etc.
11. μάχομαι *fight*.
μαχοῦμαι (423) ἐμαχεσάμην μεμάχημαι v. μαχετέος, -ητέος

510 D. 1. Ion. and poet. fu. ἀλεξήσω, -ησομαι, ao. ἡλέξησα, 2d ao. ἄλαλκον (436 D), ἀλκαθεῖν (494).

4. Hm. pr. inf. βόλεσθαι, 2d pf. προ-βέβουλα.

5. Hm. has in act. δῆσε and ἐδεύησε; in middle always δεύομαι. Cf. 44.

11. Hm. μάχομαι, also μαχέομαι, part. μαχειόμενος or μαχεούμενος (33 D), fu. μαχέομαι usu. μαχήσομαι, ao. ἐμαχεσάμην or ἐμαχησάμην, v. μαχητός. Hd. fu. μαχέσομαι.

12. μέλω *care for*.

μελήσω ἐμέλησα μεμέληκα, -ημαι ἐμελήθην

a. The Att. prose has the act. only as an impersonal verb, μέλει *it concerns*, fu. μελήσει, etc.; and in the mid. uses the comp. ἐπιμέλομαι (also ἐπιμελέομαι) passive deponent (497 a).

13. μέλλω *am about*. Augment 355 b.

μελλήσω ἐμέλλησα v. μελλητέος

14. μένω *remain*: also μέμνω (506, 3) poetic.

μενώ ἐμεινα μεμένηκα v. μενετός, -τέος

15. νέμω *distribute*.

νεμῶ ἐνειμα νενέμηκα, -ημαι ἐνεμήθην

16. οἶμαι, more fr. οἶμαι *think*; impf. ὤομην (ῥομην).

οἴησομαι [ὤησάμην] ὤήθην (497 a)

17. οἴχομαι *am gone*; impf. ὤχόμην *was gone or went*.

οἰχήσομαι [ῥήχημαι]

18. πέρδομαι, see 508, 22; fu. παρδήσομαι.

19. πέτομαι *fly*, see 508, 23; fu. πτήσομαι, πέτησομαι.

SECOND CLASS (*Strong-Vowel Class*, 394).

511. The theme-vowel *a, ι, υ* takes the *strong* form *η, ει, ευ*.

a. Mute themes.

1. λήθω (λαθ-) rare in prose, = λανθάνω cl. 5, *lie hid*.

2. σήπω (σαπ-) *rot*, trans.

σήψω [ἔσηψα] σέσηπα (501) [σέσημμαι] ἐσάπην

3. τήκω (τακ-) *melt*, trans.

τήξω ἔτηξα τέτηκα (501) ἐτάκην
[τέτηγμαι] ἐτήχθην rare

4. τρώγω (for τρηγω, root τραγ-) *gnaw*.

τρώξομαι ἔτραγον τέτρωγμαι v. τρωκτός

12. Hm. 2d pf. μέμηλα, pf. m. 3d sg. μέμβλεται (for με-μλε-ται, 60 D), plup. μέμβλετο.

16. Hm act. οἶω or οἶτω, middle almost always with diaeresis ὀίτομαι, ao. ὠϊσάμην, ao. p. ὠϊσθην.

17. Hm. also pr. οἰχνέω cl. 5, pf. παρ-ῥήχηκα. Hd. οἴχωκα (for οἰχ-φχ-α, 73).

20. Hm. ἄλθομαι *am healed*, fu. ἀλθήσομαι.

21. Hm. κήδω *trouble*, fu. κηδήσω, ao. ἐκήδησα (2d pf. κέκηδα, not in Hm., intrans. =) m. κήδομαι *am troubled*, irreg. fu. pf. κεκαδήσομαι, different from fu. pf. of χάζω (514 D, 18).

22. Hm. μέδομαι *attend to*, fu. μεδήσομαι. Cf. Hm. μέδων (-ντ-), μεδέων (-ντ-) *guardian*. Cf. also μήδομαι *intend, contrive*, fu. μήσομαι, ao. ἐμησάμην.

5. ἀλείφω (αλιφ-) *anoint*.
 ἀλείψω ἤλειψα ἀλήλιφα (368) ἠλείφθην
 ἀλήλιμμαι [ἠλίφην]
6. ἐρείπω (εριπ-) *overthrow*; chiefly Ion. and poet.
 ἐρείψω [ἤρειψα] [ἐρήριμμαι] ἠρείφθην
7. λείπω (λιπ-) *leave*; also λιμπάνω cl. 5, rare.
 λείψω ἔλιπον λέλοιπα, λέλαιμμαι ἐλείφθην
8. πείθω (πιθ-) *persuade*.
 πείσω ἔπεισα πέπεκα, πέπεισμαι ἐπέισθην
 ἔπιθον πέποιθα *trust* r. A. pr.
9. στείβω (στιβ-) *tread*, chiefly used in pr. impf.; rare in prose.
 ἔστειψα ἐστίβημαι v. στειπτός
10. στείχω (στιχ-) *march, go*, chiefly in pr. impf.; Ion. and poet.
11. φείδομαι (φιδ-) *spare*.
 φείσομαι ἐφεισάμην
12. κεύθω (κυθ-) *hide*, poetic.
 κεύσω ἔκευσα Hm. κέκευθα as pres.
13. πεύθομαι (πυθ-) poetic for πυνθάνομαι cl. 5, *inquire, learn*.
14. τεύχω (τυχ-, τυκ-) *make ready, make*, poetic.
 τεύξω ἔτευξα τέτυγμαι
15. φεύγω (φυγ-) *flee*; also φυγγάνω cl. 5.
 φεύξομαι or ἔφυγον πέφευγα v. φευκτός, -τέος
 φευξοῦμαι (426)

511 D. 6. Ion. 2d ao. ἤριπον *fell*, 2d pf. ἐρήριπα *am fallen*; Pind. 2d ao. p ἠρίπην.

8. Hm. 2d ao. πέπιθον (436 D) *persuaded*, whence fu. πεπιθήσω *shall persuade*; but πιθήσω (405) *shall obey*, ao. par. πιθήσας *trusting*, 2d plup. 1st pl. ἐπέπιθμεν *trusted* (492 D, 15). Aesch. 2d pf. impv. πέπεισθι.

10. Ep. ao. ἔστειξα and ἔστιχον.

11. Hm. 2d ao. πεφιδόμην (436 D), fu. πεφιδήσομαι.

12. Hm. pr. κευθάνω cl. 5; 2d ao. 3d sg. κύθε, sub. 3d pl. κεύθωσι (436 D). In Trag. κεύθω, κέκευθα, may mean *am hidden*.

14. Hm. ao. p. ἐτύχθην, 2d pf. part. τετευχώς, fu. pf. τετεύξομαι, 2d ao. τέτυκον, τετυκόμην (436 D) *prepared*. Also pr. τιτύσκομαι (for τι-τυκ-σκομαι) *prepare, aim*. For τετεύχεται, -ατο, see 464 D a.

15. Hm. 2d pf. par. πεφυζότες (cf. Hm. φύζα = φυγή *flight*), pf. m. par. πεφυγμένος, v. φυκτός.

16. Ion. and poet. theme ταφ- or θαπ- (cf. 74), 2d pf. τέθηπα *wonder*, 2d ao. par. ταφών.

17. Hm. τμήγω (τμαγ-) *cut* = τέμνω cl. 5 (521, 8), ao. ἔτμηξα, 2d ao. ἔτμαγον, 2d ao. p. ἐτμάγην.

512. b. Themes in -v-.

1. θέω (θυ-) <i>run</i> . Fu. θεύσομαι.			
2. νέω (νυ-) <i>swim</i> .			
νευσοῦμαι (426)	ἐνευσα	νένευκα	v. νευστέος
3. πλέω (πλυ-) <i>sail</i> .			
πλεύσομαι or	ἐπλευσα	πέπλευκα	[ἐπλεύσθην]
πλευσοῦμαι [πλεύσω]		πέπλευσμαι (461)	v. πλευστέος
4. πνέω (πνυ-) <i>breathe, blow</i> .			
πνεύσομαι or	ἐπνευσα	πέπνευκα	[ἐπνεύσθην]
πνευσοῦμαι			
5. ῥέω (ρυ-) <i>flow</i> .			
ρεύσομαι or	[ἔρρευσα]	ἔρρύηκα	ἔρρύην as act.
ρύησομαι fu. p. as act.			v. ρυτός
6. χέω (χυ-) <i>pour</i> .			
χέω (427)	ἔχεα (430)	κέχυκα, κέχυμαι	ἐχύθην

THIRD CLASS (*Tau-Class*, 395).

513. The theme assumes -τ^ο|- in the present. Verbs of this class have themes ending in a labial mute.

18. Ion. and poet. ἐρείκω (ερικ-) *rend*, ao. ἤρειξα, 2d ao. ἤρικον intrans. *shivered*, pf. m. ἐρήριγμαi.

19. Epic and Ion. ἐρέυγομαι *spew* (Att. ἐρυγγάνω cl. 5), fu. ἐρεύξομαι, 2d ao. ἤρυγον *roared*.

20. Hm. ἐρεύθω (ερυθ-) *make red*, ao. inf. ἐρεῦσαι. Also pr. ἐρυθαίνομαι *grow red*.

512 D. 2. Hm. has also νήχω, νήχομαι, fu. νήξομαι (freq. in late prose). Dor. νάχω, νάχομαι. Hm. ἐννεον (355 D a).

3. Ion. and poet. πλώω, fu. πλώσομαι, ao. ἔπλωσα, also 2d ao. ἔπλων (489 D, 27), pf. πέπλωκα, v. πλωτός.

4. Hm. 2d ao. impv. ἄμ-πνυε, 2d ao. m. 3d sg. ἄμ-πνῦτο (489 D, 32), ao. p. ἄμ-πνύνθην (469 D), pf. m. πέπνῦμαι *am animated, intelligent*: connected with this is pr. πινύσκω (πινυ-) Aesch. *make wise*, Hm. ao. ἐπίνυσσα.

6. Hm. also χείω (409 D b), ao. usu. ἔχεα (430 D), 2d ao. m. 3d sg. χύτο (489 D, 34).

7. Hm. ἀλέομαι and ἀλεύομαι (αλυ-) *avoid* (act. ἀλεύω *avert*, Aesch.), ao. ἠλεάμην and ἠλευάμην (430 D). Pr. also ἀλεείνω.

8. Poet. κλέω (κλυ-) *celebrate* (i. e. *make men hear of*), Hm. κλείω. Also pr. κλύω *hear*. 2d ao. ἔκλυον *heard*, impv. κλῦθι or κέκλυθι, κλῦτε or κέκλυτε (489 D, 30), also κλύε, κλύετε, par. m. κλύμενος = v. κλυτός, κλειτός *celebrated*.

9. Poet. σέω (συ-) *drive* (also in late prose), ao. ἔσσεα (355 D a, 430 D), pf. m. ἔσσυμαι *hasten* (365 D, 389 D b), ao. p. ἐσσύθην or ἐσύθην, 2d ao. m. 3d sg. σύτο (489 D, 33). The Att. drama has irreg. forms of a pr. m., 3d sg. σεῦται, 3d pl. σοῦνται, impv. σοῦ, σοῦσθω, σοῦσθε.

1. ἀπτω (ἄφ-) <i>fasten, kindle, middle touch.</i>			
ἀψω	ἤψα	ἤμμαι	ἤφθην
2. βάπτω (βαφ-) <i>dip, dye.</i>			
βάψω	ἔβαψα	βέβαμμαι	ἐβάφην, ἐβάφθην γ.
3. βλάπτω (βλαβ-) <i>hurt.</i>			
βλάψω	ἔβλαψα	βέβλαφα βέβλαμμαι	ἐβλάφθην and ἐβλάβην
4. θάπτω (ταφ-, 74 c) <i>bury.</i>			
θάψω	ἔθαψα	τέθαμμαι	ἐτάφην, γ. θαπτέος
5. θρύπτω (τρυφ-, 74 c) <i>break down, weaken.</i>			
θρύψω	ἔθρυψα Hipp.	τέθρυμμαι	[ἐθρύφθην]
6. καλύπτω (καλυβ-) <i>cover.</i>			
καλύψω	ἐκάλυψα	κεκάλυμμαι	ἐκαλύφθην
7. κάμπτω (καμπ-) <i>bend.</i>			
κάμψω	ἔκαμψα	κέκαμμαι (463 b)	ἐκάμφθην
8. κλέπτω (κλεπ-) <i>steal.</i>			
κλέψω	ἔκλεψα	κέκλοφα κέκλεμμαι	ἐκλάπην ἐκλέφθην
9. κόπτω (κοπ-) <i>cut.</i>			
κόψω	ἔκοψα	κέκοφα, κέκομμαι	ἐκόπην, γ. κοπτέος
10. κρύπτω (κρυφ-) <i>hide.</i>			
κρύψω	ἔκρυψα	κέκρυμμαι	ἐκρύφθην ἐκρύφην [ἐκρύβην]
11. κῦπτω (κῦφ-) <i>sloop.</i>			
κῦψω	ἔκῦψα	κέκῦφα	
12. ράπτω (ραφ-) <i>sew.</i>			
ράψω	ἔραψα	ἔρραμμαι	ἔρράφην
13. ῥίπτω (ῥιφ-, ριφ-) <i>throw.</i>			
ῥίψω	ἔρριψα	ἔρριφα, ἔρριμμαι	ἔρρίφθην ἔρρίφην
14. σκάπτω (σκαφ-) <i>dig.</i>			
σκάψω	ἔσκαψα	ἔσκαφα, ἔσκαμμαι	ἔσκάφην
15. σκέπτομαι (σκεπ-) <i>view.</i>			
σκέψομαι	ἔσκεψάμην	ἔσκεμμαι	[ἐσκέφθην]

a. Instead of σκέπτομαι, the Attic writers almost always use the kindred σκοπέω in the present and imperfect; but the other tenses of σκοπέω are found only in late writers.

518 D. 3. Hm. pr. m. 3d sg. βλάβεται.

4. Hm. pf. m. 3d pl. τεθάφαται (364 D a); Hd. ao. p. ἐθάφθην.

5. Hm. 2d ao. p. ἐτρύφην.

9. Hm. 2d pf. part. κεκοπώς.

19. **χέζω** (χεδ-) *alium exonero*.
χεσοῦμαι (426) **ἔχεσα**, **ἔχεσον** γ. **κέχοδα**, **κέχεσμαι**

II. Verbs in -σσω and -ζω with other peculiarities.

515. a. Labial themes (397 b, 398 c).

1. **πέσσω** (πεπ-, formerly πεκ-) *cook*: [**πέπτω** later].
πέψω **ἔπεισα** **πέπεμμαι** **ἐπέφθην**
2. **νίζω** (νιβ-, formerly νιγ-), *wash hands or feet*: [**νίπτω** later].
νίψω **ἐνίψα** **νένυμμαι** **ἐνίφθην** Hipp.

516. b. Lingual themes which make -σσω (-ττω).

1. **ἁρμόττω** *fit together*: also **ἁρμόζω** poet.
ἁρμόσω **ἤρμοσα** **ἤρμοσμαι** **ἤρμόσθην**
2. **βλίττω** *take the honey* (μέλι, μέλιτ-ος, 60 D). ao. **ἔβλισα**.
3. **βράσσω** *boil*. [ao. **ἔβρασα**, pf. m. **βέβρασμαι**.]
4. **ἑρέσσω** (ερετ-) *row*. Only pr. impf. in Att.
5. **πάσσω** *sprinkle*.
πάσω **ἔπασα** [**πέπασμαι**] **ἐπάσθην**
6. **πλάσσω** *mould*.
πλάσω Hipp. **ἔπλασα** **πέπλασμαι** **ἐπλάσθην**
7. **πτίσσω** *round*.
 ἔπτισα Hd. **ἔπτισμαι** [**ἐπτίσθην**]

20. Poet. **κρίζω** *creak*; 2d ao. 3d sg. **κρίκε** (or **κρίγε**) Hm., 2d pf. **κέκρῖγα** Aristoph.

21. Poet. **πελάζω** (πελαδ-, πελα-, πλα-) *bring near*, mid. *come near*, pr. and ao. act. also in prose, intrans., fu. **πελάσω**, **πελώ** (424), ao. **ἐπέλασα**, pf. m. **πέπλημαι**, ao. p. **ἐπελάσθην** and Trag. **ἐπλάθην**, 2d ao. m. 3d sg. **πλήτο**, 3d pl. **ἐπληντο** (489 D, 24). Pr. also **πελάω**, Ep. **πίλναμαι** or **πιλνώ** cl. 5 (529 D, 6), Trag. **πελάθω**, **πλάθω** (494).

515 D. 2. Hm. **νίπτομαι**.

3. Hm. **ἐνίσσω** (ενιπ-) = **ἐνίπτω** cl. 3, *hide* (513 D, 20).

4. Hm. **ὄσσομαι** (οπ-) *foresee*, only pr. impf.; cf. 539, 4.

5. Hm. **λάζομαι** (λαβ-) = **λαμβάνω** cl. 5, *take* (523, 5). Attic poets have **λάζυμαι**.

516 D. 4. Hm. ao. **ἥρεσα** and **ἥρεσσα**.

8. Hd. **ἁφάσσω** = **ἁφάω** *feel*, ao. **ἤφασα**.

9. Poet. **ἱμάσσω** *lash*, Hm. ao. **ἱμασα**; cf. *ἱμάς lash*, gen. **ἱμάντ-ος**.

10. Poet. **κορύσσω** (κορυθ-) *equip*, ao. m. **κορυσσάμενος**, pf. m. **κεκορυθμένος** (53 D a).

11. Poet. (rare in prose) **λίσσομαι** (λιτ-) *pray*, also **λίτομαι** cl. 1. Hm. ao. **ἐλλισάμην** (355 D a), 2d ao. inf. **λιτέσθαι**.

12. Poet. **νίσσομαι** go, fu. **νίσομαι**. Also pr. **νέομαι**, usu. with future meaning.

517. c. Themes of variable form.

1. ἄρπάζω (ἄρπαδ-, also ἄρπαγ- not Att.) *seize*.

ἄρπάσω (-ομαι)	ἤρπασα	ἤρπακα, ἤρπασμαι	ἤρπάσθην
[ἄρπάξω]	[ἤρπαξα]	[ἤρπαγμαι]	[ἤρπάχθην, ἤρπάγην]

2. βαστάζω (βασταδ-, late βασταγ-) *carry*, poet. (late in prose).

βαστάσω	ἐβάστασα [-ξα]	[βεβάσταγμαι]	[ἐβαστάχθην]
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3. [νύσσω] (ναγ- and ναδ-) *press close*. pf. m. νένασμαι.4. παίζω (παιδ- and παιγ-) *sport*.

παιξοῦμαι (426)	ἔπαισα	πέπαισμαι	v. παιστής
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a. ἔπαιξα, πέπαιχα, πέπαιγμαι, ἐπαίχθην are late: so also fu. παίξομαι and παίξω.

5. σῴζω, later σώζω (σω-, σφδ-) *save*.

σώσω	ἔσωσα	σέσωκα, σέσωμαι	ἔσώθην
		σέσωσμαι	v. σωστής

6. χρώζω (χρωδ-, χροῖδ-) *color*, also χροῖζω poet.; [χρόννυμι late].

[ἐχρωσα]	[κέχρωκα]	κέχρωσμαι	ἐχρώσθην
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7. ἵζω (ιδ-, ιζε-) *sit, seat*, middle ἵζομαι, also ἕζομαι (εδ-), *sit*: found chiefly in comp. with κατά. Hence

καθίζω, impf. ἐκάθιζον (361): also ἱζάνω, καθιζάνω, cl. 5.

καθίω (425) ἐκάθισα and καθίσα.

καθιζήσομαι ἐκαθισάμην

καθέζομαι, impf. ἐκαθεζόμην and καθεζόμην.

καθεδοῦμαι (for καθεδεσσομαι, cf. 423).

[ἐκαθέσθην]

a. Pr. ind. ἕζομαι, καθέζομαι, is rare in classic Greek, and the pr. inf. and part. and the impf. have usually an aorist meaning. The root of both these verbs was originally σεδ- (Lat. *sed-oo*).8. δῶζω (οδ-, οζε-) *smell*.

δύξω	ῶξισα
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517 D. 1. Hm. ἄρπάξω and ἤρπαξα.

3. Hm. and Hd. ἔναξα.

5. Hm. pr. σώζω and σώω (shortened in subj. σώης, σώη, σώωσι), fu. σαώσω, ao. ἐσάωσα, ao. p. ἐσαώσθην. The orig. theme was σαι- (cf. 227 D), from which comes also a 2d ao. (μι-form) σάω *he saved* and *save thou*.7. Hm. ao. εἶσα (= ε-σεδ-σα) *seated*, imv. εἶσον (better ἔσσον), inf. ἔσσαι, par. ἔσας (ἀνέσας), Hd. εἶσας; middle trans. 3d sg. ἐέσσατο (εἶσατο Eur., ἔσσαντο Pind.), par. ἐσσάμενος, Hd. εἰσάμενος; fu. ἔσσομαι (= σεδ-σομαι). In comp. Hm. has ao. καθεῖσα and κάθισα.

8. Hm. pf. ὀδωδα as pr.

9. Pr. μύζω (μῡγ-, μῡζε-), Hm. ao. ἐμύζησα.

10. Hm. ἀφύσσω (αφυγ-, αφυδ-) *draw out*, fu. ἀφύξω, ao. ἤφυσα. Also once pr. ἀφύω.

III. *Liquid themes which form second tenses.*518. 1. ἀγείρω (αγερ-) *gather*.

ἡγείρα [ἀγῆγερκα, -μαι]

2. αἶρω (ᾱρ-) *lift*; contracted from αείρω (αερ-).

ἀρώ ἦρα (431 b) ἦρκα, ἦρμαι ἦρθην

3. ἄλλομαι (ἄλ-) *leap*.

ἀλοῦμαι ἡλάμην (431 b, 2d ao. ἡλόμην doubtful in Att., cf. 489 D, 35).

4. βάλλω (βαλ-, βλα-, 64) *throw*.

βαλῶ ἐβαλον βέβληκα, βέβλημαι ἐβλήθην

5. ἐγείρω (εγερ-) *rouse, wake* trans., 2d pf. and mid. *wake* intrans.ἐγερῶ ἡγείρα ἐγρήγορα (368, 501) ἡγέρθην
ἡγρόμην (437 D) ἐγήγερμαι

a. A poetic pr. ἔγρω, ἔγρομαι is also found.

6. θάλλω (θαλ-) *flourish*. 2d pf. τέθηλα.7. καίνω (καν-) *kill*, fu. κανῶ, 2d ao. ἔκανον: other tenses doubtful. In prose only as compound, κατακαίνω.8. κείρω (κερ-) *shear*.

κερῶ ἔκειρα [κέκαρκα] κέκαρμαι [ἐκάρην] v. καρτέος

9. κλίνω (κλιν-) *make incline*, see 519, 1.10. κτείνω (κτεν-) *kill*, see 519, 4.11. μαίνομαι (μαν-) *am mad*: poet. μαίνω *madden*, ao. ἔμνηνα.μανοῦμαι Hd. μέμνηνα *am mad* ἐμάνην12. ὀφείλω *am obliged*. 2d ao. ὤφελον. From theme οφειλε- come

ὀφειλήσω ὠφείλησα ὠφείληκα ὠφειλήθην

13. πείρω (περ-) *pierce* (pr. Epic only).

ἐπείρα πέπαρμαι

518 D. 1. Hm. pr. impf. 3d pl. ἡγερέθονται, -οντο (494), 2d ao. 3d pl. ἀγέρ-
οντο, inf. ἀγέρεσθαι (389 D a), part. ἀγρόμενος (437 D), ao. p. ἡγέρθην.2. Hm. has only ao. m. ἡράμην, p. part. ἄρθεις. He commonly uses Ion.
and poet. αείρω (αερ-), ao. ἡείρα, ao. p. ἡέρθην, plup. 3d sg. ἄωρτο (for πορτο):
pr. impf. 3d pl. ἡερέθονται, -οντο (494).4. Hm. pf. 2d sg. βέβληαι (462 D), 3d pl. βεβλήαται, -ατο (376 D d), also
βεβολήατο, part. βεβολημένος; 2d ao. m. 3d sg. ἐβλητο, etc. (489 D, 21); fu.
once συμβλήσομαι.6. Hm. pf. part. fem. τεθαλυῖα (451 D c), 2d ao. 3d sg. θάλε. Hm. pr. θηλέω,
fu. θηλήσω, pr. part. θαλέθων (494), τηλεθάων.

8. Hm. ao. ἔκερσα (431 D c). Hd. has ao. p. ἐκάρην, Pind. ἐκέρθην.

11. Hm. ao. ἐμηνάμην, Theoc. pf. m. μεμάνημαι.

12. Hm. in pr. impf. almost always ὀφέλλω (different from ὀφέλλω *in-*
crease, ao. opt. ὀφέλλειε, 431 D d).

13. Hd. ao. p. ἐπάρην.

FIFTH CLASS (*Nasal Class*, 402).

The theme assumes a syllable containing *ν*.

I. *Themes which assume -ν^o|ε-.*

521. 1. ἐλαύνω (ελα-) *drive*: also ἐλάω poetic.

ἐλάω (ἐλάσω, 424) ἤλασα ἤλακα, ἤλαμαι ἤλαθην [ἤλάσθην]

a. ἐλαύνω is probably for ελα-νυ-ω; see 525 and 488 a.

2. φθάνω (φθα-) *anticipate*.

φθήσομαι ἐφθην (489, 8) [ἐφθακα] [ἐφθάσθην]

φθάσω ἐφθασα

3. πίνω (πι-, also πο-) *drink*.

πίομαι (427) ἔπιον (489, 16) πέπωκα, πέπομαι ἐπόθην
or πίτομαι [πιούμαι] v. πιστός, ποτός, ποτέος

4. τίνω (τι-) *pay back, middle obtain payment*.

τίσω ἔτισα τέτκα, τέτισμαι ἐτίσθην

5. φθίνω (φθι-) *perish*.

φθίσω trans. ἔφθισα trans. ἐφθιμαι v. φθιτός

a. Late ἐφθίνησα ἐφθίνηκα.

6. δάκνω (δακ-) *bite*.

δήξομαι ἔδακον δέδηγμαι ἔδηχθην

7. κάμνω (καμ-, κμα-) *am weary, sick*.

καμοῦμαι ἔκαμον κέκμηκα v. ἀπο-κμητέον

8. τέμνω (τεμ-, τμε-) *cut*.

τεμῶ ἔτεμον, ἔταμον τέτμηκα, τέτμημαι ἐτμήθην

9. πίτνω (πετ-) *fall*. Cf. πίπτω, 506, 4.

3. Poet. δαίω (δα-) *burn* trans., mid. intr., 2d pf. δέδηκα intr., 2d ao. m. sub. 3d sg. δάηται.

4. Poet. δαίομαι (δα-) *divide*, fu. δάσομαι, ao. ἐδασάμην, pf. 3d sg. δέδασται, 3d pl. (irreg.) δεδαίεται. Also pr. δατέομαι (Hes. ao. inf. irreg. δατέασθαι, 430 D).

5. Poet. μάλομαι (μα-, μεν-) *reach after, seek for*, fu. μάσομαι, ao. ἐμασάμην, 2d pf. μέμονα *press on, desire eagerly*, pl. μέμαμεν, etc. (492 D, 9), v. μαστός. In the sense of the pf., Hm. has intensive μαιμάω (574), ao. μαίμησε. In Att. Trag. we find pr. part. μώμενος (= μα-ομενος).

6. Poet. ναίω (να-) *inhabit*, ao. ἔνασσα *caused to inhabit*, m. ἐνασσάμην *became settled in*, = ao. p. ἐνάσθην. Pf. m. νένασμαι late.

7. Hm. ὀπύλω (οπυ-) *take to wife*, fu. ὀπύσω Aristoph.

521 D. 1. Hm. fu. ἐλόω, ἐλάῳ, etc. (424 D); plup. m. 3d sg. ἐλήλατο, once ἤλήλατο, 3d p. ἐληλέδατο (464 D a). Hipp. ἐλήλασμαι. 2. Hm. pres. φθάνω.

4. Hm. τίνω. Hm. and Hd. have also pr. τίνῳμι, τίννυμαι, v. τιτός.

5. Hm. φθίνω, φθίσω, ἔφθισα; 2d ao. ἐφθιον, m. ἐφθίμην, ἐφθίθην (489 D, 29). Pr. also φθινύθω (494). 7. Hm. pf. part. κεκμηώς, -ῶτος (446 D, 455 D b).

8. Ion. τάμνω, 2d ao. ἔταμον. Hm. has pr. τέμνω once, τέμω once; also τμήγω (τμαγ-) cl. 2 (511 D, 17).

II. Themes which assume -αν^ο|-.522. 1. αἰσθάνομαι (αἰσθ-) *perceive*: also αἰσθομαι rare.

αἰσθήσομαι ἥσθόμην ἥσθημαι v. αἰσθητός

2. ἁμαρτάνω (ἁμαρτ-) *err*.

ἁμαρτήσομαι ἥμαρτον ἥμαρτηκα, -ημαι ἥμαρτήθην

3. αὐξάνω (αὐξ-) *increase*: also αὐξω.

αὐξήσω ηὔξησα ηὔξηκα, ηὔξημαι ηὔξηθην

4. βλαστάνω (βλαστ-) *sprout*: [also βλαστέω late].βλαστήσω ἐβλαστον (β)ἐβλάστηκα (365 a).
[ἐβλάστησα]5. δαρθάνω (δαρθ-) *sleep*, in comp. except in 2d ao.

ἐδαρθον δεδάρθηκα [ἐδάρθην]

6. ἀπ-εχθάνομαι (εχθ-) *am hated*.

ἀπεχθήσομαι ἀπηχθόμην ἀπήχθημαι

The forms ἐχθω *hate*, ἐχθομαι *am hated* are poetic.7. οἰδάνω (οιδ-) and οἰδέω cl. 1, *swell*; [later οἰδάω, οἰδαίνω.]

ᾤδησα ᾤδηκα

8. ὀλισθάνω (ολισθ-) *slip*; [later ὀλισθαίνω]

[ὀλισθήσω] ὤλισθον (ὠλίσθηκα and ὠλίσθησα Hipp.)

9. ὀφλισκάνω (οφλ-, οφλισκ-) *incur judgment*.

ὀφλήσω ὤφλον ὥφληκα, ὥφλημαι

523. The following have an inserted nasal.

1. ἀνδάνω (ἄδ-) *please*, only the present in Attic.2. θιγγάνω (θιγ-) *touch*.

θίξομαι ἔθιγον v. ἔ-θικτος

10. Hm. θύνω (Hes. θύνέω) = θύ-ω *rush*.

522 D. 2. Hm. 2d ao. ἥμβροτον (for ἡμαρτον, ἡμροτον, 60 D).

3. Hm. ἀέξω.

5. Hm. 2d ao. ἔδραθον (435 D).

10. Eur. ἀλφάνω (αλφ-) *procure*. Hm. 2d. ao. ἤλφον.

The following two add -αίνω to the theme.

11. Hes. ἀλιταίνω (αλιτ-) *offend*. Hm. 2d ao. ἤλιτον, m. ἤλιτόμην, pf. part. irreg. ἀλιτήμενος (cf. 389 D b).12. Hm. ἐριδαίνω (εριδ-) *contend* (= ἐρίζω cl. 4), ao. m. inf. ἐριδήσασθαι. Pr. also ἐριδμαίνω *provoke*.

523 D. 1. Hm. impf. ἦνδανον, ἐήνδανον (Hd. ἐάνδανον) see 359 D; 2d ao. ἔδον or εὔαδον (= εῖFαδον, cf. 355 D a), 2d pf. ἔαδα. Hd. 2d ao. ἔαδον, fut. ἀδήσω. For ἄσμενος, see 489 D, 46.

3. *κιγχάνω* (κιχ-) *come up to*.
κιχήσομαι *έκιχον* v. *ἀ-κίχητος*
4. *λαγχάνω* (λαχ-) *obtain by lot*.
λήξομαι *έλαχον* *έληχα, έληγμαι* *έλήχθην*
5. *λαμβάνω* (λαβ-) *take*.
λήψομαι *έλαβον* *έληφα, έλημμαι* *έλήφθην*
λέλημμαι
6. *λανθάνω* (λαθ-) *lie hid, middle forget*: also *λήθω* cl. 2 (511, 1).
λήσω *έλαθον* *λέληθα, λέλησμαι* v. *ἄ-λαστος*
 a. The simple middle is rare in prose, *ἐπι-λανθάνομαι* (seldom *ἐκ-λανθάνομαι*) being used instead.
7. *μανθάνω* (μαθ-) *learn*.
μαθήσομαι *έμαθον* *μεμάθηκα* v. *μαθητός, -τέος*
8. *πυνθάνομαι* (πυθ-) *inquire, learn*: also *πεύθομαι* cl. 2, poet.
πέυσομαι *έπυθόμην* *πέπυσμαι* v. *πευστέος*
9. *τυγχάνω* (τυχ-) *hit, happen*.
τεύξομαι *έτυχον* *τετύχηκα, τέτευχα* [*έτεύχθην*]
[τέτευγμαι]

III. Themes which assume -νε^ο|ε-.

524. 1. *βύνέω* (βυ-) *stop up*; [also *βύω*].
βύσω *έβυσα* *βέβυσμαι* [*έβύσθην*] v. *βυστός*
2. *ικνέομαι* (ικ-) *come*.
ίξομαι *έκόμην* *ίγμαι*
 a. *ἀφ-ικνέομαι* is commonly used in prose.

3. Hm. *κιχάνω*, ao. *κιχήσατο*. For μι-forms from theme *κιχε-*, see 538 D, 4.
4. Hd. fu. *λάξομαι*. Hm. 2d ao. *έλαχον* *obtained by lot*, but *λέλαχον* (436 D) *made partaker*. Ion. and poet. 2d pf. *λέλογχα*.
5. Hd. fu. *λάμψομαι*, pf. *λελάβηκα*, pf. m. *λέλαμμαι* (463 b), ao. p. *έλάμφθην*, v. *λαμπτέος*. Hm. 2d ao. m. inf. *λελαβέσθαι* (436 D).
6. Hm. 2d ao. *έλαθον* *lay hid*, but *λέλαθον* (436 D) *caused to forget*, m. *λελαθέσθαι* *to forget*, pf. m. *λέλασμαι* *have forgotten*. The meaning *cause to forget* is found also in rare pr. *ληθάνω*, ao. *έπ-έλησα*, and sometimes in pr. act. *έπιλήθω*. Dor. ao. p. *έλάσθην*.
8. Hm. 2d ao. m. opt. *πεπύθοιτο* (436 D), v. *ἄ-πυστος*.
9. Hm. has also 1st ao. *έτύχησα*, and often uses *τέτυγμαι*, *έτύχθην* (from *τεύχω* cl. 2, 511, 14) in the sense of *τετύχηκα*, *έτυχον*.
10. Poet. *χανδάνω* (χαδ-, χανδ-, χενδ-) *contain*, fu. *χείσομαι* (= *χενδ-σομαι*), 2d ao. *έχαδον*, 2d pf. *κέχανδα*.
- 524 D. 2. Hm. has pr. impf. *ικνέομαι* only twice, often *ικάνω* (also *ικάνομαι*) and *ίκω*, 1st ao. *ίξε*, *ίξον* (428 D b). For 2d ao. part. *ικμενος*, see 489 D.
47. Hd. pf. m. 3d pl. *ἀπίκαται*, *ἀπίκατο* (464 D a).

3. *κυνέω* (κν-) *kiss*. ao. *ἔκυσα*.

a. The simple verb is poetic; but *προσκυνέω do homage* is frequent in prose; it makes *προσκυνήσω, προσεκύνησα*.

4. *ἀμπισχνέομαι* (αμπ-εχ-) = *ἀμπέχομαι, have on*: active *ἀμπέχω, ἀμπίσχω, put on*. Impf. *ἤμπαιχόμην* (361 a).

ἀμφέξω *ἤμπισχον*, inf. *ἀμπισχεῖν*

ἀμφέξομαι *ἤμπισχόμην* or *ἤμπεσχόμην* (361 a)

a. *ἀμπισχνέομαι* is for *αμφ(ι)-ισχ-νεο-μαι*. For change of φ to π, cf. 73 d. *ισχ* is for *ίσχ*, and that for *σι-σ(ε)χ*, a reduplicated theme of *ἔχω* (*σεχ-*) *have* (508, 16; cf. 506, 2). The 2d ao. must be divided *ἤμπι-σχον*; *ι* here belongs to the preposition.

5. *ὑπισχνέομαι* (ὑπ-εχ-) *promise*; also *ὑπίσχομαι*. See 4 a above and 508, 16.

ὑποσχήσομαι *ὑπεσχόμην* *ὑπέσχημαι*

IV. Themes which assume -νν- (after a vowel -ννν-).

525. Themes in -α-.

1. *κεράννυμι* (κερα-, κρα-) *mix*.

[*κεράσω*] *ἐκέρασα* *κέκρᾶμαι* *ἐκράσθην* or
v. *κράτεος* [κεκέρασμαι] *ἐκεράσθην*

2. *κρεμάννυμι* (κρεμα-) *hang* trans.: [also *κρεμάω* late].

κρεμάω (-άσω 424) *ἐκρέμασα* [κεκρέμασμαι] *ἐκρεμάσθην*

a. For middle *κρέμαμαι hang* intrans., fu. *κρεμήσομαι*, see 535, 8.

3. *πετάννυμι* (πετα-) *expand*: [also *πετάω* late].

πετάω (-άσω 424) *ἐπέτασα* *πέπταμαι* [πεπέτασμαι] *ἐπετάσθην*

4. *σκεδάννυμι* (σκεδα-) *scatter*: also *σκίδνυμι* γ. Α., [σκεδάω late].

σκεδάω (-άσω 424) *ἐσκέδασα* *ἐσκεδάσμαι* *ἐσκεδάσθην*

526. Themes in -ε-.

1. *ἔννυμι* (έ-, orig. *Ἔεσ-*, Lat. *ves-tio*) *clothe*: in prose *ἀμφιέννυμι*.

ἀμφιῶ (-έσω 423) *ἤμφλεσα* (361) *ἤμφλεσμαι*
ἀμφιέσομαι

525 D. 1. Hm. also pr. *κεράω, κεράω*, ao. inf. *ἐπι-κρήσαι*, v. *ἄ-κρητος*. For *κίρνημι*, see 529 D, 2.

4. Hm. ao. also without σ, *ἐκέδασσα, ἐκεδάσθην*; cf. *κίδνυμι* (529 D, 8).

5. Poet. *γάννυμαι* (γα-) *am glad*, fu. *γανύσσομαι*, late pf. *γεγάννυμαι*. Cf. *γαίω* cl. 4, only in pr. part. *γαίων*.

526 D. 1. Hm. impf. *κατα-είνυον* (= *Ἔεσ-νυον*), cf. Hd. *ἐπ-είνυσθαι*, fu. *ἔσσω*, ao. *ἔσσα*, ao. m. 3d sg. *ἔ(σ)σατο* or *ἔέσσατο*, pf. m. *εἶμαι* (= *Ἔεσ-μαι*), *ἔσαι*, *εἶται* (*ἔσται*?), plup. 2d, 3d sg. *ἔσσο, ἔστο* or *ἔεστο*, 3d du. *ἔσθην*, 3d pl. *εἶατο*, part. *εἰμένος*.

2. [κορέννυμι] (κορε-) *satiate*, chiefly poetic.

κεκόρεσμαι

έκορέσθην

3. σβέννυμι (σβε-) *extinguish* (500, 5).

σβέσω

έσβεσα

έσβηκα

σβήσομαι

έσβην (489, 10) [έσβεσμαι]

έσβίσθην

527. Themes in -ω-.

1. ζώννυμι (ζω-) *gird*.

[ζώσω]

έζωσα

[έζωκα] έζωμαι, έζωσμαι

[έζώσθην]

2. [ρόννυμι] (ρω-) *strengthen*.

[ρώσω]

έρρωσα

έρρωμαι *am strong*

έρρώσθην

3. στρώννυμι (στρω-) *spread out* = στόρνυμι, 528, 15.

στρώσω

έστρωσα

έστρωμαι

έστρώσθην

528. Themes ending in a consonant.

1. ἀγνῦμι (αγ-, orig. *Fay-*) *break*.

άξω

έαξα (359)

έαγα (501) [έαγμαι]

έάγην

2. ἀρνυμαι (αρ-) *win*, chiefly poetic.

άρουμαι

ήρόμην

3. δεικνῦμι (δεικ-) *show*.

δέξω

έδειξα

δέδαιχα, δέδαιγμαι

έδείχθην

4. εἰργνῦμι (είργ-) *shut in*: (also εἰργω).

είρξω

είρξα, p. έρξās εἰργμαι

είρχθην

- a. The forms of εἰργω *shut out* are distinguished from these by their *smooth* breathing.

5. ζεύγνυμι (ζυγ-, ζευγ-) *join*.

ζεύξω

έζευξα

έζευγμαι

έζύγην, έζεύχθην r. A.

2. Hm. fu. κορέω (423), ao. έκόρεσα, έκόρεσσα, pf. part. κεκορηώς (446 D), pf. m. κεκόρημαι (also Hd.), v. ά-κόρητος. Hd. fu. κορέσω.

Add the following with themes in -ι-:

4. Poet. κίννυμι (κι-) *move* intrans., 2d ao. έκιον *went*, part. κιών. For έκίαθον, see 494.

5. Epic αἰνυμαι (αι-) *take away*, in comp. ἀποαἰνυμαι and ἀπαἰνυμαι.

6. Ion. and poet. δαινῦμι (δαι-) *feast* trans., mid. intr., opt. 3d sg. δαινῦτο (419 D b), 3d pl. δαινῦατο: fu. δάισω, ao. έδαισα, ao. p. έδαίσθην, v. ά-δαιτος.

528 D. 1. Hm. ao. έαξα, rare ήξα (Hes. opt. 2d sg. κανάξαις, = κα^τFaξαις = κατα-Faξαις, 84 D), ao. p. έάγην with short a. Hd. pf. έηγα.

3. Hd. has root δεκ- in δέξω, έδεξα, δέδεγμαι, έδέχθην. Hm. pf. m. δείδεγμαι *greet* (for δεδειγμαι), 3d pl. δειδέχεται, -ατο (464 D a). In the same sense of *greeting*, he has pr. part. δεικνύμενος, as also pr. δεικανόμαι and δειδίσκομαι (= δει-δικ-σκομαι).

4. Hm. has only forms with smooth breathing, even in the sense of *shutting in*. As theme, he has εργ- or εεργ- instead of ειργ-. For έρχαται, (έ)έρχατο, see 368 D. For poet. εἰργαθον, Hm. (έ)έργαθον, see 494.

6. ἀπο-κτίννυμι (κτεν-) *kill* = κτείνω (519, 4).

7. μίγνυμι (μιγ-, μίγ-) *mix*: also μίσγω cl. 6, less freq. in Att.

μίξω	ἐμίξα	[μέμιχα]	ἐμίχθην and
		μέμιγμαι	ἐμίγην

8. ὀλλύμι (for ολνύμι, theme ολ-, ολε-) *destroy, lose*.

ὀλώ (-έσω 422)	ὤλεσα	ὀλώλεκα
ὀλοῦμαι	ὀλόμην	ὀλώλα (501)

a. In prose, the compound ἀπ-όλλυμι is always used.

9. ὀμνύμι (ομ-, ομο-) *swear*.

ὀμοῦμαι (422)	ὤμοσα	ὀμώμοκα (368)	ὀμόσθην and
[ὀμόσω, -ομαι]		ὀμώμομαι, ὀμώμοσμαι	ὀμόσθην

10. ὀμόργνυμι (ομοργ-) *wipe off*. Pres. and impf. only Epic.

ὀμόρξομαι	ὤμορξα	[ὤμοργμαι]	ὤμόρχθην
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11. ὀρνύμι (ορ-) *rouse, middle rouse one's self, rise*.

ὄρσω (422 b)	ὤρσα (431 c)	ὄρῳα intrans. (368 D).
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12. πήγνυμι (παγ-, πηγ-) *fix, fasten*: [also πήσσω late].

πήξω Hm.	ἐπηξα	πέπηγα (501)	ἐπάγην, v. πηκτό-
		[πέπηγμαι]	ἐπήχθην

13. πτάρνυμαι (πταρ-) *sneeze*.

πταρῶ Hipp.	ἐπταρον [ἐπτᾶρα]
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14. ῥήγνυμι (ραγ-, ρηγ-, ρωγ-) *break*.

ῥήξω	ἐρρήξα	ἐρρώγα (501)	ἐρράγην
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15. στόρνυμι (στορ-, στορε-) *spread out*: cf. στρώννυμι, 527, 3.

στορῶ (422)	ἐστόρεσα	[ἐστόρεσμαι]	[ἐστορέσθην]
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16. φράγνυμι (φραγ-) also φράσσω cl. 4, *enclose*.

[φράξω]	ἐφραξα	πέφραγμαι	ἐφράχθην [ἐφράγην]
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a. The forms φάργνυμι, ἐφαρξα, πέφαργμαι, ἐφάρχθην, etc., are certainly Attic, and are preferred by many editors.

7. Hm. and Hd. have only μίσγω in pr. impf: Hm. once μιγάζομαι. Hm. 2d ao. m. 3d sg. ἐμίκτο, μίκτο (489 D, 41), 2d fu. p. μιγήσομαι.

8. Poetic also pr. ὀλέκω; 2d ao. m. part. οὐλόμενος (33 D).

11. Hm. fu. m. ὀροῦμαι, ao. ὤρσα, oftener ὠρορον (436 D), pf. m. ὀρώρεται, sub. 3d sg. ὀρώρηται, ao. m. ὤρτο (oftener than ὠρετο), ὄρσο, ὕρθαι, ὕρμενος (489 D, 42). For ὕρσεο, see 428 D b. Connected with ὀρνύμι are ὀρίνω *rouse*, ao. ὠρίνα, ao. p. ὠρίνθην; and ὀρούω *rise*, ao. ὠρουσα.

12. Hm. 2d ao. m. 3d sg. κατ-έπηκτο (489 D, 43).

13. Hipp. ao. p. ἐπτάρην.

14. Hm. pf. p. ἐρρήκεται, Hipp. ao. p. ἐρρήχθην.

17. Hm. ἄχυνμαι (αχ-) *am pained* (rare ἄχομαι, ἀκαχίζομαι); 2d ao. ἀκάχοντο (436 D), pf. ἀκάχημαι (368 D), 3d pl. ἀκηχέδαται (464 D a) plup. 3d pl. ἀκαχείλατο (for ἀκαχηατο), inf. ἀκάχισθαι, part. ἀκαχήμενος, ἀκηχεμένη (389 D b).—Act. ἀκαχίζω *pain*, ao. ἤκαχον and ἀκάχησα.—Pr. part. intrans. ἀχέων, ἀχεύων.

SIXTH CLASS (*Inceptive Class*, 403).

530. The theme assumes -σκ^o|_ε- (or -ισκ^o|_ε-) in the present. Several verbs which belong here prefix a reduplication. Only a few show an inceptive meaning.

Themes in -α- and -ε-.

1. γηράσκω = γηρά-ω *grow old*. 2d ao. inf. γηρᾶναι (489, 2).
γηράσω, -ομαι ἐγήρᾳσα γεγήρᾳκα

2. διδράσκω (δρα-) *run*, used only in composition.
δράσομαι ἔδρᾳν (489, 3) δέδρᾳκα

3. ἡβάσκω (ἡβα-) *come to puberty*: ἡβάω *am at puberty*.
ἡβήσω ἡβῆσα ἡβῆκα

4. θνήσκω, older θνήσχω (θαν-, θνα-) *die*.
θανοῦμαι ἔθανον τέθνηκα *am dead* (490, 4)

a. Fu. pf. τεθνήξω, see 467 a. For fu. θανοῦμαι, 2d ao. ἔθανον, the Att. prose always uses ἀποθανοῦμαι, ἀπέθανον (never found in Trag.), but in the pf. τέθνηκα, not ἀπο-τέθνηκα.

5. εἰλάσκομαι (ἔλα-) *propitiate*.
εἰλάσομαι εἰλασάμην εἰλάσθην

18. Poet. καίνυμαι (for καδ-νυμαι) *surpass*, pf. κέκασμαι, part. κεκασμένος (Pind. κεκαδμένος).

19. Hm. ὀρέγνυμι (ορεγ-), = ὀρέγω cl 1, *reach*, pf. m. 3d pl. ὀρωρέχεται (368 D, 464 D a).

529 D. In the Epic language, several themes, which for the most part show a final α in other forms, assume -να- instead of it in the present. This is accompanied in most instances by a change of vowel, and by inflection according to the μι-form.

1. δάμνημι or δαμνάω (δαμ-, δαμα-) *overcome*, fu. δαμάω (cf. 424), ao. ἐδάμασα, pf. m. δέδμημαι, fu. pf. δεδμήσομαι, ao. p. ἐδαμάσθην or ἐδμήθην, more freq. 2d ao. ἐδάμην. Pr. also δαμάζω. The forms ἐδαμασάμην and ἐδαμάσθην are even found in Att. prose.—The same perf. m. δέδμημαι belongs also to the Ion. and poet. δέμω (Att. οἰκοδομέω) *build*, ao. ἔδειμα.

2. κίρνημι or κιννάω (κερα-), = κεράννυμι *mix* (525, 1).

3. κρήνυμαι (κρεμα-), = κρέμαμαι *hang* (535, 8; cf. 525, 2). Active κρή-μνημι very rare.

4. μάρναμαι (μαρα-) *fight*, used only in the present.

5. πέρνημι (περα-), = πιπράσκω *sell* (530, 7), fu. περάω (cf. 424), ao. ἐπέρασα, pf. m. part. πεπερημένος.

6. πίλναμαι (πελα-) *draw near*; also πιλνάω = πελάζω *bring near* (514 D, 21).

7. πίτνημι or πιτνάω (πετα-), = πετάννυμι *spread* (525, 3).

8. σκίδνημι (σκεδα-), = σκεδάννυμι *scatter* (525, 4): also without σ, κίδνημι.

530 D. 2. Hd. διδρήσκω, δρήσομαι, ἔδρην (30 D).

5. Hm. also ἰλάομαι, pf. ἔληκα; see 535 D, 10.

6. **μυμήσκω**, older **μυμήσκω** (**μνα-**) *remind*, mid. *remember, mention*.
μνήσω **ἐμνησα** **μέμνημαι** (365 b, 465 a) **ἐμνήσθην**
 Fu. pf. **μεμνήσομαι** *will bear in mind*.
 a. The fu. and ao. m. are poetic; the fu. and ao. p. take their place.
 The pf. m. **μέμνημαι** is present in meaning, = Lat. *memini*.
7. [**πιπράσκω**] (**πρα-**) *sell*; wanting in fu. and ao. act.
 (**ἀποδώσομαι**) (**ἀπεδόμην**) **πέπρᾱκα, πέπρᾱμαι** **ἐπράθην**
8. **φάσκω** (**φα-**) = **φημί** (535, 1) *say*; used chiefly in the part., see 481 a.
9. **χάσκω** (**χα-, χαν-**) *gape*; [**χαίνω** late]
χανοῦμαι **ἔχανον** **κέχηναι** *stand agape*
10. **ἄρέσκω** (**αρε-**) *please*.
ἄρέσω **ἤρεσα** [**ἠρήρεκα**] **ἠρέσθην**

531. Themes in -ο-.

1. **ἀνα-βιώσκομαι** (**βιο-**) trans. *re-animate*, intr. *revive*.
 ao. **ἀνεβίων** (489, 14) intrans., **ἀνεβιωσάμην** trans. Cf. **βιόω** (507, 2).
2. **βλώσκω** (**μολ-, μλο-, βλο-**, 60 D) *go*, poetic. Pr. impf. only Epic.
μολουῖμαι **ἔμολον** **μέμβλωκα** (60 D)
3. **βιβρώσκω** (**βρο-**) *eat*; pres. Hipp. and late.
 [**βρώσομαι**] [**ἔβρωσα**] **βέβρωκα, βέβρωμαι** **ἐβρώθην** Hd.
 a. The defective parts are supplied by forms of **ἐσθίω** cl. 8 (539, 3).
4. **γινώσκω** (**γνο-**) *know*: also **γινώσκω** Ionic and late Att.
γνώσομαι **ἔγνων** (489, 15) **ἔγνωκα, ἔγνωσμαι** **ἐγνώσθην**
5. **θρώσκω** (**θορ-, θρο-**) *leap*, poet.: also **θόρνυμαι** cl. 5.
θοροῦμαι **ἔθορον**.
6. **τιτρώσκω** (**τρο-**) *wound*.
τρώσω **ἔτρωσα** **τέτρωμαι** **ἐτρώθην**

532. Themes in -ι- and -υ-.

1. **κυῖσκομαι** (**κυ-**) *conceive*, ao. **ἐκῦσα** *impregnated*.
 a. **κύω, κυέω** mean *am pregnant*.

6. Hm. pf. m. 2d sg. **μέμνηαι, μέμνη** (imv. **μέμνεο** Hd.), see 462 D; sub. 1st pl. **μεμνώμεθα** (Hd. **μεμνεώμεθα**), opt. **μεμνήμην**, 3d sg. **μεμνέωτο**, see 465 D.

11. Poet. **βάσκω** (**βα-**) = **βαίνω** *go* (519, 7), chiefly in imv. **βάσκ' ἴθι** *haste*; once **ἐπιβασκέμεν** *cause to go upon*.

12. Poet. **κικλήσκω** (**κλη-**) = **καλέω** cl. 1, *call* (504, 5).

531 D. 3. Hm. **βεβρώθω**. Ep. 2d ao. **ἔβρων** (489, 26; not in Hm.). Soph. 2d pf. part. **βεβρώτες** (492 D, 16).

4. Hd. 1st ao. **ἀνέγνωσα** *persuaded*. Poet. v. **γνωτός** (for **γνωστός**).

6. Hm. **τρώω**; v. **τρωτός**.

2. μεθύσκω (μεθυ-) *intoxicate*.

ἐμέθυσα

[μεμέθυσμαι]

ἐμεθύσθην

a. Mid. μεθύσκομαι *get drunk*; but μεθύω (only pr. impf.) *am drunk*.

533. Themes ending in a consonant.

1. ἀλίσκομαι (άλ-, ἀλο-) *am taken*, used as passive to αἶρέω cl. 8.

ἀλώσομαι

ἔάλων or

ἔάλωκα or

v. ἀλωτός

ἦλων (489, 18) ἦλωκα

2. ἀν-ᾱλίσκω (ᾱλ-, ᾱλο-) *expend*: also ἀνᾱλώω.

ἀνᾱλώσω

ἀνήλωσα

ἀνήλωκα, ἀνήλωμαι

ἀνηλώσθην

a. Rare forms, ἡνάλωσα, ἡνάλωμαι (361). The forms ἀνάλωσα, ἀνάλωκα, ἀνᾱλώσθην etc., are un-Attic.

3. ἀμβλίσκω (αμβλ-, αμβλο-) *miscarry*: also ἐξ-αμβλόω.

[ἀμβλώσω]

ἤμβλωσα

ἤμβλωκα, ἤμβλωμαι

[ἤμβλώσθην]

4. ἐπ-αυρίσκομαι (αυρ-) *enjoy*, also ἐπαυρίσκω, ἐπαυρέω: pres. Ionic only.

ἐπαυρήσομαι

ἐπηῦρον, ἐπηυρόμην [ἐπηυράμην]

5. εὕρισκω (εὕρ-) *find*.

εὕρήσω

ἦῦρον

ἦῦρηκα, ἦῦρημαι

ἠῦρέθην v. εὐρετός

a. For 2d ao. imv. εἶρέ, see 387 b. For later Attic εὔρον, εὔρηκα, etc., see 357 a.

6. στερίσκω (στερ-) = στερέω *deprive*.

στερήσω

ἑστέρησα

ἑστέρηκα, -ημαι

ἑστερήθην, ἑστέρη

a. Pass. στερίσκομαι, στεροῦμαι *am deprived*; but στέρομαι *am needy*.

7. ἀλύσκω (for αλυκ-σκω, theme αλυκ-) *avoid*, poet.; pr. impf. rare.

ἀλύξω

ἤλυξα

8. διδάσκω (for διδαχ-σκω, theme διδαχ-) *teach*.

διδάξω

ἔδωξα

δέδωχα, -γμαι

ἔδιδάχθην

9. λάσκω (for λακ-σκω, theme λακ-) *speak*, poetic.

λακήσομαι

ἐλάκησα

λέλακα

ἔλακον

10. μίσγω (for μιγ-σκω, theme μιγ-) *mix*, = μίγνυμι cl. 5 (528, 7).

532 D. 3. Ion. and poet. πιπίσκω (πι-) *give to drink* (cf. πίνω, 521, 3), fu. πίσω, ao. ἐπίσα.

4. Hm. πιφαύσκω (φau-) *declare*. Hd. διαφαύσκω, or -φώσκω *shine, dawn*.

533 D. 6. Hm. ao. inf. στερέσαι.

7. Hm. has also ἀλυσκάζω cl. 4 and ἀλυσκάνω cl. 5.

8. Ep. ao. ἐδιδάσκησα (not in Hm.). A shorter theme is δα-, Hm. fu. δῆω *shall find* (427 D), 2d ao. δέδαον (436 D, also ἔδαον) *taught*, 2d ao. m. inf. δεδάσθαι (for δεδαεσθαι), pf. δεδάηκα *have learned*, 2d pf. part. δεδαώς, pf. m. part. δεδαημένος, 2d ao. p. ἐδάην *learned*, fu. p. δαήσομαι.

9. Hm. ληκέω, 2d pf. λέληκα, part. fem. λελακνῖα (451 D c).

11. πάσχω (for παθ-σκω, theme παθ-, πενθ-), *suffer*.
 πείσομαι (56) ἔπαθον πέπονθα [v. παθητός]

SEVENTH CLASS (*Root-Class*, 404).

534. The theme itself, with or without reduplication, serves as present stem. These are all verbs in -μι.

I. *With reduplication.*

1. τίθημι (θε-) *put*. See 329, 333, 349.

θήσω	ἔθηκα	τίθεικα	ἐτίθην (73 c)
	du. ἔθετον etc.	τίθειμαι r.	
2. δίδημι (δε-) *bind*, rare form for δέω (504, 1).
3. ἵημι (έ-) *send*; see 476.

ἦσω	ἦκα	εἶκα	εἶθην
	du. εἶτον etc.	εἶμαι	
4. δίδωμι (δο-) *give*. See 330, 334, 350.

δώσω	ἔδωκα	δέδωκα	ἔδόθην
	du. ἔδοτον etc.	δέδομαι	
5. ἵστημι (στα-) *set up*. See 331, 335, 336, 351, and 500, 1.

στήσω <i>shall set</i>	ἵστησα <i>set</i>	ἵστηκα <i>stand</i>	ἑστάθην <i>was set</i>
	ἵστην <i>stood</i>	ἵσταμαι r. fu. pf. ἑστήξω <i>shall stand</i>	
6. ὀνίνημι (ονα-) *benefit* (for ον-ονη-μι).

ὀνήσω	ὤνησα, ὤνήμην (489, 5)	ὤνήθην	
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11. Hm. 2d pf. 2d p. πέποσθε (492 D, 14), part. fem. πεπαθυῖα (451 D c).
 12. Poet. ἀμπλακίσκω (αμπλακ-) *miss, err*. 2d ao. ἡμπλακον, pf. m. 3d sg. ἡμπλάκηται.
 13. Hm. ἀπαφίσκω (αφ-) *deceive*, 2d ao. ἡπαφον (436 D), rare 1st ao. ἡπάφησα.
 14. Poet. ἀραρίσκω (αρ-) *join, fit*, trans., 1st ao. ἦρσα (cf. 431 D c), 2d ao. ἦραρον (436 D) twice intrans., 2d pf. ἄραρα *am joined, fitted* (found even in Xen.), Ion. ἄρηρα, Hm. part. fem. ἀραρυῖα (451 D c), pf. m. ἀρήρεμαι, ao. p. 3d pl. ἄρθεν (385 D, 3), 2d ao. m. part. ἄρμενος (489 D, 36).
 15. Hm. ἴσκω (= Φικ-σκω) and ἔϊσκω (72 D a) *liken*; cf. εἶκα (492, 7).
 16. Hm. τιτύσκομαι (= τι-τυκ-σκομαι) *prepare, aim* (cf. 511, 14; 523, 9).
- 534 D. 1. Hm. has pr. ind. 2d sg. τίθησθα, 3d sg. τιθεῖ, 3d pl. τιθεῖσι (also προ-θέουσι), inf. τιθήμεναι, part. τιθήμενος. Hd. pr. τιθεῖ, τιθεῖσι: impf. 1st sg. ἐτίθε-α irregular, 2d ao. opt. προσ-θέοιτο, inf. θέμεν, θέμεναι.
3. For dialectic forms of ἵημι see 476 D.
 4. Hm. has pr. ind. 2d sing. δίδοῖς and δίδοισθα, 3d sg. δίδοι, inv. δίδωθι, inf. δίδουναι; 2d ao. inf. δόμεν and δόμεναι; iterative δόσκον.—Hd. δίδοῖς. δίδοῖ δίδουσι. Hm. has a fu. with reduplication δίδώσω.
 5. Hm. 1st ao. 3d pl. ἕστασαν as well as ἕστησαν, 2d ao. ind. 3d pl. ἕσταν, inf. στήμεναι, pf. inf. ἑστάμεν, ἑστάμεναι, part. ἑσταώς and ἑστεώς, iterative ἕστασκε and στάσκε.—Hd. pr. 3d sg. ἰστέ.

537. c. Themes in -σ-.

1. εἰμί (εσ-) *am*; see 478. fu. ἔσομαι.
2. ἦμαι (ῆσ-) *sit*, also κάθημαι; see 483, 484.

EIGHTH CLASS (*Mixed Class*, 502).

539. Different parts of the verb may be derived from themes essentially different: compare Eng. *go, went*. Here belong

1. αἰρέω (αῖρε-, ἐλ-, 359 a), *take*, mid. *choose*.
αἰρήσω εἶλον (ἔλω etc.) ἦρηκα, ἦρημαι ἦρέθην
a. Fu. ἐλῶ, ao. εἰλάμην are late.
2. ἔρχομαι (ερχ-, ελυθ-, ελθ-) *go, come*.
ἐλεύσομαι ἦλθον ἐλήλυθα (367 b)
a. For 2d ao. imv. ἐλθέ, see 387 b. For ἐλεύσομαι the Attic prose has εἰμι, ἦξω, or ἀφίξομαι; for ἡρχόμεν, ἔρχωμαι, ἐρχοίμην, ἔρχου, ἔρχεσθαι, ἐρχόμενος, the Attic prose generally has ἦα, ἴω, ἴοιμι, ἴθι, ἰέναι, ἰών.

536-7 D. For dialectic forms of εἰμι, see 477 D; of κεῖμαι, 482 D; of εἰμί, 478 D; of ἦμαι, 483 D.

538 D. Hm. has also the following μι-verbs of the seventh class:

1. ἄημι (αε-) *blow*, 2d du. ἄητον, impf. 3d sg. ἄη or ἄει, inf. ἀῆναι or ἀήμεναι, part. ἀείς; mid. impf. 3d sg. ἄητο, part. ἀήμενος.
2. Theme διε- *make flee* (in mid., also *flee*), impf. 3d pl. ἐν-δίσσαν; m. pr. 3d pl. δίσσονται, sub. δίσσωμαι, opt. 3d sg. δίσσοιτο (cf. 417 a, 418 b), inf. δίσσεται.
3. δίζημαι (διζε-) *seek*, 2d sg. δίζηαι, part. διζήμενος; fu. διζήσομαι.
4. Theme κιχε- (from κιχ-, common pr. κιγχάνω *come up to*, 523, 3), impf. 2d sg. ἐκίχεις, 3d du. κιχήτην, sub. κιχείω, opt. κιχείην, inf. κιχῆναι or κιχήμεναι, part. κιχείς, m. κιχήμενος.
5. ὄνομαι *find fault with*, 2d sg. ὄνοσαι, opt. 3d sg. ὄνοιτο (cf. 418 b); fu. ὀνόσσομαι, ao. ὀνοσάμην (Hd. ὀνόσθην).—Hm. has also from root ον-, pr. 2d pl. οὔνεσθε and ao. ὄνατο.
6. ἐρύομαι or ἐρύομαι (ερν-, ειρν-) *guard, preserve*, Ion. and poet. The μι-forms are pr. ind. 3d pl. εἰρύαται, impf. 2d sg. ἐρύσο, 3d sg. ἐρύτο, εἰρύτο, 3d pl. εἶρυντο, εἰρύατο, inf. ἐρυσθαι, εἶρυσθαι. Fu. ἐρύσσομαι (ἐρύεσθαι, cf. 427 D), εἰρύσσομαι, ao. εἶρυ(σ)σάμην.
7. From ῥύομαι or ῥύομαι (ρϋ-) = ἐρύομαι come μι-forms, impf. 3d pl. ῥύατο, inf. ῥύσθαι. Fu. ῥύσομαι (Hd.), ao. ἐρρύσάμην and ῥυσάμην (once ῥυσάμην).
8. Root στευ-, *promise, threaten*, pr. impf. στεῦται, στεῦτο, στεῦνται.
9. From ἔδ-ω (539 D, 3) *eat*, pr. inf. ἔδ-μεναι; cf. Lat. *esse* for *ed-se*.
10. From φέρ-ω (539, 6) *bear*, pr. imv. 2d pl. φέρ-τε; cf. Lat. *fer-te*.

539 D. 1. Hd. pf. ἀραίρηκα (368 D).

2. Poet. 2d ao. ἦλυθον with υ (but only in ind., 1st, 2d, 3d sg. and 3d pl.), Dor. (not Pind.) ἦνθον. Hm. 2d pf. εἰλήλουθα, 1st pl. εἰλήλουθμεν (492 D, 13).

3. *ἔσθω* (εσθ-, εδ-, ἔδεσ-, ἔδο-, φαγ-) *eat*.
ἔδομαι (427) *ἔφαγον* *ἔδηδοκα* *ἠδέσθην*
ἔδηδεσμαι v. *ἔδεστος, -τέος*
4. *ὀράω* (ὀρα-, ιδ-, σπ-) *see, impf. ὥρων* (359 b).
ὀψομαι *εἶδον* (ἴδω etc.) *ὀρόμην, ὀρόμην, ὀρόμαι* *ὥφθην* [*ἠωράσθην*]
 inv. *ἴδέ* (387 b) *ὀπωπα, ὀπμαι* v. *ὀρότος, ὀπτός*
- a. The middle is generally poetic, but occurs in Att. prose in composition with *πρό, ὑπό, περί*. Inv. *ἴδου*, but as exclamation *ἴδου ἰο!*
5. *τρέχω* (τρεχ-, δραμ-, δραμε-) *run*.
δραμομαι *ἔδραμον* *δεδράμηκα* v. *θρακτέον* (74 c)
θρέξομαι *ἔθρεξα* (74 c) *δεδράμηναι* in comp.
6. *φέρω* (φερ-, οι-, ενεκ-, ενεγκ-) *bear*.
οἶσω } *ἤνεγκα* (438) *ἐνήνοχα* *ἠνέχθην*
οἶσομαι (as } *ἤνεγκον* *ἐνήνεγμα* *ἐνεχθήσομαι*
 mid. and pass.). *ἤνεγκάμην* v. *οἶστος, -τέος* *οἶσθήσομαι*
7. *ὠνόμηναι* (ωνε-, πρια-) *buy, impf. ὠνούμην* (359).
ὠνήσομαι *ἐπριάμην* (489, 9) *ὠνήμηναι* *ὠνήθην*
 a. *ὠνησάμην* is late. The syllabic augment is rarely omitted in Att. *ὠνήμηναι* may have, *ὠνήθην* always has, a passive meaning (499).
8. *εἶπον* (επ-, ερ-, ρε-) *said*.
ἔρῳ } *εἶπον* (436 a) *εἶρηκα* (366) *ἔρρήθην, v. ῥητός*
 } *εἶπα* (438) *εἶρημαι* [*ἔρρέθην*]
 inv. *εἶπέ* (387 b) fu. pf. *εἶρήσομαι* *ῥηθήσομαι*
- a. The pr. impf. are supplied by *λέγω, φημί*, and (especially in comp.) by *ἀγορεύω* *discourse*, as *ἀπαγορεύω* *forbid*, ao. *ἀπειπον*. The root of *εἶπον* was originally *Feπ-*; cf. *ἔπος*, orig. *Feπος*, *word*. The root of *ἔρῳ* was orig. *Feρ-* (cf. Lat. *verbum*); hence *εἶρηκα* for *Fe-Feρη-κα*, *ἔρρήθην* for *eFeρηθην*, *ῥητός* for *Feρητος*.

3. Hm. has pres. *ἔσθω* (for εδ-θω, 52) and *ἔδω*; also pr. inf. *ἔδμεναι* (538 D, 9), 2d pf. par. *ἔδηδώς*, pf. m. *ἔδηδομαι*.

4. Hm. fu. *ἐπιόψομαι* *shall choose*, but *ἐπόψομαι* *shall look on*; so Pind. 1st ao. *ἐπόψατο* *looked at*, but Att. (rare) *ἐπιωψάμην* *chose*. Hd. impf. *ὄρων*. Aeol. pr. *δρημι* Theoc. For *δοσομαι* (σπ-), see 515 D, 4. Poetic is also pr. m. *εἶδομαι* *appear, appear like*, ao. *εἰσάμην*.

5. Doric *τράχω*. Hm. pf. *δέδρομα*.

6. Hm. pr. inv. *φέρτε* (538 D 10), ao. *ἤνεικα* (rarely *ἤνεικον*), m. *ἤνεικάμην*; ao. inv. *οἶσε* (428 D b), inf. *οἰσέμεν(αι)*, v. *φερτός*. Hd. has ao. *ἤνεικα*, inf. *οἶσαι* (once), pf. m. *ἐνήνεικμαι*, ao. p. *ἠνείχθην*.

8. Hm. pr. *εἶρω* rare, fu. *ἔρέω*, ao. *εἶπον* and in ind. (uncontracted) *ἔειπον* = *e-FeFeπον*. From root *σεπ-, ἐπ-* (70), comes *ἐν-έπω* or *ἐννέπω*, 2d ao. *ἐνι-σπον*, inv. *ἐνι-σπε* or *ἐνισπες* (2d pl. *ἔσπετε* for *εν-σπετε*), fu. *ἐνίψω* (= *ενι-σπ-σω*) or *ἐνι-σπήσω*, v. *ἄ-σπετος*. Hd. makes ao. usu. *εἶπα*, ao. p. *εἰρέθην*.

PART THIRD.

FORMATION OF WORDS.

540. SIMPLE AND COMPOUND WORDS.—A word is either *simple*, i. e., containing a single stem: *λόγο-s speech*, *γράφω write*; or *compound*, i. e., containing two or more stems: *λογο-γράφο-s speech-writer*.

FORMATION OF SIMPLE WORDS.

541. PRIMITIVES AND DENOMINATIVES.—Words formed immediately from a *root* (or the *theme* of any verb) are called *primitives*: *ἀρχ-ή beginning*, from *αρχ-*, root of *ἀρχ-ω begin*.—Those formed immediately from a noun-stem are called *denominatives*: *ἀρχα-ίο-s of the beginning, original*, from the stem of *ἀρχή (αρχᾱ-)* *beginning*.

542. SUFFIXES.—Nouns (substantive or adjective) are formed by means of certain added elements called *suffixes*. Thus *λόγ-o-s* is formed from the root *λεγ-* by means of the suffix *-o-*; *ἀρχα-ίο-s* from the noun-stem *αρχᾱ-* by means of the suffix *-ιο-*.

a. By different suffixes, different words are formed from the same root, theme, or noun-stem: thus from theme *ποιε-* (*ποιέω*) *make, compose*, are formed *ποιη-τή-s composer, poet*, *ποίη-σι-s act or art of composing*, *ποίη-μα (ποιη-ματ-) thing composed, poem*.

b. There are many suffixes, and their uses are very complicated. Only the most important can be noticed here.

543. ROOTS.—A root is the fundamental part of a word. It is what remains after removing all inflectional endings (including the augment and reduplication of verbs) and all suffixes and prefixes.

a. Not all Greek words can be referred to known roots. The origin of many is obscure.

b. Roots are properly of *one* syllable. The few exceptions are due to *prothetic* vowels (45 a) and vowels developed inside a root (45 b): thus *ο-ρυχ-*, *ελυθ-* (also *ελθ-*) are roots.

c. A root is sometimes increased by the addition of a consonant at the end, generally without appreciable difference in meaning. Thus root *στα-* (*ἵστανμι*) becomes *σταθ-* in *σταθ-μός-s station*. The consonants most commonly added are *θ*, *ν* and *σ*. *σ* appears not only with roots, as *σπα-σ-μός-s twitching* from *σπα-* (*σπά-ω*), but sometimes with other verb-themes: *κελευ-σ-τής commander* from *κελεύ-ω*. Cf. the perfect middle, 461.

544. CHANGES OF THE ROOT-VOWEL.—The vowel of the root may be changed in the process of word-formation. Thus:

- a. It may take the *strong* form (32): ζεύγ-ος *yoke, pair*, from root ζυγ-.
- b. A vowel at the end of a root is commonly made *long* before a consonant: δῶ-ρον *gift*, root δο-; δρᾶ-μα *action*, root δρα-. This applies also to other verb-themes: ποίη-σις *composition* from theme ποιε- (ποιέ-ω). But this rule has many exceptions: δό-σις *gift*, λυ-τήρ *looser*, γένε-σι-ς *birth*.
- c. ε may become ο (28), and ει (strong form of ι) may become οι (29). Thus τρόπ-ος *turning* from τρεπ- (τρέπ-ω *turn*), λοιπ-ός *left* from λιπ-, λειπ- (λείπ-ω *leave*). Compare ἄρωγ-ός *helper*, and ἀρήγ-ω *help*.

545. OTHER CHANGES.—The addition of suffixes gives occasion to many sound-changes.

- a. Vowels brought together are often *contracted*: ἀρχαῖος for αρχα-ιος, βασιλεία *kingdom* for βασιλε(υ)-ιά, ἀλήθεια *truth* for αληθε(σ)-ια (71) from ἀληθής (αληθεσ-) *true*, αἰδοῖος *venerable* for αἰδο(σ)-ιος from αἰδώς *reverence*.
- b. A noun-stem may change its final syllable before a suffix: οἰκέ-της *house-slave* from οἰκο-ς *house*, σωφρο-σύνη *discretion* from stem σωφρον- (σώφρων *discreet*).
- c. A noun-stem often drops its final vowel (especially -ο-) before a suffix beginning with a vowel: ἵππ-ιος *equine* from ἵππο-ς *horse*; οὐραν-ιος *heavenly* from οὐρανός *heaven*. Even a *diphthong* may be dropped: βασιλ-ικός from βασιλεῦ-ς.
- d. Lastly, consonants, when they come together, are subject to the usual changes: γράμ-μα *writing* for γραφ-μα, λέξις *speaking* for λεγ-σι-ς, δικασ-τής *judge* for δικαδ-τη-ς from δικάζω *judge*, etc.

546. ACCENT.—As a rule, neuter substantives take the accent as far as possible from the end (*recessive* accent). For exceptions see 558, 1; 561, 1 b.

Many masculine and feminine suffixes are regularly accompanied by recessive accent. Those which are not so will be specially noticed in the following enumeration.

I. FORMATION OF SUBSTANTIVES.

A. Primitives.

547. A few substantives are formed from roots without any suffix: φλόξ (φλογ-) *flame* from φλεγ- (φλέγ-ω *burn*): ὄψ (οπ-) *voice* from επ- (εἶπον *said*).

548. Many substantives are formed from roots by the suffixes:

-ος, nom. -ος masc. fem., -ον neut.; -α-, nom. -ᾱ or -η fem.

In the root, ε becomes ο, and ει becomes οι (544 c).

λόγ-ος <i>speech</i>	from λέγ-ω <i>speak</i>	μάχ-η <i>fight</i>	from μάχ-ομαι <i>fight</i>
στόλ-ος <i>sending</i>	στελ- (στέλλω <i>send</i>)	φορ-ά <i>bearing</i>	φέρ-ω <i>bear</i>
τροφ-ός <i>nurse</i>	τρέφ-ω <i>nourish</i>	τροφ-ή <i>nurture</i>	τρέφ-ω <i>nourish</i>
ζυγ-όν <i>yoke</i>	ζυγ- (ζεύγνυμι <i>join</i>)	λοιβ-ή <i>pouring</i>	λείβ-ω <i>pour</i>

a. In like manner ευ changes to ου in σπουδ-ή *haste* from σπεύδ-ω *hasten* (29). For the same reason we have πλόος (for πλου-ος) *voyage* from πλέω (for πλεν-ω, root πλυ-) *sail*; πνοή (for πνου-η) *blast* from πνέω (for πνευ-ω, root πνυ-) *blow*.

b. These substantives have a wide range of meaning. Most in *-ā* or *-η* are oxytone, especially those which have a change of root-vowel. So too those in *-ος* which denote an *agent*: *ἀγ-ός leader*.

549. *Suffix -ι-.*—This forms a few substantives: *τρέχ-ι-s runner* from *τρέχ-ω run*; *πόλ-ι-s city*. Many original *ι*-stems have added *δ* at the end and become consonant-stems: *ἐλπ-ι-s (ἐλπ-ιδ-) hope* from *ἐλπ-ομαι hope*; *κοπ-ι-s (κοπ-ιδ-) cleaver* from *κοπ- (κόπ-τω chop)*.

550. The AGENT is expressed by the following suffixes:

<i>-τηρ</i> nom. <i>-τηρ</i>	} masc. ;	<i>-τερᾱ</i> nom. <i>-τειρα</i>	} fem.
<i>-τορ</i> <i>-τωρ</i>		<i>-τριᾱ</i> <i>-τρια</i>	
<i>-τᾱ</i> <i>-τη-s</i>		<i>-τριδ-</i> <i>-τρι-s</i>	

<i>σω-τήρ savior</i> }	from <i>σω- (σφύζω save)</i>
<i>σώ-τειρα fem.</i> }	
<i>ῥή-τωρ (-τορ-) orator</i>	<i>ῥε- (ῥῶ, 539, 8)</i>
<i>κρι-τή-s (-τᾱ-) judge</i>	<i>κρι- (κρίνω decide)</i>
<i>ποιη-τή-s (-τᾱ-) poet</i> }	<i>ποιέ-ω compose</i>
<i>ποιή-τρια fem.</i> }	
<i>αὐλη-τή-s (-τᾱ-) flute-player</i> }	<i>αὐλέ-ω play flute</i>
<i>αὐλη-τρί-s (-τριδ-) fem.</i> }	

a. *Accent.*—Words in *-τηρ* and *-τρῖς* are always oxytone: so also most of those in *-της*, especially when the penult is long by nature or position. Words in *-τωρ*, *-τειρα*, *-τρια*, have recessive accent.

551. The ACTION is expressed by the following suffixes:

1. <i>-τι-</i> nom. <i>-τι-s</i>	} feminine.
<i>-σι-</i> <i>-σι-s</i>	
<i>-σιᾱ-</i> <i>-σιᾱ</i>	

-σι- is for *-τι-* by 69, cf. Lat. *-ti-o*.

<i>πίσ-τι-s faith</i>	from <i>πιθ- (πείθω persuade)</i>
<i>μίμη-σι-s imitation</i>	
<i>πράξι-s action</i>	
<i>γένε-σι-s origin</i>	
<i>δοκιμα-σίᾱ examination</i>	
	<i>μιμέ-ομαι imitate</i>
	<i>πράγ- (πράσσω act)</i>
	<i>γεν-, γενε- (γίγνομαι become)</i>
	<i>δοκιμαδ- (δοκιμάζω examine)</i>

2. *-μο-*, nom. *-μο-s*, masc. and oxytone.

<i>ᾠδ-υρ-μό-s wailing</i>	from <i>ᾠδ-υρ- (ᾠδύρ-ομαι wail)</i>
<i>λογισ-μό-s calculation</i>	
<i>σπασ-μό-s twitching</i>	
<i>ῥυθ-μό-s (movement) rhythm</i>	
	<i>λογιδ- (λογίζομαι calculate)</i>
	<i>σπά-ω draw</i>
	<i>ῥυ- (ῥέω flow)</i>

a. The corresponding feminine suffix *-μᾱ-* is seen in *γνω-μή opinion* from *γνω-* (*γιγνώσκω know*), *τί-μή honor* from *τί-ω honor*.

3. *-τυ-*, nom. *-τύ-s*, feminine and oxytone; chiefly Homeric (cf. Lat. *-tu-* in *can-tu-s*, *or-tu-s*): *βρω-τύ-s food* from *βρω-* (*βιβρώσκω eat*), *βοη-τύ-s shouting* from *βοά-ω shout*.

552. From verbs in *-εω* are formed substantives in *-ειᾱ* (for *-ευ-ιᾱ*) which express the action; they are all feminine and paroxytone: *παιδείᾱ education*, from *παιδεύω educate*.

553. The RESULT of an action is expressed by the suffixes:

1. -ματ-, nom. -μα, neuter.

πράγ-μα (-ματ-) <i>thing done, affair</i>	from πράγ- (πράσσω <i>do</i>)
ῥή-μα (ῥηματ-) <i>word</i>	ῥε- (ῥῶ <i>shall say</i>)
τμή-μα (τμηματ-) <i>section</i>	τεμ-, τμε- (τέμνω <i>cut</i>)

2. -εσ-, nom. -ος, neuter.

λάχ-ος (λαχεσ-) <i>lot</i>	from λαχ- (λαγχάνω <i>get by lot</i>)
ἔθ-ος (εθεσ-) <i>custom</i>	εθ- (εἶωθα <i>am accustomed</i>)
τέκ-ος (τεκεσ-) <i>child</i>	τεκ- (τίκτω <i>bring forth</i>)

a. The same suffix may express *quality*:

θάλπ-ος (θαλπεσ-) <i>warmth</i>	from θάλπ-ω <i>heat</i>
βάρ-ος (βαρεσ-) <i>weight</i>	βαρ- (βαρ-ύς <i>heavy</i>)
βάθ-ος (βαθεσ-) <i>depth</i>	βαθ- (βαθ-ύς <i>deep</i>)

554. The INSTRUMENT OR MEANS of an action is expressed by

-τρο-, nom. -τρον, neuter (cf. Lat. *-trum*).

ἀρο-τρον <i>plough (aratrum)</i>	from ἀρό-ω <i>plough</i>
λύ-τρον <i>ransom</i>	λυ- (λί-ω <i>loose</i>)
δίδாக-τρον <i>teacher's hire</i>	δίδαχ- (διδάσκω <i>teach</i>)

a. The kindred feminine suffix -τρᾱ- is less definite: ξύ-σ-τρᾱ *flesh scraper* from ξύ-ω *scrape*, ὀρχή-σ-τρᾱ *place of dancing* from ὀρχέ-ομαι *dance*, παλαί-σ-τρᾱ *wrestling-ground* from παλαί-ω *wrestle*.

555. Other suffixes are:

-ον-, -ων-: εἰκ-ών (εἰκον-) *image* from εἰκ- (ἔοικα *am like*); κλύδ-ων (-ων-) *billow* from κλυδ- (κλύζω *splash*).
 -ανο-: στέφ-ανο-ς *wreath* (στέφ-ω *crown*).
 -ονᾱ-: ἡδ-ονή *pleasure* (ἡδ-ομαι *am glad*).

B. Denominatives.

556. Substantives expressing QUALITY are formed from adjective-stems by the following suffixes:

1. -τητ-, nom. -της, feminine (Lat. *-tat-*, nom. *-tas-*).

παχύ-της (-τητ-) <i>thickness</i>	from παχύ-ς <i>thick</i>
νέο-της (-τητ-) <i>youth</i>	νέο-ς <i>young</i>
ἰσό-της (-τητ-) <i>equality</i>	ἴσο-ς <i>equal</i>

2. -συνᾱ-, nom. -συνη, feminine.

δικαιο-σύνη <i>justice</i>	from δίκαιο-ς <i>just</i>
σωφρο-σύνη <i>discretion</i>	σώφρων (σωφρον-) <i>discreet</i>

3. -ιᾱ-, nom. -ιᾱ or -ια (139), feminine.

σοφ-ιᾱ <i>wisdom</i>	from σοφός-ς <i>wise</i>
εὐδαιμον-ιᾱ <i>happiness</i>	εὐδαίμων (ευδαιμον-) <i>happy</i>
ἀλήθε-ια (αληθεσ-ια) <i>truth</i>	ἀληθής (αληθεσ-) <i>true</i>
εὖνο-ια <i>good-will</i>	εὖνους (ευνοο-) <i>well-disposed</i>

557. The PERSON who has to do with an object is denoted by the following suffixes:

1. **-ευ-**, nom. **-ευ-s**, masc., always oxytone; denotes a person with reference to his *function*.

<i>ἵππεύ-s</i> horseman	from <i>ἵππο-s</i> horse
<i>πορθμεύ-s</i> ferryman	<i>πορθμό-s</i> ferry
<i>ιερεύ-s</i> priest.	<i>ιερό-s</i> sacred
<i>γραφεύ-s</i> scribe	<i>γραφή</i> writing
<i>γονεύ-s</i> parent	<i>γονή</i> procreation

b. Several masculines in **-ευs** have corresponding feminines in **-εια** (for **-ευ-ια**) proparoxytone: *βασιλεύs* king, *βασίλεια* queen.

2. **-τᾱ-**, nom. **-της**, masc., paroxytone.

-τιδ-, **-τις** fem., paroxytone or properispomenon.

<i>πολί-τη-s</i> (-τᾱ-) citizen	from <i>πόλι-s</i> city
<i>στρατιώ-τη-s</i> (-τᾱ-) soldier	<i>στρατιά</i> army
<i>οἰκέ-τη-s</i> (-τᾱ-) house-servant }	<i>οἶκο-s</i> house
<i>οἰκέ-τι-s</i> (-τιδ-) house-maid }	

558. DIMINUTIVES are formed from substantive-stems by the following suffixes:

1. **-ιο-**, nom. **-ιο-ν**, neuter.

<i>παιδ-ιο-ν</i> little child	from <i>παῖs</i> (παιδ-) child
<i>κηπ-ιο-ν</i> little garden	<i>κῆπο-s</i> garden
<i>ἄκοντ-ιο-ν</i> javelin	<i>ἄκων</i> (ακοντ-) lance

Those of three syllables are paroxytone, if the first syllable is long by nature or position: *παιδίον*.

2. Other forms connected with **-ιο-** are

-ιδιο- : <i>οἰκ-ιδιο-ν</i> little house	from <i>οἶκο-s</i> house
-αριο : <i>παιδ-άριο-ν</i> little child	<i>παῖs</i> (παιδ-) child
-υδριο- : <i>μελ-ύδριο-ν</i> little song	<i>μέλος</i> (μελεσ-) song

3. **-ισκο-**, **-ισκᾱ-**, nom. **-ισκο-s** masc., **-ισκη** fem., paroxytone.

<i>νεᾶν-ισκο-s</i> Lat. <i>adulescentulus</i>	from <i>νεᾶν</i> young man
<i>παιδ-ισκη</i> lass	<i>ῆ παῖs</i> (παιδ-) girl
<i>στεφαν-ισκο-s</i> little wreath	<i>στέφανο-s</i> wreath

559. PATRONYMICS (proper names which express descent from a father or ancestor) are formed from proper names of persons by adding the suffixes:

-ιδᾱ- or **-δᾱ-**, nom. **-ιδης** or **-δης**, masculine, paroxytone;
-ιδ- or **-δ-** **-ις** or **-ς**, feminine, oxytone.

a. The forms **-δᾱ-** and **-δ-** are applied to masculine stems in **-ᾱ-** and **-ιο-**: **-ᾱ-** is then changed to **-α-**, and **-ιο-** to **-ια-**:

masc. <i>Βορέᾱ-δης-s</i> ,	fem. <i>Βορέᾱ-s</i> (-ᾱδ-ος)	from <i>Βορέᾱ-s</i>
<i>Ἀργεᾱ-δης-s</i>		<i>Ἀργεᾱ-s</i>
<i>Θεστιά-δης-s</i> ,	<i>Θεστιά-s</i> (-ᾱδ-ος)	<i>Θέστιο-s</i>
<i>Μενoitιά-δης-s</i>		<i>Μενoitίιο-s</i>

b. All other stems take **-ιδᾱ-** and **-ιδ-**, before which **-ο-** of the 2d decl. is dropped. Those in **-ευ-** lose *υ* (44).

masc. Κεκροπ-ίδης-s	fem. Κεκροπ-ί-s (-ίδ-os)	from Κέκροψ (-οψ-)
Τανταλ-ίδης-s	Τανταλ-ί-s (-ίδ-os)	Τάνταλο-s
Κρον-ίδης-s		Κρόνο-s
Πηλε-ίδης-s (epic Πηλεΐδης)		Πηλεύ-s
	Νηρε-ί-s, Νηρη-ί-s	Νηρεύ-s
Λητο-ίδης-s		Λητώ (ΛητοF-)

Sometimes -ιάδης is used: Πηλη-ιάδης from Πηλεύ-s.

c. A rarer suffix for patronymics is -ων- or -τον-: Κρον-ίων (genit. Κρονίωνος or Κροντόνος) son of Κρόνο-s.

560. GENTILES (substantives which designate a person as belonging to some *people* or *country*) have the following suffixes:

1. -ευ-, nom. ευ-s, oxytone: cf. 557, 1.

Μεγαρ-εύ-s a *Megarian*
Ἐρετρι-εύ-s an *Éretrian*

from Μέγαρα (2d decl. pl.)
Ἐρέτρια (1st decl.)

2. -τῆ-, nom. -της-s, paroxytone: cf. 557, 2.

Τεγεᾶ-της-s from Τεγέα, Αἰγινή-της-s from Αἰγίνα, Ἑπειρώ-της-s from Ἑπειρος, Σικελιώ-της-s from Σικελία.

3. The corresponding feminine stems end in -ιδ- and -τιδ-, nom. -ις, -τις: Μεγαρίς (Μεγαριδ-) a *Megarian woman*, Τεγεᾶτις (-ιδ-), Σικελιώτις (-ιδ-). The accent falls on the same syllable as in the corresponding masculine.

4. For gentiles in -ιος see 564 a.

561. The PLACE is expressed by the suffixes:

1. -ιο- in neuters. The words thus formed end in:

a. -τηρ-ιο-ν, from substantives in -τηρ (mostly obsolete forms of those in -της, 550).

δικαστήρ-ιον court of justice
ἀκροᾶτήρ-ιον auditorium

from (δικαστήρ) δικαστής judge
(ἀκροᾶτήρ) ἀκροᾶτής hearer

b. -ε-ιο-ν, properispomenon.

λογε-ῖο-ν speaker's platform
κουρε-ῖο-ν (for κουρευ-ιο-ν) barber's shop
μουσε-ῖο-ν seat of the muses

from λόγο-s speech
κουρεύ-s barber
μοῦσα muse

2. -ων-, nom. -ων, masculine and oxytone.

ἀμπελ-ών vineyard
οἶν-ών wine-cellar
παρθεν-ών maiden's room

from ἄμπελο-s vine
οἶνο-s wine
παρθένο-s maid

II. FORMATION OF ADJECTIVES.

A. Primitives.

562. Important suffixes forming primitive adjectives are:

1. -υ-, nom. -υ-s, -εια, -υ, oxytone; added only to roots.

ἡδ-ύ-s sweet
βαρ-ύ-s heavy
ταχ-ύ-s swift

from ἡδ- (ἡδομαι am pleased)
βαρ- (βάρος weight)
ταχ- (τάχος swiftness)

2. **-εσ-**, nom. **-ης, -ες** (cf. 553, 2); used especially in compounds (578).

ψευδ-*ης* false

from ψευδ- (ψεύδομαι *lie*)

σαφ-*ης* clear

σαφ-

3. **-μον-**, nom. **-μών, -μον**.

τλή-*μων* suffering, daring

from τλα- (ἐτλην *endured*)

ἐπι-λήσ-*μων* forgetful

λαθ- (ἐπι-λανθάνομαι *forget*)

563. Here belong also all *participles*: suffixes **-ντ-, -οτ-, -μενο-** (see 382); and the verbal adjectives in **-το-s** and **-τεο-s** (see 475).

B. Denominatives.

564. The suffix **-ιο-**, nom. **-ιο-s, -ιᾶ, -ιο-ν** or **-ιο-s, -ιο-ν** expresses *that which pertains* in any way to the noun from which the adjective is formed:

οὐραν-*ιο-s* heavenly

from οὐρανός-*s* heaven

πλούσ-*ιο-s* wealthy (for πλουτ-*ιο-s*)

πλούτο-s wealth

οἰκειό-s domestic (for οἰκε-*ιο-s*)

οἶκο-s house

ἀγοραῖο-s forensis (for ἀγορα-*ιο-s*)

ἀγορά forum

θέρειο-s of the summer (for θερεσ-*ιο-s*)

θέρος (θερεσ-) summer

αἰδοῖο-s venerable (for αἰδοσ-*ιο-s*)

αἰδώς (αἰδοσ-) shame

βασιλαιο-s kingly (for βασιλευ-*ιο-s*)

βασιλεύ-s king

a. This suffix often serves to form adjectives denoting country or people (*gentiles*), which may be used also as substantives: Μιλήσ-*ιο-s* (for Μίλητ-*ιο-s*) *Milesian* from Μίλητο-s, Ἀθηναῖο-s *Athenian* from Ἀθῆναι *Athens*.

b. Adjectives in **-αιο-s, -οιο-s** are generally properispomena (**-αῖος, -οῖος**).

565. **-ικο-**, nom. **-ικο-s, -ικη, -ικο-ν**, always oxytone. It expresses *that which pertains to the noun, often with a notion of fitness or ability*.

μουσ-*ικό-s* musical

from μουσα *musse*

ἀρχ-*ικό-s* capable of governing

ἀρχός-*s* ruler

After *i*-stems **-κο-** is used: φυσι-*κό-s* natural from φύσι-s *nature*.

a. Such adjectives may be formed directly from a verb-theme by the suffix **-τικο-**: αἰσθη-*τικό-s* capable of feeling, πράκ-*τικό-s* suited for action.

566. **-εο-**, nom. **-εο-s** contracted **-ους** (224).

-ινο-,

-ινο-s

These denote the *material*: χρῦσεο-s, χρῦσοῦs golden from χρῦσός-*s* gold; λίθ-*ινο-s* of stone from λίθο-s *stone*, ξύλ-*ινο-s* wooden from ξύλο-ν *wood*.

a. The older form of **-εο-s** is **-ειο-s**, in which the suffix is really **-ιο-**, the *e* belonging to the stem of the noun: thus χρῦσε-*ιω-s* (Hm.) formed like οἰκε-*ιω-s*, 564.

b. **-ινο-**, nom. **-ινο-s** oxytone, forms adjectives denoting *time*: χθες-*ινό-s* belonging to yesterday, hesternus; νυκτερ-*ινό-s* nocturnus, ἐαρ-*ινό-s* vernus.

567. **-εντ-**, nom. **-εις, -εσσα, -εν**.

These denote *fulness or abundance*: χαρί-*εις* graceful from χάρι-s, ὕλη-*εις* woody from ὕλη, ἰχθυ-*ό-εις* full of fish from ἰχθύ-s. They are mostly poetic.

568. The comparative and superlative suffixes **-τερο-** and **-τατο-** (248) belong here. The suffixes **-ιον-** and **-ιστο-** (253), on the other hand, are added, with very few exceptions, directly to the root.

569. Other adjective-suffixes, which cannot be so distinctly classed as forming primitives or denominatives, are:

1. **-ιμο-**, nom. **-ιμο-s**, active: **ἄλκ-ιμο-s** *brave* (**ἄλκη** *prowess*), **μάχ-ιμο-s** *war-like*, **δοιδ-ιμο-s** *to be sung of*. And akin to this:

2. **-σιμο-**, nom. **-σιμο-s**: **χρή-σιμο-s** *useful*, **φύξιμος** (**φυγ-σιμο-s**) *avoidable* or *able to avoid*, **ἱππᾶ-σιμο-s** *fit for riding* (**ἱππάζομαι** *ride*).

a. Both these classes were originally denominative. The words in **-σιμο-s** came at first from nouns in **-σι-s** (551, 1): **χρήσι-μος** *useful* from **χρήσι-s** *use*; but afterwards **-σιμο-**, considered as a single suffix, was employed to form other adjectives directly from verbs.

3. **-τηριο-**, nom. **-τηριο-s**, forms adjectives from verbs: **πεισ-τήριο-s** *persuasive* from **πείθ-ω**. These are properly denominatives from nouns in **-τηρ** (**σωτήρ-ιο-s** *preserving* from **σω-τήρ**) or in **-της** (cf. 551, 1 a), and in most cases the corresponding noun exists.

4. **-νο-**, nom. **-νο-s**, oxytone.

a. In verbals, passive: **δει-νό-s** *fearful* (*to be feared*), **σεμ-νό-s** (**σέβ-ομαι**) *to be revered*.

b. In denominatives: **ἀλγεινό-s** (**αλγεσ-νο-s**) *painful* from **ἄλγος** (**αλγεσ-**) *pain*, **ὄρεινό-s** (**ορεσ-νο-s**) *mountainous* from **ὄρος** (**ορεσ-**) *mountain*.

5. **-ρο-**, nom. **-ρο-s**, mostly oxytone and active: **λαμπ-ρό-s** *bright* (**λάμπ-ω** *shine*), **φθονε-ρό-s** *envious* (**φθόνο-s** *envy*), **λύπη-ρό-s** *annoying* (**λύπη** *annoyance*).

6. **-λο-**, nom. **λο-s**, mostly oxytone and active: **δει-λό-s** *timid*, **ἀπατη-λό-s** *deceitful* (**ἀπάτη** *deceit*).

III. DENOMINATIVE VERBS.

570. Denominative verbs were originally formed by adding, in the present, the suffix **-ιω|ε-** (1st sg. indic. **-ιω**) to a noun-stem, usually somewhat modified. The **ι** then disappeared (as in **τελέ-ω** *finish*, older **τελε-ίω**) or combined with the preceding sound (as in **παίζω** *sport* for **παιδ-ιω**, from **παῖς** *child*). So arose several types of denominative verbs, each of which was afterwards extended in use beyond its original limits.

a. In respect to their meaning, these classes are not all clearly distinguished from each other. Yet see 571, 1, 4, 7, 8.

571. The most important endings are the following; they are given as seen in the present.

1. -ο-ω	δουλό-ω <i>enslave</i>	from δοῦλο-s <i>slave</i>
	χρῦσό-ω <i>gild</i>	χρῦσό-s <i>gold</i>
	ζημιό-ω <i>punish</i>	ζημιά <i>penalty</i>

Verbs in **-οω** are *causative*; that is, they signify to *make* or *cause* what is expressed by the noun.

2. -α-ω	τιμά-ω <i>honor</i>	from τιμή <i>honor</i>
	αἰτιδ-ομαι <i>accuse</i>	αἰτία <i>fault</i>
	γοά-ω <i>lament</i>	γόο-s <i>wail</i>

- | | | |
|----------|---|--|
| 3. -ε-ω | ἀριθμέ-ω <i>number</i>
εὐτυχέ-ω <i>am fortunate</i>
ἱστορέ-ω <i>know by inquiry</i> | from ἀριθμός- <i>s number</i>
εὐτυχής <i>fortunate</i>
ἵστωρ (ἱστορ-) <i>knowing</i> |
| 4. -ευ-ω | βασιλεύ-ω <i>am king</i>
βουλεύ-ω <i>take counsel</i>
ἀληθεύ-ω <i>speak truth</i> | from βασιλεύ- <i>s king</i>
βουλή <i>counsel</i>
ἀληθής <i>true</i> |

This class of verbs arose first from nouns in -ευ-*s*, and signified the exercising of the *function* implied in the noun (557, 1). But afterwards many were formed from other nouns. Most are intransitive.

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| 5. -ιζω | ἐλπίζω (ελπιδ-ιω) <i>hope</i>
ἐλληνίζω <i>speak Greek</i>
φιλιππίζω <i>favor Philip</i> | from ἐλπίς (ελπιδ-) <i>hope</i>
Ἑλλήν <i>Greek</i>
Φίλιππος- <i>s</i> |
|---------|---|---|

The theme of these verbs ends in -ιδ-, and the type arose from nouns with stems in -ι- or -ιδ-, but was extended to other nouns.

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|---------|--|--|
| 6. -αζω | δικάζω (δικαδ-ιω) <i>judge</i>
ἐργάζομαι <i>work</i>
βιάζομαι <i>use force</i> | from δίκη <i>justice</i>
ἔργο-ν <i>work</i>
βία <i>force</i> |
|---------|--|--|

The theme of these verbs ends in -αδ-. They are in origin closely allied to those in -αω, both classes being derived, for the most part, from noun-stems in -α-.

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|----------|--|--|
| 7. -αινω | σημαίνω (σημαν-ιω) <i>signify</i>
μελαίνομαι <i>grow black</i>
χαλεπαίνω <i>am angry</i> | from σῆμα (σηματ-) <i>sign</i>
μέλας (μελαν-) <i>black</i>
χαλεπός- <i>s hard, angry</i> |
| 8. -ύνω | ἡδύνω (ἡδυν-ιω) <i>sweeten</i>
λαμπρύνω <i>brighten</i>
αἰσχύνομαι <i>am ashamed</i> | ἡδύ- <i>s sweet</i>
λαμπρός- <i>s bright</i>
αἰσχύνη <i>shame</i> |

The verbs in -αινω and -ύνω have themes in -αν- and -υν-. They come from a great variety of nouns, but -αινω comes especially from stems in -ατ-, and -ύνω from stems in -υ-.

9. Less frequent endings are seen in μαρτυρομαι (μαρτυρ-ιομαι) *call to witness* from μάρτυς (μαρτυρ-) *witness*, καθαίρω (καθαρ-ιω) *cleanse* from καθάρς-*s clean*, ἱμείρω (ἱμερ-ιω) *desire* from ἱμερός-*s longing*, ἀγγέλλω (αγγελ-ιω) *announce* from ἄγγελος-*s messenger*, στωμύλλω (στωμυλ-ιω) *babble* from στωμύλος-*s talkative*.

572. Sometimes several verbs with different meanings are formed from the same noun: thus from δοῦλος-*s slave*, δουλό-ω *enslave*, δουλεύ-ω *am a slave*; from πόλεμος-*s war*, πολεμέ-ω and πολεμίζω *wage war*, πολεμό-ω *make hostile*.

573. DESIDERATIVES.—Verbs expressing *desire* are formed most frequently with the ending -σειω: γελασείω *desire to laugh*, δρᾶσειω *have a mind to do*; also in -αω, -ιαω: φονάω *am eager for murder*, κλαυσίδαω *long to weep*.—Some verbs in -αω, -ιαω express an *affection of the body*: ὠχρίδαω *am pallid*, ὀφθαλμίδαω *have sore eyes*.

574. INTENSIVES (almost entirely poetic) are formed from primitive verbs, by a more or less complete repetition of the stem, generally with some change of vowel: μαιμά-ω *reach after, long for*, from μαίομαι (μα-) *reach*, πορφύρ-ω *boil* (of the sea) from φύρ-ω *mix*, ποιπνύ-ω *puff* from πνέω (πνυ-) *breathe*.

COMPOSITION OF WORDS.

I. FORM OF COMPOUND WORDS.

575. When a noun stands as the *first* part of a compound word, only its *stem* is used: *ναυ-πηγός* *ship-builder* (ναῦ-s), *χορο-διδάσκαλος* *chorus-teacher* (χορό-s).

a. Stems of the first decl. change -*ā*- to -*o*-, appearing thus like stems of the second decl.: *λυρο-ποιός* *lyre-maker* (λύρā). Stems of both these declensions drop their final vowel when a vowel follows: *χορ-ηγός* *chorus-leader* (χορό-s). It is retained, however, when the second part of the compound began originally with *F*: Hm. *δημιο-εργός* *artisan*, Att. *δημιουργός*.

Stems of the third declension commonly assume *o* before a consonant: *ἀνδριαντ-ο-ποιός* *image-maker*, *πατρ-ο-κτόνος* *parricide*, *φυσι-ο-λόγος* *natural philosopher*, *ἰχθυ-ο-φάγος* *fish-eating*.

b. But there are many exceptions to these rules. Thus, stems in -*σ*- often change to *o*-stems: *ξίφο-κτόνος* (ξίφος, st. ξίφεσ-) *slaying with the sword*, *τειχο-μαχία* (st. τειχεσ-) *battle at the wall*.—Stems of the first declension sometimes retain the final -*ā*- (as *ā* or *η*): *χρη-φόρος* *libation-bringer*.

c. When an inflected case is used instead of a stem, the word is not properly a compound, but only a close union of two words: *νεώσ-οικος* *ship-house*, *Πελοπόν-νησος* (for *Πελοποσ-νησος*) *Pelops's island*, *δορί-ληπτος* *won by the spear*. In a few words, however, an inflected case appears in a real compound: *ναυσί-πορος* *traversed by ships* (-*πορος* not being used separately in this sense).

576. When a noun stands as the *last* part of a compound, its final syllable is often changed: *φιλό-τιμο-s* (τίμη) *honor-loving*.

a. Neuters in -*μα* (-*ματ*-) make adjectives in -*μων*: *πολυ-πράγμων* (πράγμα) *busy*. *φρήν* becomes -*φρων*, as *εὖ-φρων* *merry-hearted*.

b. An *abstract* word cannot stand unchanged as the last part of a compound, but a new abstract in -*ιᾶ* is formed from a (real or imaginary) compound adjective: thus *βολή* *throwing*, but *πετρο-βολιᾶ* *stone-throwing* (from *πετρο-βόλο-s* *stone-thrower*); so *ναυ-μαχιᾶ* (μάχη) *ship-fight*, *εὖ-πράξιᾶ* (πράξις) *good success*. Only after a *preposition* can the abstract word remain unchanged: *προ-βουλή* *forethought*.

577. The last part of a compound is often a word not in use as a separate noun: thus *λυρο-ποιός* *lyre-maker*, *ναυ-μάχος* *fighter in ships*, though -*ποιος* *maker*, -*μαχος* *fighter*, are not used separately.

578. A very frequent ending of *compound adjectives* is -*ης*, -*ες* (stem -*εσ*-). This is found:

a. Oftenest in adjectives of which the last part is a neuter substantive-stem in -*εσ*- (nom. -*ος*): *εὖ-γενής* (γένος) *of good birth*, *δεκα-ετής* (ἔτος) *of ten years*.

b. Less often when the last part is a noun with some other ending: *εὖ-τυχής* (τύχη) *fortunate*, *θεο-φιλής* (φίλο-s) *dear to the gods*.

c. When the last part is an adjective not in actual use (577), but formed for the occasion from a verb: *ἀ-φανής* *invisible* (φαν-, φαίνω), *ἡμι-θανής* *half-dead* (θαν-, θνήσκω).

579. Compounds in which the first part is made directly from a *verb-theme*,* are used chiefly in poetry. They are formed in two ways:

a. The theme (sometimes with a vowel added), or the present stem, appears as the first part: δακ-έ-θυμος (δάκ-νω *bite*) *heart-corroding*, ἀρχ-ι-τέκτων *master-builder*, μῖσ-ό-γυνος *woman-hater*, πείθ-αρχος *obedient to command*.

b. The verb-theme has -σι- added to it: this becomes -σ- before a vowel: λυ-σί-πονός *releasing from toil*, ἐρυ-σ-άρματα (nom. pl., Hm.) *chariot-drawing*, πλήξ-ιππος (πληγ-, πλήσσω) *horse-driving*, στρεψί-δικός (στρέφ-ω) *perverter of justice*.

580. COMPOUND VERBS are formed by prefixing a *preposition* to a simple verb: ἐπι-βάλλω *throw on*.

a. Originally the prefix was a mere adverb, qualifying the verb. Hence the augment was applied to the latter, not to the preposition (360). In the early language, as in Homer, the preposition was often separated from the verb by intermediate words, and even placed after the verb. This separation of the preposition from the verb is called *tnesis* (τμήσις *cutting*).

581. Verbs cannot be compounded with nouns, nor with anything but prepositions. Where verbs of such meaning are required, they are formed indirectly, as denominatives from *compound nouns*.

Thus ναῦ-ς and μάχομαι cannot form ναυ-μαχομαι, but from ναυ-μάχος *fighting in ships* is made ναυμαχέω *fight in ships*; νόμο-ς and τίθημι cannot unite, but from νομο-θέτης *lawgiver* is formed νομοθετέω *make laws*. So πείθομαι *obey*, but *disobey* is not ἀπειθομαι, but ἀπειθέω from ἀπειθής *disobedient*.

582. ACCENT OF COMPOUNDS.—In general, compounds have *recessive* accent. But there are many exceptions to this rule. Thus:

a. Compounds of the first declension, and some of the third, keep the accent of the second part: ἀπο-στολή *sending away*, πλουτο-δοτήρ *wealth-giver*, μον-ῶψ *one-eyed*.

b. Most compounds in -ης, -ες are oxytone: for examples, see 578.

c. Determinative compounds (585 a) of the second declension, when the last part has a *passive* or *intransitive* sense, follow the rule: λιθό-βολός *thrown at with stones*, μητρό-κτονός *slain by a mother*. But when the last part is *active* (denoting the *agent*), and is made from a root by suffix -ο- (nom. -ος), they accent the *penult* if it is short; if long, the *ultima*: λιθο-βόλος *throwing stones*, μητρο-κτόνος *matricide*, ὕδρο-φόρος *water-carrier*; στρατ-ηγός *army-leader, general*, λογο-ποιός *story-maker*, ψυχο-πομπός *conductor of souls*.

But compounds in -οχος (ἔχ-ω) and -αρχος (ἀρχ-ω), with some others, follow the general rule: ἡνι-οχος (*rein-holder*) *charioteer*, δαδούχος (*contr. from δαδός-οχος*) *torch-holder*, ἵππ-αρχος *commander of horse*.

583. Words formed from compound verbs should be distinguished from actual compounds. They are commonly accented like simple words with the same suffixes: συλλογισ-μός *reckoning* from συλλογίζομαι *reckon*, ἀποδο-τέος from ἀποδίδωμι *give back*.

* Compare in English 'breakwater,' 'dreadnought,' and the like.

II. MEANING OF COMPOUND WORDS.

584. As regards their meaning, compound nouns (substantive and adjective) may be divided into two principal classes.

585. DETERMINATIVE COMPOUNDS.—In these, the first part defines or *determines* the second, and the whole compound denotes the same person or thing as that denoted by the second part: thus οἰκο-φύλαξ *house-guardian* is a particular kind of φύλαξ or *guardian*.

Of these there are two kinds:

a. The first part may define the second in a sense which might be separately expressed by an oblique case (with or without a preposition).

λογο-γράφος *speech-writer* = *writer of speeches*
χειρο-ποίητος *hand-made* = *made with hands*
θε-ήλατος *god-sent* = *sent by a god*

Here may be put the verbal compounds mentioned in 579; as δεισι-δαίμων *spirit-fearing, fearing spirits*; although in these the *second* part defines the *first*.

b. Much less often, the first part defines the second in the sense of an adjective or an adverb.

ἄκρο-πολις *upper city, citadel* = ἄκρᾱ πόλις
ψευδο-κῆρυξ *false herald* = ψευδῆς κῆρυξ
δμό-δουλος *fellow-slave*

586. POSSESSIVE COMPOUNDS.—In these, also, the first part defines the second, but the whole compound is an adjective describing the *possessor*, some such idea as 'having' being supplied in thought. In English such compounds generally end in *-ed*.*

μακρό-χειρ *long-armed* = *having long arms*
γλαυκ-ᾠπις *bright-eyed* = *having bright eyes*
ἄργυρό-τοξο-ς *with silver bow*
δμό-τροπο-ς *of like character*
πικρό-γαμο-ς *bitter-wedded* = *having an unhappy marriage*
δεκα-ετής (having) *lasting ten years*

a. Here belong the numerous adjectives in -ο-ειδής, or contracted -ῶδης: σφαιρο-ειδής *having the appearance of a ball, ball-like*; τερατώδης *monster-like, monstrous*.

587. *Prepositions* may be connected with substantives in each of the above-described relations:

a. DETERMINATIVE:

προ-βουλή *forethought, planning beforehand*
ἀμφί-ρυτος *flowed around, sea-girt*

* Yet compare such names as 'Greatheart,' 'Bluebeard.'

b. POSSESSIVE:

ἐνθεος *having a god in him, inspired*

ἀμφικίτων *having pillars round it*

588. Compound adjectives of a peculiar sort arise from *prepositional phrases*, and are equivalent to those phrases with 'being' understood. Thus:

from ἐφ' ἐστῆ comes ἐφέστιος (being) *on the hearth*

ἐφ' ἵππῳ

ἐφίππιος *pertaining to (being on) a horse*

ἐν χώρᾳ

ἐγχώριος *native = (being) in the country.*

589. ALPHA PRIVATIVE.—The prefix ἀν- (Lat. *in-*, Eng. *un-*), before consonants ἀ-, is called on account of its meaning *alpha privative*. Compounds formed with it are possessive, when the second part is a substantive; when it is an adjective, or a formation with adjective meaning directly from a verb, they are determinative.

ἀν-αιδής *shameless* (αἰδώς *shame*)

ἄ-παις *childless* (παῖς *child*)

ἄ-δύνατος *unable, impossible* (δυνατός *able, possible*)

ἄ-φανής *invisible* (φαν-, φαίνω *show*)

a. Determinative compounds formed with this prefix from *substantives*, are rare and poetic: μήτηρ ἀμήτωρ *an unmotherly mother* = μήτηρ οὐ μήτηρ οὔσα.

b. Words, which began originally with *F*, have ἀ-, not ἀν-: ἀ-έκων, ἄκων, *unwilling*, ἀ-εἰκής, αἰκής, *unseemly* (root ικ-, ξοικα).

590. The inseparable prefix δυσ- *ill* is the opposite of εὖ *well*, and expresses something *bad, unfortunate, or difficult*: δύσ-βουλος *ill-advised* (possessive) = *having evil counsels*, δυσ-άρεστος (determinative) *ill-pleased*, δυσ-άλωτος *hard to be caught*. Here, too, determinative compounds formed from *substantives* are very rare: Hm. Δύσ-παρις *wretched Paris*.

PART FOURTH.

SYNTAX.

DEFINITIONS.

591. SYNTAX (*σύνταξις arranging together*) shows how words are combined in sentences.

592. The essential parts of a sentence are
the SUBJECT, of which something is said, and
the PREDICATE, which is said of the subject.

The subject of a sentence is a *substantive* (or substantive pronoun) in the *nominative* case. The predicate of a sentence is either a *finite verb* or a finite verb with a *predicate-noun*.

593. OBJECT.—A verb may have an object on which its action is exerted. The object is a *substantive* in an *oblique* case: it is either *direct* (in the accusative case) or *indirect* (in the dative; sometimes also in the genitive, see 735 ff).

a. Verbs capable of taking a direct object are called *transitive*; others are *intransitive*.

ATTRIBUTIVE, APPOSITIVE, AND PREDICATE-NOUN.

594. An *adjective* qualifying a substantive is called:

a. An *Attributive*, when it is directly joined with the substantive, without any *assertion*: as ὁ ἀγαθὸς ἀνὴρ *the good man*.

b. A *Predicate-Adjective*, when it forms part of the predicate, and is *asserted* of the substantive: as ὁ ἀνὴρ ἀγαθός ἐστι *the man is good*, ἀγαθὸν νομίζουσι τὸν ἄνδρα *they think the man good*.

REM.—The term predicate-adjective includes all adjectives and participles which are not attributive: thus in πρῶτος τοῦτο ἐποίησεν *he was the first to do this*, συλλέξας στρατεύμα ἐκπρέβη *having collected an army he set out*, ψιλαῖς ταῖς κεφαλαῖς μάχονται *they fight with their heads bare*, πρῶτος, συλλέξας, and ψιλαῖς are called predicate-adjectives.

595. A *substantive* qualifying another substantive may be :

a. An *Appositive*, when it is simply added to the substantive to explain it : as Μιλτιάδης ὁ στρατηγός *Miltiades the general*.

b. A *Predicate-Substantive*, when it is a part of the predicate, and is *asserted* of its substantive : as Μιλτιάδης στρατηγός ἐστὶ *Miltiades is general*, ποιοῦσι Μιλτιάδην στρατηγόν *they make Miltiades general*.

REM.—So also in καθίσταται βασιλεύς *he becomes established as king*, ἦκεις μοι σωτήρ *thou art come as my savior*, βασιλεύς and σωτήρ are regarded as predicate-substantives.

596. COPULATIVE VERBS.—The verb εἰμί *am*, when it serves simply to connect a predicate-noun with the subject of the sentence, is called a *copula*. Some other verbs, as γίγνομαι *become*, and those meaning *to appear, to be called, chosen, considered*, and the like, have a similar use.

a. Yet all these verbs, even εἰμί, may be used without a predicate-noun, as complete predicates.

PRONOUNS OF REFERENCE.

597. Pronouns of reference are either *relative* or *demonstrative* :

598. *Relative*.—A substantive may be qualified by a sentence : ἀνὴρ ὃν πάντες φιλοῦσι *a man whom all love*. The sentence is then introduced by a relative pronoun. The substantive, as it commonly goes before the relative, is called its *antecedent*.

599. *Demonstrative*.—A substantive, once used, may be recalled or referred to by a demonstrative pronoun.

EQUIVALENTS OF THE SUBSTANTIVE AND ADJECTIVE.

600. Other words may take the place of the substantive and adjective in the above constructions. Thus the adjective may be replaced by an *adjective pronoun, article, or participle* ; or by a genitive, an adverb, or a preposition with its case, especially when these are placed directly after the article (666 a, b, c).

A substantive may be replaced by the adjective (or any of its equivalents), by a personal or reflexive pronoun, an infinitive or a clause.

a. Any word or phrase viewed merely as a thing may be used as a substantive : τὸ γνῶθι σεαυτὸν καὶ τὸ σωφρόνει ἐστὶ ταῦτόν *the "know thyself" and the "be wise" are the same thing* (PCharm.164°).

b. A preposition with a numeral may take the place of a substantive : ἀπέθανον αὐτῶν περὶ τριακοσίων *there died of them about three hundred* (XH.4.6¹¹).

GENERAL RULES OF THE SENTENCE.

The Subject.

601. The subject of a finite verb is in the nominative case :
Kûros βασιλεύει Cyrus is king.

602. OMISSION OF THE SUBJECT.—The subject is often omitted:

a. When it is a pronoun of the first and second person: λέγω *I speak*, ἀκούσατε *hear ye*.

But the pronoun is not omitted, if there is an emphasis upon it: ἅ ἃν ἐγὼ λέγω, ὑμεῖς ἀκούσατε *whatever I may say, do you hear*.

b. When it is implied in the context:

Kûros τὰς ναῦς μετεπέμψατο, ὅπως δπλίτᾱς ἀποβιβάσειε Cyrus sent for the ships, that he (Cyrus) might land troops (XA.1 4⁵).

c. When it is a general idea of person: φᾱσί *they (men, people) say*.

Less often in the singular: ἐσάλπιγξε *the trumpet sounded*, literally (*one*) *sounded the trumpet (XA.1.2¹⁷).*

So originally such verbs as ὕει *it rains*, νίφει *it snows*, ἀστράπτει *it lightens*, σείει (*it shakes*) *there is an earthquake*, etc.; these operations of nature being regarded by the Greeks as actions of a divine person, Ζεὺς, or θεός (which are sometimes expressed).

d. When the subject is *indeterminate*; that is, thought of as wholly vague and general. The verb is then said to be *impersonal*: ὄψε ἦν *it was late*.

So ἡμέρᾱ ἐγένετο *it became day*, καλῶς ἔχει *it is well*, δεῖ μάχης *there is need of a battle*, δηλοῖ (*something makes clear*) *it is clear*.

The same construction is seen in *passive* verbs, especially in the *perfect* and *pluperfect*: παρεσκεύασται μοι (*things have been prepared by me*) *I have made preparation*.

REMARK.—The term *impersonal* is also less correctly applied to verbs whose subject is an *infinitive* or a *sentence*: ἔξεστιν εὐδαιμονεῖν *it is possible to be happy*, δηλον ἦν ὅτι ἐγγύς που ὁ βασιλεὺς ἦν *it was plain that the king was somewhere near (XA.2.3⁶).*

The Verb.

603. A finite verb agrees with its subject-nominative in number and person: ἡμεῖς ἐπαινοῦμεν *we approve*.

a. The only nominatives of the *first person* are ἐγώ, νώ, ἡμεῖς; of the *second person*, σύ, σφώ, ὑμεῖς; all other nominatives are of the *third person*.

604. But a neuter plural subject has its verb in the singular: τὰ πράγματα ταῦτα δεινὰ ἐστί *these things are dreadful*.

a. A neuter plural subject denoting *persons*, may have a verb in the plural: τοσάδε μετὰ Ἀθηναίων ἔθνη ἐστράτεον *so many nations were warring on the side of the Athenians (T.7.58).*

b. Other exceptions to this rule, though rare in Attic, are frequent in the other dialects: thus Hm. σπάρατα λένονται *the cables are loosed* (B 135).

605. Very seldom a *masculine* or *feminine* plural subject has a verb in the singular. In such cases the verb stands first: δοκοῦντι δικάω εἶναι γίγνεται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι *to a man reputed to be just, there comes, in consequence of his reputation, both offices and nuptials* (PRp.363^a). So with the dual: ἔστι τούτω διττῶ τῶ βίῳ *there are these two different ways of living* (PGo.500^d).

AGREEMENT WITH TWO OR MORE SUBJECTS.

606. With two or more subjects connected by *and*, the verb is in the plural. If the subjects are of different persons, the verb is in the first person rather than the second or third, and in the second person rather than the third:

Εὐρυμέδων καὶ Σοφοκλῆς ἐστράτευσαν *Eurymedon and Sophocles set out on a campaign* (T.4.46), δεινοὶ καὶ σοφοὶ ἐγὼ τε καὶ σὺ ἡμεῖν *both I and thou were skilful and wise* (PTheaet.154^d), οὐ σὺ οὐδὲ οἱ σοὶ φίλοι πρῶτοι ταύτην δόξαν ἔσχετε *'twas not you and not your friends who first conceived this opinion* (PLg.888^b).

a. With two singular subjects, the dual may be used: ἡδυνὴ καὶ λύπη ἐν τῇ πόλει βασιλεύσεται *pleasure and pain will bear sway in the city* (PRp.607^a).

607. Often, however, the verb agrees with one of the subjects (the nearest, or the most important), and is understood with the rest. Especially so, when the predicate stands before all the subjects, or directly after the first of them:

Βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει εἰς τὸ στρατόπεδον *the king and his followers break into the camp* (XA.1.10¹), οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει *the poor and the common people have superior power* (XRa.1²), ἔπεμψε με Ἀριαῖος καὶ Ἀρτάξος *Ariaeus and Artaozus sent me* (XA.2.4¹⁶), ἐγὼ λέγω καὶ Σεύθης τὰ αὐτὰ *I and Seuthes say the same* (XA.7.7¹⁶).

608. A plural verb is rarely used, when singular subjects are connected by *ή* or, *οὔτε* nor: εἰ ἔμελλον ἀπολογήσασθαι Λεωχάρης ἢ Δικαιογένης *if Leochares or Dicaeogenes were about to make a defence* (Isae.5^b).

a. A singular subject followed by the preposition *with*, rarely takes a plural verb: Δημοσθένης μετὰ τῶν συστρατηγῶν σπένδονται Μαντινεῦσι *Demosthenes with his associate-generals make a treaty with the Mantineans* (T.3.109).

609. COLLECTIVE SUBJECT.—The subject is sometimes a collective noun, expressing more than one in the singular: ἐσθῆς *clothing* (clothes), πλίνθος *brick* (= bricks), ἡ ἵππος *the horse* (cavalry), ἡ ἀσπίς *the heavy armed*.

A collective subject denoting *persons*, may have its verb in the plural:

Ἀθηναίων τὸ πλῆθος οἶοντα Ἱππάρχον τύραννον ὄντα ἀποθανεῖν *the mass of the Athenians believe that Hipparchus was tyrant when he died* (T.1.20).

a. Such words as ἕκαστος *each*, τις *any one*, πᾶς τις *every one*, οὐδεὶς *no one*, may have the construction of collectives, on account of the plural which they imply: τῶν ἑαυτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν ἀρχουσιν *each man rules his own, both children and servants* (XRl.6¹).

AGREEMENT WITH A PREDICATE-NOUN.

610. A verb may agree with the predicate-noun, when this stands nearer than the subject, or is viewed as more important:

αἱ χορηγίαι ἱκανὸν εὐδαιμονίας σημεῖόν ἐστι *his chorus-payments are a sufficient sign of prosperity* (Ant. 2.7⁸), τὸ χωρίον πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο *the place was before called Nine Ways* (T. 4.102). So, also, participles of such verbs: ὑπεξέθεντο τὰς θυγατέρας παῖδια ὄντα *they conveyed away their daughters being children* (D. 19¹⁹⁴).

a. With a predicate-adjective in the neuter plural, the verb is regularly in the singular: οὔτε σώματος κάλλος καὶ ἰσχὺς δειλῶ ξυνοικοῦντα πρέποντα φαίνεται *nor do beauty and strength of body, when dwelling with a coward, appear seemly qualities* (PMenex. 246^o).

OMISSION OF THE VERB.

611. The copula εἰμί *am* is often omitted, especially the forms ἐστί and εἰσί: θεῶν δύναμις μεγίστη *the power of the gods is greatest* (EAlc. 219).

a. The omission is the rule with certain words; as ὥρᾱ *time*, ἀνάγκη *necessity*, δέον and χρεών *needful*, φροῦδος *gone*; and is frequent also with verbals in -τέος (988): τῷ νόμῳ πειστέον *the law must be obeyed* (PAr. 19^a), ὥρᾱ λέγειν *'tis time to tell* (XA. 1.3¹²).

b. The omission of other forms of εἰμί is comparatively rare: φιλήκοος ἔγωγε (sc. εἰμί) *I for my part am fond of hearing* (PEuthyd. 304^o), ἔως (sc. ἐστέ) ἔτ' ἐν ἀσφαλεῖ, φυλάξασθε *while you are yet in safety, beware* (D. 19²⁶²).

612. Some common verbs of *being*, *doing*, *saying*, *going*, *coming*, may be omitted in brief and pointed expressions, especially questions and commands:

ἵνα τί (sc. γένηται); *to what end?* literally, *that what may happen?* (PAr. 26^d), τί ἄλλο οὗτοι (sc. ἐποίησαν) ἢ ἐπεβούλευσαν; *what else did these men than plot against us?* (T. 3.39), οὐδὲν ἄλλ' ἢ συμβουλεύουσιν ἡμῖν *they do nothing else than advise us* (I. 8³⁷), καίτοι καὶ τοῦτο (sc. λέγω) *though this also I say* (D. 4¹¹), ἀλλ' οὐπω περὶ τούτων *but not yet about this will I speak* (D. 18⁹⁹), μή μοι μυρίους ξένους (sc. λέγετε) *tell me not of ten thousand mercenaries* (D. 4¹⁹), ὦ φίλε Φαῖδρε, ποῖ δὴ (sc. εἶ), καὶ πόθεν (sc. ἦκεις); *dear Phaedrus, whither, I pray are you going, and whence are you come?* (PPhaedr. 227^a).

a. Here belongs the phrase καὶ ταῦτα *and that*: ἀγριωτέρους αὐτοὺς ἀπέφηνε, καὶ ταῦτα εἰς αὐτόν *he rendered them wilder, and that (he did) toward himself* (PGo. 516^o); καὶ ταῦτα is especially used with concessive participles (969 e): δοκεῖς μοι οὐ προσέχειν, καὶ ταῦτα σοφὸς ὢν *you seem to me not to observe, and that (you do) though you are wise* (PGo. 508^a).

613. Any verb may be omitted, where it is readily supplied from a verb in the context:

σύ τε γὰρ Ἕλλην εἶ, καὶ ἡμεῖς (sc. ἐσμὲν Ἕλληνες) *for you are a Greek, and so are we* (XA. 2.1¹⁶), τὸ σαφὲς οὐδεὶς οὔτε τότε (sc. εἶχεν) οὔτε νῦν ἔχει εἰπεῖν *the certain fact no one either then was able or now is able to state* (T. 6.60) Cf. 905 and 1006.

Predicate-Nouns.

614. A predicate-substantive must agree in *case* with the substantive to which it refers: a predicate-adjective must agree in *case, number, and gender*.

For examples, see 594 b, 595 b.

a. A predicate-substantive usually agrees in number also: but sometimes the sense will not permit this: *οἱ τοὶ γε φανερά ἐστι λώβη τῶν συγγιγνομένων* *these men are a manifest bane to their associates* (PMen.91°).

615. With two or more substantives, a predicate-adjective, like the verb (606), is generally plural: *Ἀγάθων καὶ Σωκράτης λοιποί* *Agathon and Socrates are left* (PSym.193°).

With substantives of different *genders*:

(1) If they denote persons, the predicate-adjective is *masculine* (cf. 639), unless the persons are all women;

(2) If they denote things, it is *neuter* (cf. 617);

(3) If they denote persons and things together, it takes the gender of the *persons*:

(1) *ὅταν δὴ οἱ ἐωνημένοι καὶ αἱ ἐωνημέναι μηδὲν ἦττον ἐλεύθεροι ᾧσι τῶν πριαμένων* *when bought men and bought women are no less free than their buyers* (PRp.563^b).—(2) *νοῦς καὶ τέχνη πρότερα ἂν εἴη* *mind and art must have been pre-existent* (PLg.892^b).—(3) *ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι* *fortune and Philip had control over the actions* (Ae.2¹¹⁸).

a. A collective also (cf. 609) may have a plural predicate-adjective.

616. But the predicate-adjective, like the verb (607), may agree with one substantive and be understood with the rest: *καὶ γὰρ φόβος καὶ νόμος ἱκανὸς ἔρωτα κωλύειν* *for fear and law are capable of restraining love* (XC.5.1¹⁰):

617. NEUTER PREDICATE-ADJECTIVE. — A predicate-adjective is often neuter when its substantive is masculine or feminine: *καλὸν ἡ ἀλήθεια* *beautiful is truth*; properly *a beautiful thing* (PLg.663°):

a. This construction is the rule with substantives of different genders denoting things (615, 2), but it is allowed in other cases: *εὐγένειαί τε καὶ δυνάμεις καὶ τιμαὶ δηλὰ ἐστὶν ἀγαθὰ ὄντα* *high birth and power and honor are manifestly good things* (PEuthyd.279^b), *ἡ καλλίστη πολιτεία καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελθεῖν* *the noblest polity and the noblest man would be left for us to consider* (PRp.562^a), *σφαλερὸν ἡγεμὼν θρασὺς* *dangerous is a daring guide* (ESupp.508), *δεινὸν οἱ πολλοί, κακούργους ὅταν ἔχωσι προστάτας* *formidable are the many, when they have rogues for leaders* (EOr.772).

SPECIAL USES OF PREDICATE-NOUNS.

618. A predicate-adjective or substantive is often a brief equivalent for one clause of a compound sentence:

ἀθάνατον τὴν μνήμην καταλείψουσι (they will leave the memory deathless) *the memory which they leave will be deathless* (I.9⁵), *οὐχ ἀπλοῦν τοῦτο ἐρωτᾷς* (not being a simple thing, do you ask this) *this is no simple thing that you ask*

(PGo.503*), οἷαν ἔχιδναν τήνδ' ἐφύσας (being what sort of a viper hast thou begotten her) *what a viper is this woman whom thou hast begotten* (EIon1262), πόσον τι ἄγει τὸ στράτευμα; (how large is he leading the army) *how large is the army which he leads?* (XC.2.1²), ἐν ὁποίᾳ τῇ γῇ δεῖ φυτεύειν οἶδα I know in what kind of soil one must plant, i. e., of what kind the soil is, in which, etc. (XO.19²), παρ' ἐκόντων τῶν συμμάχων τὴν ἡγεμονίαν ἔλαβον *they received the leadership from their allies* (being willing) *who were willing to confer it* (I.7¹⁷). Cf. 670 a and 1012 a.

619. The Greek often uses a predicate-adjective where other languages use an adverb, or a preposition with its case: ἀφικνοῦνται τριταῖοι *they arrive on the third day* (XA.5.3²), ὕστεροι ἀφίκοντο *they came afterward* (PLg.698*), ὅρκιος δέ σοι λέγω *and under oath I speak to thee* (SAnt.305).

a. So especially adjectives denoting *time* or *order*: δευτεραῖος *on the second day*, ὄρθριος *at dawn*, σκοταῖος *in the dark*, πρότερος, πρῶτος *first*, ὕστερος ὕστατος, τελευταῖος *last*, etc. So also ἐκὼν *willingly*, ἄκων *unwillingly*.

b. In some such cases, the adverb, used in Greek, would give a different meaning: πρῶτος Μηθύμνη προσέβαλε *he first* (before any one else) *attacked Methymna*; πρώτη Μηθύμνη προσέβαλε *he attacked Methymna first* (before any other place); but with the adverb, πρῶτον Μηθύμνη προσέβαλε *first* (before doing any thing else) *he attacked Methymna*.

Attributives.

620. An adjective agrees with its substantive in case, number, and gender: δίκαιος ἀνὴρ *a just man*.

a. An attributive belonging to more than one substantive agrees with the nearest: τὸν καλὸν καὶ γαθὸν ἄνδρα καὶ γυναῖκα εὐδαίμονα εἶναί φημι *the perfect man and woman I say are happy* (PGo.470*). Otherwise it must be repeated with each substantive.

621. ADJECTIVE USED ALONE.—The substantive to which an attributive belongs is often omitted:

a. When it is the general idea of *man* or *woman*: ὁ σοφός *the wise man*, οἱ Θηβαῖοι *the Thebans*.

So ἡ καλή *the beautiful woman*, οἱ πολλοί *the many, the mass of the people*, ἐκκλησιάζουσαι *women holding assembly*.

b. When it is the general idea of *thing*, the attributive is then neuter: ἀγαθὰ *good things*. Sometimes *quality, essence, space, time*, or other words, may be used in English to express the omitted idea:

τὸ λεγόμενον (the thing said) *the common saying*, τὰ τῆς πόλεως *the affairs of the city*, τὸ τυραννικόν *the condition or character of tyrant*, ἐπὶ πολὺ (over much space or time) *to a great extent or for a long time*, ἐν μέσῳ (in the midst) *in public*, τὸ ἀπὸ τοῦδε (the time from this time) *henceforth*, τὸ ναυτικόν *the (naval force) navy*, τὸ βαρβαρικόν *the barbarian world*, τὸ κοινόν *the common-wealth*, τὰ Διονύσια *the festival of Dionysus*.

REM.—τὸ καλόν is abstract, *the (quality) beautiful*; τὰ καλά, concrete, *beautiful things, whatever is beautiful*.

c. When, as in many common expressions, it can be readily understood from the attributive itself, as ἡ δεξιὰ *the right hand*. In this way, the masculine κόλπος *gulf*, οἶνος *wine*, and a number of feminines, such as ἡμέρα *day*, γῆ *land*, χώρα *country*, ὁδός *way*, χεὶρ *hand*, τέχνη *art*, and some others, are often omitted.

Thus ὁ Ἴόνιος *the Ionian gulf*, ὁ ἀκράτος *unmixed wine*, ἡ προτεραία *the day before*, ἡ ἐπιούσα *the coming day*, ἡ αὔριον *the morrow*, ἡ ἐμῶν τοῦ my own country (T.5.26), βάδιζε τὴν εὐθείαν *walk the straight way* (MMon.62), ἦγε τὴν ἐπὶ Μέγαρα *he was leading on the way toward Megara* (XH.4.4¹³), ῥητορικὴ *rhetoric* (oratorical art), κατὰ τὴν ἐμὴν (sc. γνώμην) *according to my judgment* (PPhil. 41^b), ἐρήμην (sc. δίκην) *κατηγοροῦσι they bring as plaintiffs a deserted suit*, the defendant not appearing (PAp.18^c) εἰκοστή (μερίς) *a twentieth part* (T.6.54), ἡ πεπρωμένη (μοῖρα) *the allotted portion, destiny* (I.1⁴³), τοῦτον ὀλίγας ἔπαισε (sc. πληγὰς) *he struck this man few blows* (XA.5.8¹²), ὥς βαθὺν ἐκοιμήθης (sc. ὕπνον) *how deep a sleep you slept* (Luc.Marin.293), θερμῶ (sc. ὕδατι) *λουσθαι to bathe in warm water* (ArNub.1044).

d. When it is expressed in the context:

εἰ τῶν μυρίων ἐλπίδων μία τις (sc. ἐλπίς) ὑμῖν ἐστὶ *if out of ten thousand chances you have a single one* (XA.2.1¹⁹), μετέχει τῆς καλλίστης (sc. τέχνης) τῶν τεχνῶν *he shares in the fairest of arts* (PGo.448^c).

622. Feminine adjectives without a substantive are often used to express *direction, manner, or condition*. These uses may have grown out of an original omission of ὁδός *way*: ἐξ ἐναντίας *from an opposite direction, in front* (XHier.6⁸), μακρὰν *a long way off* (EPhoen.906), ἐς μακρὰν *at a long remove in time* (D.18³⁶), ἥκειν τὴν ταχίστην *to come (the quickest way) most quickly* (XH.4.5⁸), ληστεύειν ἀνάγκη τὴν πρώτην *we must needs plunder (as the first course) at first* (D.4²³), τὴν ἄλλως ἀδολεσχῶ *I am prating to no purpose, i. e., the way that leads astray* (D.6³²).

Appositives.

623. The appositive agrees in case with its substantive: Μιλτιάδης ὁ στρατηγός *Miltiades the general*.

a. The appositive ordinarily agrees in number also, but this is sometimes impossible: εἰς Πέλτας, πόλιν οἰκουμένην *to Peltae, an inhabited city* (XA.1.2¹⁰).

b. An appositive belonging to two or more substantives is usually plural or dual; cf. 606 and a: θάρρος καὶ φόβος, ἄφρονε συμβούλῳ *daring and terror, unintelligent advisers* (PTim.69^d).

624. Apposition is of several kinds:

a. ATTRIBUTIVE APPPOSITION: the appositive has the force of an attributive: ὀπισθοφύλακες λοχαγοὶ *rear-guard captains* (XA.4.7⁸). Such an appositive may be placed between the article and its substantive (666 a): ὁ Εὐφράτης ποταμός *the river Euphrates* (XA.1.4¹¹), οἱ Ἕλληνες πελτασταί *the Greek targeteers* (XA.6.5²⁶).

b. DESCRIPTIVE APPPOSITION: the appositive describes something just named: ἡ ἡμετέρα πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων *our city, the common refuge of the Greeks* (Ae.3¹³⁴).

c. **DEFINITIVE APPPOSITION**: the appositive definitely expresses something which has been vaguely indicated: *ὁ θάνατος τυγχάνει ὡν δυοῖν πράγματιν διάλυσις, τῆς ψυχῆς καὶ τοῦ σώματος* *death is a separation of two things, the soul and the body* (PGo.524^b).

d. **PARTITIVE APPPOSITION**: the appositive is related to its substantive as the part to the whole: *λύπαι αἱ μὲν χρησταί εἰσιν, αἱ δὲ πονηραί* *some good, others evil* (PGo.499^a), *αἱ τέχναι τὸ αὐτῆς ἐκάστη ἔργον ἐργάζεται* *the arts work each one its own work* (PRp.346^d), *οὗτοι ἄλλος ἄλλα λέγει* *these say, one one thing another another* (XA.2.1¹⁵).

625. The following are peculiar uses of appositives :

a. Words denoting station or condition are often connected with *ἄνθρωπος* *man* or *ἄνθρωπος* *person*, the former implying respect, the latter contempt: *ἄνδρες δικαῖται* *judges*, *liter. juror-men*, cf. *gentlemen of the jury* (D.20¹), *ἄνθρωπος γόης* *a mountebank fellow* (Ae.2¹⁵³).

b. In Homer, the demonstrative *ὁ δέ*, used at the beginning of a sentence, is often explained at the close by adding as an appositive the object referred to: *οἱ δ' ἀντίοι ἐγχε' αἶσαν Τρῶες* *but they in opposition raised their spears, the Trojans* (Υ 373), *τὸ δ' ὑπέρπτατο χάλκεον ἔγχος* *but it flew over him, the brazen spear* (X 275). With *ὁ μὲν*, this is much less often the case.

c. **HOMERIC CONSTRUCTION OF THE WHOLE AND PART**.—To words denoting *person*, in the accusative or dative, Homer often adds an appositive denoting the *part* (head, hand, heart, mind, shield, etc.) which is specially affected by the action: *Δηϊοπίτην οὖτασεν ὤμον* *he wounded Deïopites in the shoulder* (Λ 420), *καὶ δ' ἄχος οἱ χύτο μῦρion ὀφθαλμοῖσιν* *excessive grief o'erspread (him the eyes) his eyes* (Υ 282), *ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων;* *what manner of saying has escaped the fence of thy teeth?* (Δ 350), *ἔδος τέ μιν ἔκετο θυμόν* *and satiety came to his spirit* (Λ 88).

626. **APPOSITION TO A SENTENCE**.—When a word and a sentence are in apposition, the word may stand either in the *nominative* or the *accusative*:

ἐμέθυον, ἱκανὴ πρόφασις *I was drunk—a sufficient excuse* (Philem.iv.62), *εὐδαιμονοίης, μισθὸν ἡδίστων λόγων* *mayst thou be happy, a reward for sweetest words* (EEI.231).

a. The word is put in the nominative, as not depending in construction upon any other word (708). When put in the accusative, it is brought into a kind of dependence on the verb of the sentence, as if in apposition with a cognate-accusative (715) supplied after the verb: *εὐδαιμονοίης (εὐδαιμονίᾳ), μισθόν*, etc.

b. Neuter words often used in apposition with a sentence, are *σημεῖον* *sign*, *τεκμήριον* *evidence*, *κεφάλαιον* *chief point*, *τὸ μέγιστον* *the greatest thing*, *τὸ ἐναντίον* *the contrary*, *τὸ λεγόμενον* *the common saying*, *τὸ τῆς παροιμίας* *the expression of the proverb*, *αὐτὸ τοῦτο* *this very thing*, *ταὐτὸ τοῦτο* *this same thing*, *δυοῖν θάτερον* *one of two things*, *ἀμφότερον* or *ἀμφότερα* *both*, etc. Such words commonly precede the sentence: *καὶ τὸ μέγιστον, ἐφοβεῖτο ὅτι ὀφθήσεσθαι ἔμελλε* *and—more than all—he was afraid, because he was likely to be seen* (XC.3.1¹), *τὸ λεγόμενον, κατόπιν ἐορτῆς ἤκομεν;* *are we come too late for a feast, as the saying is?* (PGo.477^a), *δυοῖν θάτερον, ἢ οὐδαμοῦ ἐστι κτήσασθαι τὸ εἰδέναι ἢ τελευτήσῃσι* *one or the other must be true, either nowhere can we attain to knowledge, or after we are dead* (PPhaed.66^a).

Pronouns of Reference.

627. The relative agrees with its antecedent in number and gender :

ἐνταῦθα ἦν κρήνη, ἐφ' ἣ λέγεται Μαρσύας τὸν σάτυρον θηρεῦσαι *here was a spring, by which Marsyas is said to have caught the satyr* (XA.1.2¹⁸).

a. If the relative is subject of a sentence, its verb takes the *person* of the antecedent : ἡμεῖς οἱ τοῦτο λέγομεν *we who say this*.

For omission of the antecedent, incorporation, etc., see 994–996.

628. A relative referring to two or more antecedents, follows the rules for the number and gender of the predicate-adjective (615, 616):

περὶ πολέμου καὶ εἰρήνης, ἃ ἔχει μεγίστην δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων *concerning war and peace, which have the greatest power in the life of men* (I.8²), ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους καθέσταμεν *delivered from wars and dangers and trouble, in which we have now become involved with one another* (I.8²⁰).

629. A relative, referring to a collective, may be in the plural:

παρέσται ὠφελιά οἱ τῶνδε κρείσσους εἰσὶ ἀν' αὐξήσαντι *auxiliary force will be at hand, who are more effective than these* (T.6.80), τὸ Ἀρκαδικὸν ὀπλιτικόν, ὃν ἤρχε Κλεάνωρ *the Arcadian heavy-armed force, whom Cleanor led* (XA.4.8¹⁸).

a. A singular antecedent may suggest a class of persons, and may thus have a relative in the plural: θησαυροποιὸς ἀνὴρ, οὓς δὲ καὶ ἐπαινεῖ τὸ πλῆθος *a money-making man, just those whom the multitude praise* (PRp.554^a).

b. Conversely, when the antecedent is plural, the relative is sometimes singular, referring to an individual of the number: ἀσπάζεται πάντας, ὃς ἂν περιτυγχάνῃ *he embraces all men, whatsoever one he falls in with* (PRp.566^d).

630. So, too, a relative may be neuter when the antecedent is masculine or feminine: τυραννίδα θηρῶν, ἃ πλήθει χρήμασιν θ' ἀλίσκεται *to pursue despotic power, (a thing) which is captured through numbers and wealth* (Sot.542).

631. A relative pronoun, used as a subject, instead of agreeing with its antecedent, may agree with its predicate-noun: ἡ τοῦ βέβητος ἐκείνου πηγῆς, ἣν ἔμερον Ζεὺς ὠνόμασε *the fountain of that stream which Zeus named Desire* (PPhaedr.255^c).

a. The relative may even agree with a predicate-noun belonging to the antecedent: οὐδέποτε δὲ εἴη ἡ ῥητορικὴ ἀδίκον πρᾶγμα, ὃ γ' αἰεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται *rhetoric can never be an unjust thing, since it (rhetoric) is always making its discourses about justice* (PGo.460^e).

632. The rules in 627–630 apply also to the demonstrative pronoun of reference (599).

a. A demonstrative pronoun, which would properly be neuter, as signifying the idea of *thing*, may be masculine or feminine to agree with a predicate-noun: αὕτη ἐστὶν ἄνοια (for τοῦτό ἐστιν ἄνοια) *this is folly*, ἥδε ἀρχὴ τῆς ὁμολογίας, ἐρεσθαι ἡμᾶς αὐτοὺς *this is a beginning of agreement, to question one another* (PRp.462^a).

OTHER PECULIARITIES IN THE USE OF NUMBER AND GENDER.

633. CONSTRUCTIO AD SENSUM (κατὰ σύνεσιν).—A word in agreement often conforms to the *real* gender or number of the word with which it agrees, instead of the *grammatical*.

Thus, a predicate-participle: τὸ στράτευμα ἐπορίζετο σῖτον κόπτοντες τοὺς βοῦς *the army provided food for itself, by slaughtering the oxen* (XA.2.1⁶), ταῦτ' ἔλεγεν ἡ μιὰ αὕτη κεφαλὴ, ἐξεληλυθὼς *thus spake this abominable person, having come out* (D.21¹¹⁷); or a pronoun of reference: θανόντων ἑπτὰ γενναίων τέκνων οὐς ποτ' Ἀργείων ἄναξ Ἀδραστος ἤγαγε *seven noble children having fallen, whom once Adrastus, chief of Argives, led* (ESupp.12). So, in poetry, an attributive: ὦ περισσὰ τίμηθεις τέκνον *O greatly honored child* (ETro.740).

a. Here belong also the constructions with collectives; see 609, 615 a, 629.

b. An adjective may be followed by an appositive, or a pronoun of reference, agreeing with a substantive *implied* in it: Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης *being (an Athenian) a man of Athens, a city the greatest* (PAp.29^d), οἰκίᾳ ἣ ὑμετέρᾳ οἱ χρησθε (your house) *the house of you, who use, etc.* (XC.5.2¹⁵).

c. A word denoting *place* may be followed by an appositive, or a pronoun of reference, belonging to the *inhabitants* of that place: ἀφίκοντο εἰς Κοτύωρα, Σινωπέων ἀποίκους *they came to Cotyora, colonists of the Sinopeans* (XA.5.5³), Θεμιστοκλῆς φεύγει εἰς Κέρκυραν, ὃν αὐτῶν εὐεργέτης *Themistocles flees to Corcyra, being a benefactor of them, i. e., of the Corcyreans* (T.1.136).

634. DUAL AND PLURAL.—In speaking of *two*, the dual and plural are freely united or interchanged with each other:

προσέτρεχον δύο νεᾶνίσκω *two young men ran up* (XA.4.8¹⁰), ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλους *they both burst into laughter on looking at one another* (PEuthyd.273^d).

635. PLURAL FOR SINGULAR.—The Greek often uses the plural of neuter pronouns where in English the singular is preferred: ταῦτα (these things) *this*.

a. In *impersonal* constructions (602 d) a predicate-adjective may stand in the neuter plural: πολεμητέα ἦν (things were to be done in war) *it was necessary to make war*, πλοῦμώτερα ἐγένετο (things became more favorable to navigation) *navigation became more advanced* (T.1.8), ἀδύνατα ἦν τοὺς Λοκροὺς ἀμύνεσθαι *it was impossible to keep off the Locrians* (T.4.1).

636. The plural of abstract substantives expresses repeated instances of the quality: ἐμοὶ αἱ σοὶ εὐτυχίαι οὐκ ἀρέσκουσι *to me thy (often repeated) good fortune is not pleasing* (Hd.3.40).

a. Hm. often uses the plural of abstract words to express the various ways in which a quality is manifested: ἵπποσύνας ἐδίδαξαν *they taught him (the arts of) horsemanship* (Ψ 307).

b. Even in concrete words, the poets sometimes use the plural for the singular, to give the expression a more general turn (*generalizing plural*): χάλα τοκεῦσιν εἰκότως θυμουμένοις *forgive a parent justly indignant, as all such have a claim to indulgence* (EHec.408).

637. A speaker sometimes uses the first person plural of himself (*we* for *I*) as a more modest form of expression: ἡμεῖς δεινοὶ τὰ τοιαῦτα ἤμεν *I was* (we were) *skilled in such practices* (XM.1.2⁴⁶).

a. This occurs frequently in poetry, sometimes with abrupt change of number: ἥλιον μαρτυρόμεσθα, δρῶς' & δρᾶν οὐ βούλομαι *I call the sun to witness, doing what I would fain not do* (EHf.858).

b. In this construction an adjective when plural is masculine, even though a woman is speaking (cf. 639): πεσούμεθ', εἰ χρὴ, πατρὶ τιμωρούμενοι *I* (Electra) *will fall, if need be, in avenging my father* (SEl.399).

638. SINGULAR FOR PLURAL.—In dramatic poetry, a *chorus* is commonly treated as an individual, the Coryphaeus being regarded as speaking and acting for the whole body; so that the singular is often used in reference to it.

639. MASCULINE FOR PERSON IN GENERAL.—The masculine is used in speaking of persons, if sex is not thought of, or if both sexes are meant:

τῶν εὐτυχούντων πάντες εἰσὶ συγγενεῖς *all* (persons) *are kinsfolk of the prosperous* (MMon.510), ὁπότερος ἂν ᾖ βελτίων, εἴθ' ὁ ἀνὴρ, εἴθ' ἡ γυνή, οὗτος καὶ πλείον φέρεται τοῦ ἀγαθοῦ *whichever is the better, whether the man or the woman, he receives also more of the good* (XO.7²⁷).

ADJECTIVES AND ADVERBS.

640. For agreement of the attributive adjective see 620; of the predicate-adjective see 614. For the use of the adjective as substantive, see 621: as adverb, see 719 b. For neuter adjective used as cognate-accusative, see 716 b.

641. Adverbs are used to qualify verbs, adjectives, or other adverbs: εὖ ποιεῖς *thou dost well*, πολὺ κάλλιστος *much the handsomest*, μάλ' ἀσμένως *right gladly*.

a. In the attributive position (666 a) an adverb may serve as an adjective; see 600.

Degrees of Comparison.

642. The positive is sometimes used with an idea of *disproportion*, which in English might be expressed by *too*. This is most frequent before an infinitive with ὥς or ὥστε: τὸ ὕδωρ ψυχρὸν ὥστε λούσασθαι ἐστὶν *the water is (too) cold for bathing* (XM.3.13³).

643. COMPARATIVE.—The comparative degree may be followed by ἢ *than*, or by the genitive: μείζων ἢ ἐγὼ or μείζων ἐμοῦ *taller than I*.

a. When ἢ is used, the objects compared are usually in the same case: χρήματα περὶ πλείονος ποιεῖσθαι ἢ φίλους *to consider money of more value than friends* (PCr.44^c); and this is always so when they are connected with the

same verb. The word after *ἢ* may, however, be the subject of a new verb, expressed or understood: *ἀνδρὸς δυνατωτέρου ἢ ἐγὼ υἱός εἰμι* *son of a man more powerful than I am* (XC.5.2²⁸); yet even this is sometimes attracted into the case of the preceding word: *ἐκ δεινότερων ἢ τοιῶνδε ἐσώθησαν* *they have been rescued from greater perils than these* (T.7.77).

b. The genitive is freely used in cases where *ἢ*, if used, would be followed by a nominative or accusative: *νεώτερος σοῦ εἰμι* (= *ἢ σὺ*) *I am younger than you*; much less freely, where *ἢ* would be followed by some other case, or by a preposition: *ἐξεστι δ' ἡμῖν μᾶλλον ἑτέρων* (= *ἢ ἑτέροις*) *it is permitted to us rather than to others* (T.1.85), *βλέπειν εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς* (= *ἢ εἰς τὴν ἀρετὴν*) *to look at skill more than at courage* (Arist.Pol.5.9).

c. For shortness' sake, the possessor, instead of the object possessed, is sometimes put in the genitive after a comparative: *εἰ δ' ἡμεῖς ἱππικὸν κτησάμεθα μὴ χεῖρον τούτων* *if we should raise a cavalry-force not worse than theirs* (XC.4 3¹), *παρόικησις ἐπικινδυνότερά ἑτέρων* *a proximity more dangerous than that of other men* (T.4.92).

644. The genitive of a reflexive pronoun is used after comparatives with a peculiar force when something is compared with itself *under other circumstances*. The subject is generally strengthened by *αὐτός*. Thus *δυνατώτεροι αὐτοὶ ἑαυτῶν ἐγίνοντο* *they grew more powerful than before* (T.3.11), *αὐτὸς ἑωυτοῦ ῥέει πολλῶ ὑποδεέστερος* *it (the Nile in winter) runs with a much less stream than at other times* (Hd.2.25).

a. The same use occurs after superlatives: *ὅν αὐτὸς αὐτοῦ τυγχάνει βέλτιστος ὢν* *where he is (best of himself) at his best* (EFr.183), *τῇ εὐρυτάτῃ ἐστὶ αὕτη ἑωυτῆς* *where it (the Caspian) is at its widest* (Hd.1.203).

645. When the comparison is between two adjectives (or adverbs) *ἢ* is always used, and *both* are put in the comparative: *στρατηγοὶ πλείονες ἢ βελτίονες* *generals more numerous than good* (ArAch.1078), *συντομώτερον ἢ σαφέστερον διαλεχθῆναι* *to discourse more briefly than clearly* (I.6²⁴).

646. The comparative has a peculiar use before *ἢ κατὰ* (*quam pro*) with the accusative: *νομοθέτης βελτίων ἢ κατ' ἀνθρώπον* *a lawgiver better (than according to man) than consists with man's nature* (XM.4.4²⁴), *μείζω ἢ κατὰ δάκρυα πεπονθότες* *having suffered misfortunes too great for tears* (T.7.75).

a. For *ἢ ὥστε* etc., with infinitive after a comparative, see 954.

647. *ἢ* is sometimes omitted when the neuter *πλέον* (*πλεῖν*) *more* or *ἐλάττον* (*μείον*) *less* is followed by a numeral: *ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους* *they kill not less than 500 of the men* (XA.6.4²⁴). In this construction *πλέον*, *ἐλάττον*, etc., remain unchanged for case and number: *Ἄλυσ οὐ μείον δυοῖν σταδίων* *the Halys a river of not less than two stadia* (XA.5.6⁹); so sometimes even when *ἢ* is retained: *ἐν πλέον* (= *πλείοσιν*) *ἢ διακοσίοις ἔτεσι* *in more than 200 years* (D.24¹⁴¹).

648. Instead of the genitive or the particle *ἢ*, a preposition is sometimes used with the comparative:

κατειργάσατο αἰρετώτερον εἶναι τὸν καλὸν θάνατον ἀντὶ τοῦ αἰσχροῦ βίου *he made a noble death more desirable than (lit. instead of) a shameful life*

(XRl.9¹), *μὴ παῖδας περὶ πλείονος ποιοῦ πρὸ τοῦ δικαίου* *do not consider children of more account than* (lit. before) *justice* (PCr.54^b), *χειμῶν μείζων παρὰ τὴν καθεστηκυῖαν ὥρᾱν* *a cold more severe than* (lit. in comparison with) *the actual time of year* (T.4.6).

649. The comparative may be used alone, the second part of the comparison being implied:

οἱ σοφώτεροι *the wiser* (those wiser than the rest), *ἡμεινὸν ἐστὶ ὑπὸ θεοῦ καὶ φρονίμου ἄρχεσθαι* *it is better to be governed by a divine and intelligent being* (PRp.590^d). Note also *νεώτερον* *something new* (more recent than we know already); often in a bad sense, *a calamity*.

a. The comparative alone often denotes simply an *excess* (more than is usual or proper), and so may be rendered by *too* or *very*: *πλείω λέλεκται* *too much has been told* (EAlc.706). So *θάσσον* *too soon*, *μᾶλλον* *too much*, etc.

b. But often it gives the force of *rather*, *somewhat*: *γελοιώτερον* *rather funny* (PAp.30^e), *ὑπομαργότερος* *a little out of his head* (Hd.6.75).

650. SUPERLATIVE.—The superlative represents a quality as belonging to some individual of a class in a higher degree than to the rest. The class may be designated by a genitive partitive (729 e): *ὁ σοφώτατος τῶν Ἑλλήνων* *the wisest of the Greeks*.

a. But the highest degree among *two* is expressed by the comparative: so *πρότερος* and *πρώτος*, *ὑστερος* and *ὑστατος*, *ἐκάτερος* and *ἕκαστος*, are carefully distinguished: *πότερος λέξει πρότερος* *which (of the two) is to speak first* (ArNub.940).

b. The superlative may express simply a *very high degree* of the quality: *ἄνθρωπος σοφώτατος* *a very wise man*. In this sense it never has the article.

651. *Strengthened Forms*.—The superlative is strengthened by a prefixed *ὥς* or *ὅτι*, less often *ἥ* (in poetry also *ὅσον* and *ὅπως*): *ἄνδρες ὅτι πλείστοι* (*quam plurimi*) *as many men as possible*.

So *ὥς ἐλαχίστων δεῖσθαι* *to have the very smallest wants*, *ὅτι μάλιστα* *as much as possible*, *ἥ ῥᾶστα* *in the easiest manner*. Sometimes *ὥς* and *ὅτι* are used together: *ἐμὲ ὥς ὅτι βέλτιστον γενέσθαι* *that I should become as good as may be* (PSym.218^d). The adjective pronoun *οἷος* has a similar use: *ὁρῶ τὰ πράγματα οὐχ οἷα βέλτιστα ὄντα* *I see that our affairs are not in the very best condition* (Lys.13²³).

a. Sometimes fuller forms of expression are used: thus with *ὥς* and other relatives (but not with *ὅτι*) the verb of *possibility* may be expressed: *διηγῆσομαι ὥς ἂν δύνωμαι διὰ βραχυτάτων* *I will state in the briefest terms I am able* (I.21²), *τὰς κόρας σίτῳ ἥ ἀνυστὸν μετριωτάτῳ τρέφουσι* *they feed their girls with an amount of bread as moderate as possible* (XRl.1²), *ἦγε στρατιὰν ὅσην πλείστην ἐδύνατο* *he brought as large an army as he could* (T.7.21).

652. a. *ἐν τοῖς* is sometimes prefixed to the superlative to strengthen it: *ἐν τοῖς πρώτοις δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο* *the Athenians were the first to cease carrying weapons* (T.1.6). It is used indifferently before all genders and numbers: *ἐν τοῖς πρώτοις*, *ἐν τοῖς πλείστοις*.

b. The superlative may receive emphasis from the numeral *εἰς*: *πλεῖστα εἰς ἄνθρωπος δυνάμενος ὠφελεῖν* *being able to render (most aid as one man) aid beyond any other one man* (T.8.68).

c. Sometimes *μάλιστα*, or *πλεῖστον*, *μέγιστον* is added to the superlative: *οἱ μάλιστα ἀνοητότατοι* *the very stupidest* (PTim.92^a). So *μᾶλλον* is sometimes found with the comparative: *ἀσχυνηροτέρω μᾶλλον τοῦ δέοντος* *bashful more than they ought to be* (PGo.487^a).

For comparison by means of *μᾶλλον* and *μάλιστα* see 256.

THE ARTICLE.

'Ο in Poetry.

653. The word *ὁ, ἡ, τό* was at first a demonstrative pronoun, which afterwards, by gradual weakening of its force, became an article. In Homer, it is usually a demonstrative: *εἶος δ' τῷ πολέμῳ* *while he fought with him* (O 539). Still in many places it approaches nearly to its later use as an article: *οἱ ἄλλοι* *the others*, *τὰ ἐσόμενα* *the things about to be*, *τὸ πρὶν* *formerly*.

a. The lyric poets conform nearly to the epic usage; so too the Attic drama in its lyric parts. Even in the tragic dialogue, the article is more sparingly used than in Attic prose.

For *ὁ, ἡ, τό* as a relative pronoun, in Homer, Herodotus, and Attic tragedy, see 275 D.

'Ο as a Demonstrative.

654. Even in prose, the word sometimes retains its primitive power as a demonstrative. Thus before *μέν* and *δέ*; and usually in *contrasted* expression, *ὁ μὲν . . . ὁ δέ* *this . . . that, the one . . . the other*:

οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο *these (the Greeks) marched on, and those (the Persians) followed* (XA.3.4¹⁶).

a. Often no particular person is meant: *one . . . another, some . . . some*; in this use *τις* may be added: *ἔλεγον τοῦ Κύρου, ὁ μὲν τις τὴν σοφίαν, ὁ δὲ τὴν καρτερίαν, ὁ δὲ τὴν πρᾶότητα, ὁ δὲ τις καὶ τὸ κάλλος* *they were speaking, one of Cyrus's wisdom, another of his fortitude, another of his mildness, yet another of his beauty* (XC.3.1⁴¹).

b. As adverbs, *τὸ μὲν . . . τὸ δέ, τὰ μὲν . . . τὰ δέ* (also *τοῦτο μὲν . . . τοῦτο δέ*), mean *on the one hand . . . on the other, partly . . . partly*.

c. After a preposition, the order is usually changed: *ἐν μὲν τοῖς, εἰς δὲ τὰ*.

d. In late writers (even in Demosthenes), the *relative* is sometimes so used, but only in oblique cases: *πόλεις, ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατὰγων* *destroying some cities, into others bringing back their exiles* (D.18¹¹).

e. Very often *ὁ δέ* (without preceding *ὁ μὲν*) means *but he*; in the nominative this almost always refers to a different subject from that of the preceding sentence: *Ἰνάρως Ἀθηναίους ἐπηγάγετο· οἱ δ' ἦλθον* *Inaros called in the Athenians; and they came* (T.1.104).

655. In a few other phrases δ is demonstrative :

a. In *καὶ τὸν, καὶ τήν*, before an infinitive: *καὶ τὸν ἀποκρίνασθαι λέγεται and it is said that he answered* (XC.4.2¹⁸). In the nom., we have *καὶ ὅς, καὶ ἥ, καὶ οἱ* (275 b): *καὶ οἱ ἠρώτων and they asked* (XC.4.2¹³). So *ἦ δ' ὅς, ἦ δ' ἥ* (485).

b. In *τὸν καὶ τόν, τὸ καὶ τό, τὰ καὶ τὰ, τὰ ἦ τὰ*: *ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι for this and that we ought to have done, and this not to have done* (D.9⁶⁸). The nom. *ὅς καὶ ὅς* occurs in Hd.

c. Rarely before a relative: *ὁρέγεται τοῦ δ' ἔστιν ἴσον he aims at that which is equal* (PPhaed.75^b).

d. In *πρὸ τοῦ* (also written *προτοῦ*) *before this* (time). Also in a few other cases of very rare occurrence. For *ἐν τοῖς* with the superlative, see 652 a.

‘O as an Article.

656. Used as an article, δ is either *restrictive* or *generic*.

A. RESTRICTIVE ARTICLE.—The restrictive article marks a particular object (or objects) as distinguished from others of the same class: thus *ὁ ἄνθρωπος the man* (distinguished from other men).

So *οἱ ἀγαθοὶ ἄνδρες, the (particular) good men*, distinguished from other good men, *ἡ δικαιοσύνη Κύρου the justice of Cyrus*, distinguished from justice in other men.

The following are special uses of the restrictive article.

657. The article may distinguish an object:

a. As *well known*: *οἱ Τρῶες τὰ δέκα ἔτη ἀντείχον the Trojans held out during the ten years*, the well known duration of the siege (T.1.11).

b. As the *usual* or *proper* thing under the circumstances: *γένοιτό μοι τὰς χάριτας ἀποδοῦναι πατρί be it mine to return the (proper) thanks to a father* (Chaer.Fr.34).

c. As a *specimen of its class*, selected at pleasure. In this use, the article may often be rendered by *a* or *each*: *ἔδωκε τρία ἡμιδάρικα τοῦ μηνὸς τῷ στρατιώτῃ he gave three half-darics a month to each soldier*, lit. the month to the soldier (XA.1.3²¹). This use approaches very closely to the *generic* article.

658. The article regularly takes the place of an unemphatic possessive pronoun:

Κῦρος καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδω Cyrus leaped down from his chariot, and put on his breastplate (XA.1.8³).

659. B. GENERIC ARTICLE.—The generic article marks a whole class of objects as distinguished from other classes: thus *ὁ ἄνθρωπος man* as such, distinguished from other beings, *οἱ γέροντες the old*. It must often be left untranslated in English.

So *οἱ ἀγαθοὶ ἄνδρες good men* as a class, distinguished from bad men, *ἡ δικαιοσύνη justice*, *ἡ ῥητορικὴ rhetoric*.

a. So when a single object forms a class by itself: ἡ γῆ *the earth*, ὁ ἥλιος *the sun*, ὁ βορέας *the north wind*, etc. These, however, often omit the article, like proper names.

660. ARTICLE OMITTED.—The article is often omitted where it could have been used with propriety. So oftenest the *generic* article, especially with abstract nouns: φόβος μνήμην ἐκπλήσσει *fear drives out recollection* (T.2.87).

a. Often, too, in copulative expressions, which gain thus in emphasis: as γυναῖκες καὶ παῖδες *women and children*, οὔτε πατὴρ οὔτε μητὴρ φείδεται *he spares neither father nor mother* (PPhil.15°), more forcible than *his father, his mother*.

b. For *the divinity* in general θεός is used, but ὁ θεός *the (particular) god*.

c. Βασιλεύς, used almost as a proper name for the king of *Persia*, may omit the article, so πρυτάνεις *the prytanes* (officers in Athens).

661. The article is omitted in many common designations of *place* and *time*, made by such words as ἄστυ, πόλις, *city*, ἀκρόπολις *citadel*, ἀγορά *market-place*, τεῖχος *wall*, στρατόπεδον *camp*, ἀγρός *country*, γῆ *land*, θάλασσα *sea*,—δεξιὰ, ἀριστερά, *right, left hand*, δεξιόν, εὐώνυμον (κέρας), *right, left wing*, μέσον *center*—ἡμέρᾳ *day*, νύξ *night*, ἕως *morning*, ὄρθρος *day-break*, δείλη *afternoon*, ἑσπέρα *evening*, ἔαρ *spring*, and the like.

Thus εἰς ἄστυ *to town*, κατὰ γῆν *by land*, ἐπὶ δόρυ *to the (spear-side) right*, παρ' ἀσπίδα *to the (shield-side) left*, εὐώνυμον εἶχον *they held the left wing*, ἄμα ἡμέρᾳ *at day-break*, νυκτός *by night*, ὑφ' ἑω *just before day-light*.—These should perhaps be regarded as relics of earlier usage, which remained unaffected by the developed use of the article.

662. When the first of two or more substantives connected by *and* has the article, it may be understood with the others: ὁ πόλεμος τῶν Πελοποννησίων καὶ Ἀθηναίων *the war of the Peloponnesians and Athenians* (T.1.1), τοὺς δ' ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίας *his own lands and houses* (T.2.13).

663. ARTICLE WITH PROPER NAMES. — Names of *persons* and *places*, being individual in their nature, are usually without the article: Εὐβοία ἀπέστη *Euboea revolted* (T.1.114). Yet they often take it, to mark them as before mentioned or well known:

τοὺς στρατιώτας αὐτῶν παρὰ Κλέαρχον ἀπελθόντας εἶα Κῦρος τὸν Κλέαρχον ἔχειν *their soldiers, who had gone to Clearchus, Cyrus allowed (the said) Clearchus to retain* (XA.1.4⁷); ὁ Πλάτων (the celebrated) *Plato*, in plural with generic article οἱ Πλάτωνες *the Plato's, philosophers like Plato*.

a. Plural proper names of *nations* or *families* generally have the article: οἱ Κορίνθιοι *the Corinthians*; but sometimes omit it: ὑποστάντες Μήδους *having withstood the Medes* (T.1.144).

664. A NUMERAL may have the article:

a. When it is distinguished as a *part* from the *whole* number (expressed or understood) to which it belongs: ἀπῆσαν τῶν λόχων, δώδεκα ὄντων, οἱ τρεῖς *of the companies, being twelve in number, there were absent (the part) three* (XH.7.5¹⁰), τὰ δύο μέρη *two thirds*, i. e. two parts out of three (T.2.47).

b. When it is merely a number *as such*, without reference to any thing numbered: *μὴ εἰπῆς ὅτι τὰ δώδεκά ἐστι δις ἕξ; will you say that (the) twelve is twice six?* (PRp.337^b).

c. When it is an approximate *round number*: *ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα they staid about thirty days* (XA.4.8²²).

665. Note the phrases *οἱ πλείστοι the most numerous part, the largest number*, *οἱ πλείονες (the more numerous part) the majority*, and with much the same meaning *οἱ πολλοί (the numerous part) the larger number*, often used for the democratic mass; cf. *οἱ ὀλίγοι the oligarchs*. Also *τὸ πολὺ the great part*.

666. ARTICLE WITH ATTRIBUTIVES.—When the article and an attributive belong together to a substantive, the article is always placed *before* the attributive.

a. This rule applies to adjectives, participles, adverbs, and (usually) prepositions with their cases, when used as attributives. Such words, when following the article, are said to have the *Attributive Position*.

b. The attributive genitive may or may not follow this rule; thus *ἡ τοῦ πατρὸς οἰκίᾳ* and *ἡ οἰκίᾳ ἡ τοῦ πατρὸς the father's house*, yet often *ἡ οἰκίᾳ τοῦ πατρὸς*.

c. In general, any word or group of words standing between the article and its substantive, has the force of an attributive (600). Except, however, the particles *μέν, δέ, γέ, τέ, γάρ, δὲ, οὐν*, and in Herodotus, *τις: τῶν τις Περσέων one of the Persians* (Hd.1.85).

667. Usually, as in English, the article and attribute *precede* the substantive: *ὁ ἀγαθὸς ἀνὴρ the good man*.

So *ἡ προτέρᾳ ὀλιγαρχίᾳ the earlier oligarchy* (followed by another oligarchy), *ἡ πρότερον ὀλιγαρχίᾳ the earlier oligarchy* (followed by a different form of government), *ἡ καθ' ἡμέραν τροφή the daily food*.

a. When an attributive participle has other words depending on it, either these words or the participle may follow the substantive: *αἱ ὑπὸ τούτου βλασφημίαι εἰρημέναι the slanders uttered by this man* (D.18¹²⁶), *ὁ κατειληφὼς κίνδυνος τὴν πόλιν the danger which has overtaken the state* (D.18²²⁰).

b. If the attributive participle has a predicate-word connected with it, this is commonly put before it: *τὸ Κοτύλαιον ὀνομαζόμενον ὕρος the mountain called Cotylaeum* (Ae.3⁸⁶).

668. Less often, the article and attribute *follow* the substantive, which then takes another article before it: *ὁ ἀνὴρ ὁ ἀγαθός*.

οἱ Χῖοι τὸ τεῖχος περιεῖλον τὸ καινόν the Chians threw down their wall, the new one (T.4.51), *ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου in the expedition with Cyrus* (XA.5.1¹).

a. But the substantive takes no article before it, when it would have none if the attributive were dropped: *τί διαφέρει ἀνθρώπος ἀκρατὴς θηρίου τοῦ ἀμαθεστάτου; how does an intemperate man differ from a wild beast of the most brutish sort?* (XM.4.5¹¹).

669. ARTICLE WITH PREDICATE-NOUNS.—The predicate-noun, in general, is without the article: *ἄνθρωπος εἶ thou art a man*. Hence we may distinguish subject and predicate in sentences such as *προδότης ἦν ὁ στρατηγός the general was a traitor*.

a. But if the predicate-noun is definite, meaning *the individual* or *the class*, it has the article: *τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην calling Dexippos the (notorious) traitor (XA.6.6⁷)*, *οἱ τιθέμενοι τοὺς νόμους οἱ ἀσθενεῖς ἄνθρωποι εἰσι καὶ οἱ πολλοί the enactors of the laws are the weak men and the multitude (PGo.483^b)*.

670. PREDICATE POSITION OF ADJECTIVES.—A predicate-adjective can never stand between an article and its substantive, but must precede or follow both of them: *ἀγαθὸς ὁ ἀνὴρ* or *ὁ ἀνὴρ ἀγαθός the man is good*. This is called the *predicate position* (cf. 666 a).

a. So in all expressions in which the adjective has predicate force, that is, implies an *assertion* (594 rem.): *ψιλὴν ἔχων τὴν κεφαλὴν having his head bare (XA.1.8⁶)*, *ἰδρῶντι τῷ ἵππῳ with his horse sweating (XA.1.8¹)*, *διὰ φιλίας τῆς χώρας ἀπάξει he will conduct us back (through the country being friendly) through the country which will then be friendly (XA.1.3¹⁴)*. For other examples see 618.

671. ARTICLE WITH ADJECTIVES OF PLACE.—The adjectives *μέσος*, *ἄκρος*, *ἔσχατος*, used in the predicate position, refer to a *part* of the subject:

μέση ἡ χώρα or *ἡ χώρα μέση the middle of the country*, but *ἡ μέση χώρα the middle country* (between other countries); *ἔσχατον τὸ ὄρος* or *τὸ ὄρος ἔσχατον the end of the mountain*, but *τὸ ἔσχατον ὄρος the last mountain* (of several mountains); *ἄκρᾳ ἡ χεὶρ* or *ἡ χεὶρ ἄκρᾳ the point of the hand*.—In like manner, *ἡμισυς ὁ βίος* or *ὁ βίος ἡμισυς half of the life*.

672. ARTICLE WITH πᾶς AND ὅλος.—The adjective *πᾶς* (strengthened *ἀπᾶς*, *σὺμπᾶς*) *all*, has usually the predicate position; but it takes the attributive position when it means the *sum total*, the *collective body*: *πάντες οἱ πολῖται all the citizens*, individually, but *οἱ πάντες πολῖται the whole body of citizens*.

a. With numerals *οἱ πάντες* is used, meaning *in all*: *διέβησαν ἐς τὴν νῆσον ἑξακόσιοι μάλιστα οἱ πάντες there crossed over to the island about six hundred in all (T.3.85)*.

b. Without the article, *πάντες πολῖται all citizens*, *πάσῃ προθυμίᾳ with all zeal*. But *πᾶς* in the singular without the article often means *every*: *πᾶς ἀνὴρ every man*.

c. Similarly, *ὅλος whole*: *ὅλη ἡ πόλις* or *ἡ πόλις ὅλη the city as a whole*, *ἡ ὅλη πόλις the whole city*; without article, *ὅλη πόλις a whole city*.

673. ARTICLE WITH PRONOUNS.—Substantives with *ὁδε*, *οὗτος*, *ἐκεῖνος*, require the article in prose, and the pronoun takes the predicate position (670): *ὁδε ὁ ἀνὴρ this man*, *τὰ πράγματα ταῦτα these affairs*.

a. The same is true of *ἄμφω*, *ἀμφοτέρω* *both*, *ἐκάτερος each* (of two), *ἕκαστος each* (of several): *ἐκάστη ἡ ἀρχή each magistracy*. But with *ἕκαστος* the article may be omitted: *καθ' ἐκάστην ἡμέραν every day*.

b. Genitives of *personal* pronouns (μοῦ, αὐτοῦ etc.), connected with the article and substantive, take the *predicate* position; genitives of *reflexive* pronouns (ἐμαυτοῦ etc.) the *attributive* position. See 689, 690, and 692, 3.

c. Yet if the article is followed by an attributive, most of the above pronouns may stand *between* the attributive and substantive: ζητητέον τὴν μίαν ἐκείνην πολιτείαν *we must seek for that one polity* (PPol.297^e), ἡ πάλαι ἡμῶν φύσις *our old nature* (PSym.189^d).

674. With ὅδε, οὗτος, and ἐκεῖνος, substantives omit the article in certain cases; thus often proper names: Καλλίστρατος ἐκεῖνος *that well-known Callistratus* (D.18²¹⁹); and when the pronoun means 'here,' 'there,' pointing out an object in sight (see 695 a). And always, when the substantive is a *predicate*: κίνησις αὕτη μέγιστη δὴ τοῖς Ἕλλησιν ἐγένετο *this was the greatest uprising which ever took place among the Greeks* (T.1.1). In poetry, also, the article is often lacking: μίασμα τοῦτο *this stain* (SAnt.1042).

For the article with αὐτός, see 679, 680.

675. The POSSESSIVE pronouns take the article, only when a particular object is referred to: ἐμὸς φίλος *a friend of mine*, ὁ ἐμὸς φίλος *my friend* (the particular one).

676. An INTERROGATIVE pronoun may take the article, when it relates to an object before mentioned: πᾶσχει δὲ θαυμαστόν· τὸ τί; *A. A queer thing is happening to him. B. (The what) What is it?* (ArPax 696).—So even a personal pronoun: δεῦρο δὴ εὐθὺ ἡμῶν· παρὰ τίνας τοὺς ὑμᾶς; *A. Come hither straight to us. B. (To the you being whom) Who are you, that I must come to?* (PLys.203^b).

PRONOUNS.

677. The PERSONAL PRONOUNS, when they stand in the nominative, are *emphatic*: καὶ σὺ ὄψει αὐτόν *thou also wilt see him*. When there would be no emphasis on them, they are omitted (602 a).

a. The pronoun οὗ, οἷ, etc., of the third person, is in Attic always *reflexive* (685); instead of it, the oblique cases of αὐτός are used as a personal pronoun (682).

INTENSIVE PRONOUN.

678. The intensive pronoun αὐτός has three meanings, (1) *same*, (2) *self*, (3) *him, her, it*.

679. With preceding article (attributive position, 666 a) αὐτός means *the same*, Lat. *idem*: ὁ αὐτός ἀνὴρ *the same man*.

a. In Homer, αὐτός without the article may mean *the same*: ἦρχε δὲ τῷ αὐτὴν ὁδὸν ἥνπερ οἱ ἄλλοι *and he led him the same way that the others had gone* (θ 107).

680. Αὐτός is emphatic (*himself, myself, etc.*, Lat. *ipse*) :

1. In the predicate position (670) with a substantive : αὐτὸς ὁ ἀνὴρ or ὁ ἀνὴρ αὐτός *the man himself*.

a. So, too, when the substantive has no article : αὐτὸς Μένων *Meno himself*.

2. When standing alone in the nominative : αὐτοὶ τὴν γῆν ἔσχον *they seized the land themselves* (T.1.114).

3. Less often when standing alone in an oblique case :

Βρασίδης τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς (sc. τοῖς Θεσσαλοῖς) φίλος ἦν *Brasidas was a friend to the country of the Thessalians and to (the people) themselves* (T.4.78), εἰ οἶόν τέ ἐστίν ἀμελῇ αὐτὸν ὄντα ἄλλους ποιεῖν ἐπιμελεῖς *if it is possible for one who is careless himself to make others careful* (XO.12¹⁷).

681. The emphatic αὐτός has various shades of meaning : ἐπιστήμη αὐτῇ *knowledge in itself* (in its own nature); ἡ γεωργία πολλὰ καὶ αὐτῇ διδάσκει *agriculture itself also* (as well as other pursuits) *affords much instruction* (XO.19¹⁸), ἡγοῦμαι τὴν ἡμετέραν πόλιν αὐτὴν πολὺν κρείσσω εἶναι *I believe our city by itself* (alone) *to be much superior in strength* (T.6.37), ἥξει γὰρ αὐτά *for this will come to light of itself* = of its own accord (SOt.341). For αὐτοῖς τοῖς δπλοῖς and like expressions, see 774 a.

a. Plato uses the neuter αὐτό, even with masculines or feminines, to denote the *abstract idea* of a thing : αὐτὸ δικαιοσύνη *justice in the abstract* (PRp.363^a).

b. Αὐτός is used, by a peculiar idiom, with *ordinal numerals* : ἐστρατήγει Νικίας τρίτος αὐτός *Nicias was general* (himself third) *with two associates* (T.4.42).

c. Αὐτός is said of the *master* by a slave or a pupil : αὐτὸς ἔφη *the master* (Pythagoras) *said it*, ἀνοιγέτω τις δῶματ'· αὐτὸς ἔρχεται *open the house somebody; master is coming* (ArFrag.ii.1056).

682. Usually the oblique cases, αὐτοῦ, αὐτῷ, αὐτόν, etc., standing alone, serve merely as *personal* pronouns : *him, her, it* : ἐγὼ αὐτὸν εἶδον *I saw him*.

Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου νῆες, καὶ ἐπ' αὐταῖς Πύθαγόρας *the ships from Peloponnesus joined Cyrus, and Pythagoras in command of them* (XA.1.4²).

a. In this sense they cannot stand at the beginning of a sentence, nor in an emphatic position.

REFLEXIVE PRONOUNS.

683. The reflexive pronouns ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ, etc., usually refer to the subject of the sentence : γνῶθι σεαυτόν *know thyself*.

a. In a *dependent* clause, they often refer to the subject, not of the dependent, but of the *principal* verb; they are then said to be *indirect reflexives* :

τὰ ναυάγια, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνείλοντο *they took up the wrecks, as many as were close to their own land* (T.2.92), ἐβούλετο ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην *he wished the whole army to be devoted to himself*

(XA.2.5²⁹), τούτων ἦρξε Kṽros οὐχ ἑαυτῷ ὁμογλώττων ὄντων *Cyrus became ruler of these, though they were not of the same tongue with him* (XC.1.1⁵), ἡγεῖ αὐτὰς ἐπιζημίους εἶναι σεαυτῷ *you think that they are hurtful to you* (XM.2.7⁹).

b. Sometimes, however, the reflexive pronouns do not refer to the subject, but to a dependent word: ἀπὸ σαυτοῦ ἄγω σε διδάξω *from yourself I will instruct you* (ArNub.385), τὸν κωμάρχην ὄχετο Ξενοφῶν ἄγων πρὸς τοὺς ἑαυτοῦ οἰκέτας *Xenophon went conducting the governor of the village to his own people, the governor's, not Xenophon's* (XA.4.5³⁵). The real office of the reflexives is to *emphasize the identity* of the person with some one named in the sentence.

684. The personal pronouns are sometimes used instead of the reflexive: δοκῶ μοι ἀδύνατος εἶναι *I (seem to myself to be) think that I am unable* (PRp.368^b).

a. So αὐτοῦ, αὐτῷ, etc., may take the place of ἑαυτοῦ, ἑαυτῷ, etc., as *indirect* reflexives, but not as direct: λέγουσιν ὅτι μεταμέλοι αὐτοῖς *they said that they were sorry, liter., that it repented them* (XA.5.6³⁶).

b. As subject of the infinitive, ἐμέ, σέ, are commonly used, not the reflexives: ἐγὼ οἶμαι καὶ ἐμὲ καὶ σὲ τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κάκιον ἡγεῖσθαι *I dare say that both you and I think it worse to wrong than to be wronged* (PGo.474^b).

685. The personal pronouns of the third person (οὗ, οἷ, etc.) are in Attic almost always used as indirect reflexives; but οὗ and οἷ are rare in Attic prose, and οἷ is seldom emphatic: ἐγκλήματα ποιούμενοι, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν *bringing charges, that they might have the greatest possible color for making war* (T.1.126), λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν ἐρίζοντά οἱ περὶ σοφίᾳς *Apollo is said to have flayed Marsyas, when contending with him (Apollo) in skill* (XA.1.2⁸).

a. In Homer, ἑο, οἷ, etc., when used as personal pronouns (= Att. αὐτοῦ, αὐτῷ, etc.), are enclitic; when direct reflexives (= ἑαυτοῦ, etc.), they are orthotone: αὐτόματος δέ οἱ ἦλθε Μενέλαος *but Menelaus of his own accord came to him* (B 408); but τὸν κρινὸν ἀπὸ ἑο πέμπε θύραζε *the ram he sent from himself out at the door* (ι 461). As indirect reflexives, both forms are used.

b. The same rule applies to Herodotus, but with him the singular forms εὖ, οἷ are never direct reflexives nor orthotone. For σφίσι and σφί, see 261 D a.

686. a. The reflexive pronoun of the third person is sometimes used for that of the first and second: δεῖ ἡμᾶς ἀνερέσθαι ἑαυτοὺς *we must question ourselves* (PPhaed.78^b). In Hm. the possessive pronoun δς (έός) has a similar use: οὗτοι ἐγωγε ἥς (for ἐμῆς) γαίης δύναμαι γλυκερώτερον ἄλλο ιδέσθαι *I can look on nothing sweeter than mine own land* (ι 28).

b. The reflexive pronoun, in the plural forms, is often used for the reciprocal, ἀλλήλων, ἀλλήλοις, etc.: ἡμῖν αὐτοῖς διαλεξόμεθα *we shall converse (with ourselves) with one another* (D.48⁸).

687. The forms ἐμέ αὐτόν, αὐτόν με, σὲ αὐτόν, αὐτόν σε, and the like, are *emphatic* only, not reflexive:

τοὺς παῖδας τοὺς ἐμοὺς κατήσχυνε καὶ ἐμέ αὐτὸν ἔβρισε *he disgraced my children, and insulted me myself* (Lys.1⁴), αὐτῷ ταῦτα σοὶ δίδωμι *to thee thyself do I give these things* (EHec.1276).

a. Instead of εἰ αὐτόν, etc., in the third person, αὐτόν alone is used: λήψεται αὐτὸν καὶ γυναῖκα *he will take the man himself and his wife* (XA.7.8⁹).

b. In the plural, *ἡμῶν αὐτῶν*, etc., may be either reflexive or emphatic; *αὐτῶν ἡμῶν*, etc., emphatic only: but *σφῶν αὐτῶν* is only reflexive, and *αὐτῶν σφῶν* is never used.

c. But in Hm., to whom the compound reflexives are unknown (266 D), such forms as *ἐ αὐτόν*, *οἱ αὐτῶν*, *σοὶ αὐτῶν*, etc., are sometimes reflexive and sometimes emphatic.

688. The reflexive pronoun may be made to receive emphasis by prefixing to it *αὐτός* in agreement with the subject:

αὐτοὶ ἐφ' ἑαυτῶν ἐχώρου *they marched by themselves* (XA.2.4¹⁰), *τὸν σοφὸν αὐτὸν αὐτῶν μάλιστα δεῖ σοφὸν εἶναι* *the wise man must be wise especially for himself* (PHipp.Maj.283^b).

a. The two pronouns are separated by a preposition: *φαίνεται τὰ μὲν αὐτῇ δι' αὐτῆς ἡ ψυχὴ ἐπισκοπεῖν* *some things the soul appears to survey by itself* (PTheaet.185^d); but not, usually, by the article: *καταλέλυκε τὴν αὐτοῦ δυναστείαν* *he has overthrown his own dominion* (Ae.3²³).

POSSESSIVE PRONOUNS.

For the article with a possessive pronoun, see 675. For the article used *instead* of an unemphatic possessive pronoun, see 658.

689. Instead of the possessives *ἐμός*, *σός*, the genitives of the personal pronouns *μου*, *σου* (enclitic, not *ἐμοῦ*, *σοῦ*) are often used; less often *ἡμῶν*, *ὑμῶν*, for *ἡμέτερος*, *ὑμέτερος*. These genitives take the *predicate* position (670): *εἶδον τοῦ υἱόν σου* or *εἶδον σου τὸν υἱόν* *I saw thy son*.

690. For the third person, *his*, *her*, *its*, *their*, the genitives *αὐτοῦ*, *αὐτῆς*, *αὐτῶν* (682), in the predicate position, are always used in Attic (*ὅς* and *σφέτερος* being reflexive): *παρὰ τὴν δόξαν αὐτοῦ* *contrary to his expectation* (XA.2.1¹⁸).

a. In Ionic *εὖ* and *σφέων* can be used. And in Hm. *ὅς* (or *ἐός*), though usually reflexive, is sometimes a simple possessive: *τὴν ποτε Νηλεὺς γῆμεν ἐὶν διὰ κάλλος* *whom of yore Neleus wedded by reason of her beauty* (λ 282).

691. The possessive, being thus nearly equivalent to the genitive of a personal pronoun, may have an adjective or appositive connected with it in the genitive: *ἡ ὑμετέρᾳ τῶν σοφιστῶν τέχνη* *the art of you the sophists* (PHipp.Maj.281^e), *τὰ μὰ δυστήνου κακά* *the ills of me, unhappy one* (SOc.344), *ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν* *if your own mind is offended* (β 138).

692. Possessive pronouns are *reflexive* (*my own*, *his own*, etc.) when the possessor is the same as the subject of the sentence. As such may be used:

1. The simple possessive pronouns in reflexive sense. This is the regular use of *ὅς* and *σφέτερος*, but *ὅς* is poetic only:

τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι *I lend to thee of my own property* (D.53¹²), *Βοιωτοὶ μέρος τὸ σφέτερον παρείχοντο* *the Boeotians furnished their contingent* (T.2.12), *ψαύσας ἀμαυραῖς χερσὶν ὧν παίδων* *having caressed his daughters with groping hands* (SOc.1639).

2. The possessives strengthened by αὐτοῦ, αὐτῆς, αὐτῶν (691); but with the singular possessives ἐμός, σός, ὅς, this is poetic only:

πολέμοι ἐσμεν τοῖς ἡμετέροις αὐτῶν φίλοις *we are foes to our own friends* = *nostris ipsorum amicis* (XA.7.1²⁹), τὰ σφέτερ' αὐτῶν εὖ τίθεσθαι *to get their own affairs into good condition* (I.20¹⁸).

3. The genitives of the reflexive pronouns, ἐμαυτοῦ, -ῆς, σεαυτοῦ, -ῆς, ἑαυτοῦ, -ῆς, ἑαυτῶν, in the *attributive* position: μετεπέμψατο τὴν ἑαυτοῦ θυγατέρα *he sent for his own daughter* (XC.1.3¹).

a. This is the only way of expressing *his own* in prose. Observe that the forms ἡμῶν αὐτῶν, etc., are hardly ever so used. Thucydides has occasionally σφῶν (in the *predicate* position) for ἑαυτῶν.

b. The reflexive possessives may, like the reflexive pronouns (683 b), refer to some other word than the subject of the sentence.

693. Summary of Possessive Forms (those in parentheses are poetic).

I. Not reflexive.

my	ἐμός	μου	our	ἡμέτερος	ἡμῶν
thy	σός	σου	your	ὕμέτερος	ὕμῶν
his, her	(ὅς Hm., rare)	αὐτοῦ, -ῆς (εὖ Hm., rare)	their		αὐτῶν (σφέων Ionic)

II. Reflexive.

my own	ἐμός	(ἐμὸς αὐτοῦ, -ῆς)	ἐμαυτοῦ, -ῆς
thy own	σός	(σὸς αὐτοῦ, -ῆς)	σεαυτοῦ, -ῆς
his, her own	(ὅς)	(ὅς αὐτοῦ, -ῆς)	ἑαυτοῦ, -ῆς
our own	ἡμέτερος	ἡμέτερος αὐτῶν	
your own	ὕμέτερος	ὕμέτερος αὐτῶν	
their own	σφέτερος	σφέτερος αὐτῶν	ἑαυτῶν σφῶν, rare

694. A possessive pronoun is sometimes equivalent to an *objective* genitive: εὐνοια ἢ ἐμή *their good-will to me* (XC.3.1²⁸); so σὴν χάριν (as a favor to thee) *for thy sake* (PSoph.242^a).

DEMONSTRATIVE PRONOUNS.

695. The ordinary demonstrative is οὗτος *this, that*. Ὅδε *this* (here) is used of something *near* or *present*; ἐκεῖνος *that* (yonder), of something *remote*.

a. These pronouns, and especially ὅδε, sometimes mean *here, there, lo, behold*, calling attention to an object in sight: νῦν τε ὅδε ἐστὶ *and now here he is!* (Hd.1.111), ὁρῶ τήνδ' ἐκ δόμων στείχουσιν Ἰοκάστην *lo, I see Iocaste coming from the house!* (SOt.631), οὗτος ὑπισθεν προσέρχεται *there he comes behind us!* (PRp.327^b), νῆες ἐκεῖναι ἐπιπλέουσι *yonder are ships sailing towards us* (T.1.51). 'Those ships' would be αἱ νῆες ἐκεῖναι; see 673, 674.

696. In referring *back*, to an object already mentioned, οὗτος is used; but ὅδε, in referring *forward*, to an object yet to be mentioned: ἔλεξαν ταῦτα *they said this* (before stated), ἔλεξαν τὰδε *they spoke as fol-*

*low*s. The same distinction exists between *τοιούτος* *such*, *τοσοῦτος* *so much*, *many*, *τηλικούτος* *so old*, *large*, and the corresponding forms in *-δε*, *τοιόσδε*, *τοσόσδε*, *τηλικοσδε*.

a. Yet *οὗτος*—especially the neuter *τοῦτο*—sometimes refers *forward* to a word or sentence in apposition: *ὥς μὴ τοῦτο μόνον ἐννοῶνται, τί πείσονται* *that they may not think of this alone, what they shall suffer* (XA.3.1⁴¹). More rarely, *ὅδε* refers back to something before mentioned.

b. *Ἐκεῖνος*, like *οὗτος*, refers back (rarely forward), but implies remoteness, either in space or in thought: *Κῦρος καθορᾷ βασιλέᾳ καὶ τὸ ἀμφ' ἐκείνον στῖφος* *Cyrus observes the king and the band around him, some way off, as leader of the opposite army* (XA.1.9²⁶).

c. Noteworthy is the colloquial phrase *τοῦτ' ἐκεῖνο, τόδ' ἐκεῖνο* *that's it! there it is!* (literally *this is that* already spoken of or understood).

697. *Οὗτος* sometimes repeats the subject or object of a sentence with emphatic force: *ὁ τὸ σπέρμα παρασχών, οὗτος τῶν φύντων αἴτιος* *the man who furnished the seed, he is responsible for what grew from it* (D.18¹⁵⁹).

For *καὶ ταῦτα* *and that* with omitted verb, see 612 a.

698. *Οὗτος* is sometimes used in addressing a person: *οὗτος, τί ποιεῖς;* *you there, what are you doing?* (ArRan.198).

RELATIVE PRONOUNS.

699. The ordinary relatives (*ὅς*, *ὅσος*, *οἷος*, etc.) are often used where the antecedent is *indefinite*: *πείθονται οὗς ἂν (= οὗστινας ἂν) ἡγῶνται βελτίστους εἶναι* *they obey (those, any) whom they think to be best*.

a. But the indefinite relatives (*ὅστις*, *ὁπόσος*, *ὁποῖος*, etc.) are not used where the antecedent is *definite*. Where the antecedent seems to be of this nature, an indefinite idea is really connected with it: *ἐπεθύμησε Πολυκράτεια ἀπολέσαι, δι' ὅντινα κακῶς ἤκουσε* *he desired to destroy Polycrates, (as being a person) on whose account he had been ill spoken of* (Hd.3.120). Yet in late writers, *ὅστις*, etc., are sometimes used without any indefinite idea.

For agreement of relative and antecedent, see 627. For peculiarities of relative sentences, see 993 ff. For indefinite relatives used as (dependent) interrogatives, see 700; also 1011 and a. For the relative in exclamations, see 1001 a. For *ὅς* demonstrative, see 275 b and 655 a and b.

700. INTERROGATIVES.—The interrogatives (pronouns and adverbs, 282–3) are used both in direct and in indirect questions. But in indirect questions, the indefinite relatives are commonly used instead (see 1011 a): *ἡρώτᾳ ὃ τι βούλονται* *he asked what they wanted* (XA.2.3⁴).

For peculiarities of interrogative sentences, see 1010 ff.

701. INDEFINITE PRONOUNS.—The pronoun *τις*, *τι*, is used either substantively (Lat. *quidam*) or adjectively (Lat. *aliquis*). Being enclitic, it can never stand at the beginning of a sentence.

702. *Τίς* may express indefiniteness of nature; 'a sort of': *ὁ σοφιστῆς ἡνρέθη ἔμπορός τις* *the sophist has been found to be a sort of trader* (PSoph.231^d).

a. So with adjectives and numerals it implies hesitancy or reservation: *μὴ βλάξ τις καὶ ἡλίθιος γένωμαι* lest I should come to be a sort of dull and simple fellow (XC.1.4¹²), *so τοιαῦτ' ἔττα* things of some such kind (PSym.174^d), *μέγας τις* of some magnitude (PGo.481^b), *ἐν τινι βραχεῖ χρόνῳ* in a pretty short time (PLg.698^d), *τριάκοντά τινας ἀπέκτειναν* they killed some thirty (T.8.73), *ὀλίγοι τινές* some few (XH.6.1⁵).

b. So *τι* with adverbs: *σχεδόν τι* pretty nearly (T.3.68), *οὐ πάνυ τι ἀσφαλές* not altogether safe (XA.6.1²⁶).

703. *Πᾶς τις, ἕκαστός τις*, denote every one, each one, taken at pleasure. *Τὶς* in the singular has sometimes a general pluralising sense, like French *on* or German *man*: *χρὴ δειπνεῖν δ τι τις ἔχει* whatever (every) one has, he must make a dinner of it (XA.2.2⁴).

a. *Τὶς* sometimes means somebody (or something) of importance: *ἤθχεις τις εἶναι* thou didst vaunt thyself to be somebody (EEI.939), *λέγειν τι* to say something (to the point); so *οὐδὲν λέγειν* to say nothing (sensible).

704. **Ἄλλος* other, rest, is often put first, the particular thing to which it is in contrast being named afterwards:

τά τε ἄλλα ἐτίμησε καὶ μῦρλους ἔδωκε δᾶρεικούς he gave me ten thousand darics, besides honoring me in other ways (XA.1.3⁸), *τῷ μὲν ἄλλῳ στρατῷ ἡσύχαζεν, ἑκατὸν δὲ πελταστὰς προπέμπει* with the rest of the army he kept quiet, but sends forward a hundred peltasts (T.4.111).

a. **Ἄλλος ἄλλο* and similar expressions are used like *alius aliud* in Latin. For an example, see 624 d.

705. **Ἄλλος* and *ἕτερος* have sometimes an appositive relation to their substantives, in which they may be rendered *besides*: *οἱ πολῖται καὶ οἱ ἄλλοι ξένοι* the citizens and (the others, foreigners) the foreigners beside (PGo.473^c), *γέρον χωρεῖ μεθ' ἑτέρου νεανίου* an old man comes with (a second person, a young man) a young man beside (ArEccl.849).

THE CASES.

NOMINATIVE AND VOCATIVE.

706. The chief uses of the nominative are :

a. As subject of a finite verb (601): *Κῦρος βασιλεύει* Cyrus is king.

b. As Predicate-Nominative, when a predicate-noun (614) belongs to the subject: *ἐγὼ στρατηγός εἰμι* I am general.

707. NOMINATIVE FOR VOCATIVE.—The nominative is often used for the vocative in address, especially in connection with *οὗτος* (698): *ὁ Ἀπολλόδωρος οὗτος, οὐ περιμενεῖς*; you Apollodorus there, will you not stay? (PSym.172^a).

a. A nominative with the article may be used as appositive to a vocative: *ὁ ἄνδρες οἱ παρόντες* you gentlemen who are present (PProt.337^c).

b. The nominative is used in exclamations about a person (not addressed to him): *σχέτλιος* rash man! (E 403), *ὁ μῶπος* O foolish woman! (EMed.61).

708. NOMINATIVE INDEPENDENT.—The nominative is used for names and titles, which form no part of a sentence: *Κύρου Ἀνάβασις* Expedition of Cyrus; and sometimes even when they are part of a sentence: *προσείληφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν, σῦκοφάντης* he obtained the common appellation of the vile, 'sycophant' (Ae.2⁹⁹), *παρηγγυᾷ ὁ Κῦρος σύνθημα, Ζεὺς ξύμμαχος καὶ ἡγεμὼν* Cyrus gave out, as pass-word, 'Zeus, our ally and leader' (XC.3.3⁵⁸).

709. The person (or thing) addressed is put in the vocative.

a. In Attic prose, *ὦ* is usually prefixed, but sometimes it is wanting: *μὴ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι* make no noise, men of Athens (PAp.30^c), *ἀκούεις, Αἰσχίνη;* hearest thou, Aeschines? (D.18¹¹²).

ACCUSATIVE.

710. The accusative properly denotes the direct object of an action, and belongs with transitive verbs. But in some of its uses it has the office of an adverbial modifier.

We distinguish:

1. *Accusative of the direct object.*
2. *Cognate accusative.*
3. *Accusative of specification and Adverbial accusative.*
4. *Accusative of extent, and of the Object of motion.*
5. *Accusative with adverbs of swearing.*

For the accusative as subject of the infinitive, see 939.

For the accusative absolute, see 973.

711. The DIRECT OBJECT of a transitive verb is put in the accusative: *τὸν ἄνδρα ὁρῶ* I see the man.

712. Many Greek verbs are transitive and take a direct object, when the verbs commonly used to render them in English are intransitive and followed by a preposition. Note especially the following:

εὖ (κακῶς) ποιεῖν τινα to do good (ill) to one, *εὖ (κακῶς) λέγειν τινα* to speak well (ill) of one, *ὀμνύναι τοὺς θεοὺς* to swear by the gods, *μένειν τινα* to wait for one, *φεύγειν τινα* to flee from one, *λανθάνειν τινα* to escape the notice of one, *φυλάττεσθαι τινα* to guard against one (act. *φυλάττειν τινα* to guard one), *αἰδεῖσθαι, αἰσχύνεσθαι τὸν πατέρα* to feel shame before his father, *θαρρεῖν τινα* to rely on one, *θαρρεῖν τὰς μάχας* to have no fear of the battles, *πλεῖν τὴν θάλασσαν* to sail over the sea, *σιγᾶν, σιωπᾶν τι* to keep silence about something.

a. Conversely, many Greek verbs are intransitive and followed by a genitive or dative, when the verbs commonly used for them in English are transitive; see 735–743 and 764, 2.

b. In many cases, the Greek itself varies, using the same verb at different times as transitive and intransitive:

αἰσθάνεσθαι τι or *τινος* to perceive something, *ἐνθυμείσθαι τινος, τι* to consider something, *ἐνοχλεῖν τινα, τινί* to trouble one, *μέμψεσθαι τινα, τινί* to blame one, *ἐπιστρατεύειν τινά, τινί* to war against one (so, too, other compounds of *ἐπί*), *δεῖ μοί τινος* I have need of something, poet. *δεῖ (χρή) μέ τινος*. Especially in poetry, verbs usually intransitive sometimes take a direct object: *ἦσθαι* or *θάσσειν* (*κεῖσθαι, πηδᾶν*) *τόπον τινά* to sit (lie, leap) in a place, *χορεύειν τὸν θεόν* to celebrate the god by choral dance, *τοὺς εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι* the gods rejoice not in the death of the pious (EHipp 1339).

c. Many intransitive verbs become transitive from being compounded with a preposition:

διαβαίνειν τὸν ποταμόν to cross the river, *ἐκβαίνειν τὴν ἡλικίαν* to pass out of the age, *παραβαίνειν τοὺς νόμους* to transgress the laws, *ἀποδεδράκότες πατέρας* having run away from their fathers.

713. In rare cases, an intransitive verb in connection with a verbal noun, forms a transitive phrase which takes an object-accusative: *ἐπιστήμονες ἦσαν τὰ προσήκοντα* they were acquainted with their duties (XC.3.3⁹), *ἔστι τὰ μετέωρα φροντιστής* he is a student of things above the earth (PAp.18^b), *συνθήκᾳ ἔξαρκος γίγνεται* he denies the agreement (D.23¹⁷¹), *τεθνᾶναι τῷ φόβῳ Θηβαίους* to be mortally afraid of the Thebans (D.19⁸¹), *σὲ φύξιμος (ἔστι)* is able to escape thee (SAnt.787), *εἰ δέ μ' ὦδ' αἰεὶ λόγους ἐξήρχες* if you always thus begun your addresses to me (SEl.556), *δεσπότᾳ γόοις κατάρξω* I will begin with lamentations for my master (EAnd.1198).

714. ACCUSATIVE OF EFFECT.—Many transitive verbs have, as direct object, the thing effected or produced by their action: *γράφει ἐπιστολήν* he writes a letter.

a. Compare in English *break a hole*, as opposed to *break the ice*. So in Greek *διώρυχα τέμνειν* to cut a canal, *δρκια τέμνειν* foedus ferire (hostiam ferendo foedus efficere), but *τέμνειν τὴν γῆν* to lay waste the land.

b. Some verbs, not properly transitive, take an accusative of the effect, denoting that which is made to exist or appear by their action: *πρεσβεύειν εἰρήνην* to negotiate a peace, i. e. form a peace by acting as ambassador (I.4¹⁷⁷), *χορηγῶν παισὶ Διονύσια* celebrating the Dionysia by furnishing a chorus of boys (D.21⁶⁴), *ἥδε τροπὰς καταρρήγνυσι* this (anarchy) causes routs by breaking ranks, liter. breaks routs (SAnt.675).

715. COGNATE-ACCUSATIVE.—This repeats the meaning of the verb in the form of a noun: *δρόμον δραμεῖν* to run a race. It has commonly an *attributive* connected with it.

The cognate-accusative is sometimes called the *implied* object, as being already contained in the verb. Here belong:

a. ACCUSATIVE OF KINDRED FORMATION: *τὴν αὐτὴν μάχην μάχεσθαι* to fight the same battle (XAges.5⁵), *τὴν πομπὴν πέμπειν* to conduct the procession (Lys.13⁸⁰), *δουλεύειν δουλείαν αἰσχροῦ* to be subject to an infamous servitude (XM.1.5⁶), *ὅς κεν ἀρίστην βουλήν βουλευσῇ* whoever may give the best counsel (I 75), *ἐτέρᾳ νόσον νοσεῖν* to be sick with another disease (PALc.ii.139⁶), *ἐκρίνετο τὴν περὶ*

Ὀρωποῦ κρίσιν *he was tried in the suit about Oropus* (D.21⁶⁴), συνέφυγε τὴν φυγὴν ταύτην *he shared in that banishment* (PAr.21^a).

b. ACCUSATIVE OF KINDRED MEANING: ζήσεις βίον κράτιστον *you will lead the best life* (MMon.186), ἐξῆλθον ἑλλὰς ἐξόδους *they went on other expeditions* (XH.1.2¹⁷), πᾶσας νόσους κάμνουσι *they are sick with all diseases* (PRp.408^a), τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν *they engaged in the so-called Sacred war* (T.1.112), μεγάλας γραφὰς διώκειν *to prosecute important suits* (Ant.2a⁵).

REMARK.—The attributive is in general necessary with the cognate-accusative, as otherwise its use would in most cases be mere tautology. But if the kindred noun has in itself a meaning more definite than the verb, it may be used without an attributive: thus φυλακὰς φυλάττειν *to stand sentry*, φόρον φέρειν *to pay tribute*, ἀρχὴν ἔρχειν *to hold an office*.

716. Some times the place of the kindred noun is taken by a *qualifying substantive*, or *neuter adjective*. Hence two more forms of the cognate-accusative.

a. QUALIFYING SUBSTANTIVE.—The kindred noun is replaced by another substantive, which defines more exactly the meaning of the verb. Thus (on the model of νικᾶν νίκην) is said νικᾶν μάχην *to conquer in a battle*, νικᾶν Ὀλύμπια *to win a victory at the Olympian games*, and even νικᾶν δίκην *to win a suit* and νικᾶν γνώμην *to carry a resolution*. Similarly ἡττᾶσθαι *to be beaten*. So also (like ἀγωνίζεσθαι ἄγωνα), ἀγωνίζεσθαι πάλην (στάδιον) *to contend in wrestling (a race)*. Also πῦρ ὀφθαλμοῖσι δεδορκώς *looking (a look of) fire with his eyes* (τ 446). In some of these cases, the substantive may be regarded as standing in apposition to the omitted kindred noun.

REMARK.—Still freer is the poetic phrase βαίνειν πόδα *step the foot* (on the analogy of βαίνειν βᾶσιν *step a footstep*): ἐκβὰς τεθρίππων ἀρμάτων πόδα *having stepped from the four-horse chariot* (EHeracl.802). So also περᾶν, ἐπέσσειν and other verbs.

b. NEUTER ADJECTIVE.—The kindred noun is replaced by a neuter adjective: μέγα ψεύδεται (= μέγα ψεῦδος ψεύδεται) *he utters a great falsehood*, πάντα πείσομαι *I shall obey in all things* (render all acts of obedience), ταῦτά λυπεῖσθαι καὶ ταῦτά χαίρειν τοῖς πολλοῖς *to have the same pains and the same pleasures with the multitude* (D.18²⁹²), σμικρὸν τι ἀπορῶ *I am in some little perplexity* (PTheaet.145^a), τί χρήσεται αὐτῷ; *what use will he make of him?* (ArAch.935), σεμνὸν βλέπεις *you look grave* (EAlc.773).

717. The cognate-accusative is also used in connection with *adjectives*: κακοὶ πᾶσαν κακίαν *bad with all badness* (PRp.490^a).

718. ACCUSATIVE OF SPECIFICATION.—The accusative is connected with verbs, adjectives, and substantives, to specify the part, property, or sphere, to which they apply: ἀλγεῖν τοὺς πόδας *to have pain in the feet*, Μῦσος τὸ νέος *a Mysian by birth*.

This accusative specifies:

a. The part: τὰ σώματα εὖ ἔχοντες *being well in our bodies* (XM.3.12^a), τυφλὸς τὰ τ' ὦτα τὸν τε νοῦν τὰ τ' ὄμματ' *blind thou art in ears, and mind, and eyes* (SOt.371).

b. The property (*nature, form, size, name, number, etc.*): εἶδος κάλλιστος *most beautiful in form* (XC.1.2¹), ποταμὸς εὖρος δύο πλέθρων *a river of two plethra in breadth* (XA.1.2²³), ἔπειρον τὸ πλῆθος *infinite in its extent* (PPar.143^a), πρῶτος τὸ ἦθος *mild in disposition* (PPhaedr.243^c).

c. The sphere: τοῦκείνου μὲν εὐτυχεῖς μέρος *happy thou art, so far as in him lies*, liter. as to his part (EHec.989), οὐ κωλύω τὸ κατ' ἐμέ *on my part I make no objection* (XH.1.6⁵), τὰ περὶ τοὺς θεοὺς εὐσεβοῦμεν *in our relations to the gods we are devout* (I.3³).

REMARK.—The accusative of specification belongs exclusively to predicate words and modifiers. It can never be connected with the subject of a sentence.

719. ADVERBIAL ACCUSATIVE.—The accusative is used, in many words and phrases, with the force of an adverb: τέλος δὲ εἶπε *but at last (as the end) he said*.

a. Note especially the following common phrases: τόνδε (τοῦτον) τὸν τρόπον *in this manner*, πάντα τρόπον *in every manner*, ὃν τρόπον *in which manner*.—τὴν ταχίστην *in the quickest way*, τὴν εὐθείαν (*in the straight way*) *straight-forward, etc.*; cf. 622.—(τὴν) ἀρχὴν *at all*, always with a negative: ἀρχὴν δὲ θηρᾶν οὐ πρόπει *it is not meet to chase impossibilities at all*, i. e. not to make even a beginning of it (SAnt.92).—χάριν *for the sake of*, with a genitive: τοῦ λόγου χάριν *for the sake of the argument*, ἐμὴν χάριν *for my sake*.—δίκην *like* (in the fashion of): πεπληρῶσθαι δίκην ἀγγείου *to be filled like a pail* (PPhaedr.235^d).

b. Many neuter adjectives are used in this way: μέγα, μεγάλα *greatly*, πολύ, πολλά *much*, τὸ πολύ, τὰ πολλά *for the most part*, πρότερον *before*, τὸ πρότερον *the former time*, πρῶτον *at first*, τὸ πρῶτον *the first time*, τὸ λοιπὸν *for the rest, for the future* (but τοῦ λοιποῦ *at some time in the future*), τυχόν *perhaps*, οὐδέν, μηδέν *not at all*, τοσοῦτον *so much*, ὅσον *as far as*, τὶ somewhat (ἐγγύς τι *pretty near*). Cf. adverbs of the comparative and superlative degrees (259).

c. Especially important are τί *why*, τοῦτο, ταῦτα *therefore*: τί κλαίεις; *why art thou weeping?* (A 362), αὐτὰ ταῦτα νῦν ἤκω *for this very reason am I now come* (PProt.310^e), ταῦτ' ἄρ' ἐφυλάττου *ah, that's why you were so cautious!* (ArEq.125).

720. ACCUSATIVE OF EXTENT.—The extent of time and space is put in the accusative.

a. TIME: ἐνταῦθα ἔμεινεν ἡμέρας πέντε *there he remained five days* (XA.1.2¹¹), αἱ σπονδαὶ ἐνιαυτὸν ἔσονται *the truce will be for a year* (T.4.118), ψευδόμενος οὐδεὶς λανθάνει πολὺν χρόνον *no one who lies escapes detection long* (MMon 547).

b. SPACE: Κῦρος ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας εἴκοσι καὶ δύο *Cyrus advances through Lydia three days' marches, twenty-two parasangs* (XA.1.2⁵), Μέγαρα ἀπέχει Συρακουσῶν οὔτε πλοῦν πολὺν οὔτε ὁδόν *Megara is not far distant from Syracuse, either by sea or by land*, liter. no long voyage or journey (T.6.49).

721. The accusative singular is used with an ordinal numeral, to show the number of days (months, years) since a particular event, including the day (month, year) of the event itself: ἐβδόμην ἡμέραν ἢ θυγάτηρ ἐτετελευτήκει

his daughter had died the seventh day (i. e. six days) before (Ae.3⁷¹). The pronoun οὐτοσί is often added: ἐξήλθομεν ἔτος τουτὶ τρίτον ἐς Πάνακτον we went out two years ago (this, as third year) to Panactum (D.54³).

722. OBJECT OF MOTION.—The poets often use the accusative without a preposition, to denote the object *towards* which motion is directed: τὸ κοῖλον Ἄργος βάς having gone to hollow Argos (SOc.378), καὶ μεν κλέος οὐρανὸν ἵκει my fame reaches to heaven (ι 20), μνηστῆρας ἀφίκετο she came to the suitors (α 332), σὲ τόδ' ἐλήλυθε πᾶν κράτος this whole power has come to thee (SPhil.141).

a. The accusative of a person is used after the conjunction ὥς in its meaning *to*: πορεύεται ὥς βασιλέᾳ he goes to the king (XA.1.2⁴). See 784 a on improper prepositions.

723. ADVERBS OF SWEARING.—Νή and μά are followed by the accusative (perhaps on account of δμνῦμι understood): νή is always affirmative; μά, unless ναί precedes it, is always negative: νή Δία by Zeus, ναὶ μὰ Δία yea, by Zeus, μὰ Δία or οὐ μὰ Δία no, by Zeus.

a. Sometimes the name of the god is suppressed with humorous effect: μὰ τὸν—οὐ σύ γε not you, by — (PGo.466^o). Rarely is μά omitted after a negative: οὐ, τόνδ' Ὀλυμπον no, by this Olympus (SAnt.758).

b. The accusative is sometimes found in other exclamations: οὗτος, ὦ σέ τοι you there, ho! you, I mean (ArAv.274).

Two Accusatives with One Verb.

724. DOUBLE OBJECT.—Many transitive verbs may have a double object, usually a *person* and a *thing*, both in the accusative. Thus verbs of *asking, teaching, clothing, hiding, depriving*, and others: Κῦρον αἰτεῖν πλοῖα to ask Cyrus for vessels.

Such verbs are αἰτῶ, ἐρωτῶ ask, διδάσκω teach, πείθω convince, ἀναμνήσκω remind, ἀμφιέννυμι, ἐνδύω clothe, ἐκδύω strip, κρύπτω hide, ἀφαιροῦμαι, ἀποστερῶ deprive, σὺλῶ despoil, πράττομαι (also πράττω or εἰσπράττω) exact.

Thus οὐ τοῦτ' ἐρωτῶ σε that's not what I ask you (ArNub.641), ἤρξατό σε διδάσκειν τὴν στρατηγίαν he began to teach you military science (XM.3.1⁵), ἐπειθον οὐδέν' οὐδέν I convinced no one of aught (AAg.1212), συμμαχίαν ἀναμνησκόντες τοὺς Ἀθηναίους reminding the Athenians of the alliance (T.6.6), τὸν μὲν ἑαυτοῦ χίτωνα ἐκείνον ἡμφίεσε his own tunic he put on the other boy (XC.1.3¹⁷), ἐκδύων ἐμὲ χρηστηρίαν ἐσθῆτα stripping me of the oracular garment (AAg.1269), τὴν θυγατέρα ἐκρυπτε τὸν θάνατον τοῦ ἀνδρός he hid from his daughter her husband's death (Lys.32⁷), ἀφαιρεῖσθαι τοὺς Ἕλληνας τὴν γῆν to deprive the Greeks of their land (XA.1.3⁴), τοὺς νησιώτας ἐξήκοντα τάλαντα εἰσέπραττον they exacted from the islanders sixty talents (Ae.2¹¹).

a. The *passive* of these verbs retains the accusative of the thing: μουσικὴν παιδευθείς having been taught music (PMenex.236^a), τὴν ὄψιν ἀφαιρεῖται he is deprived of his sight (XM.4.3¹⁴).

725. OBJECT AND COGNATE-ACCUSATIVE.—Many transitive verbs may have, beside the object, a cognate-accusative :

Μέλητός με ἐγράψατο τὴν γραφὴν ταύτην *Meletus brought this impeachment against me* (PAr.19^b), ὤρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ὄρκους *they made the soldiers swear the greatest oaths* (T.8.75), ἐμὲ ὁ πατήρ τὴν τῶν παίδων παιδείαν ἔτρεφεν *my father reared me with the training of the boys* (XC.8.38¹), Hm. δν περὶ κῆρι φίλει Ζεὺς παντοίην φιλότητα *for whom Zeus felt in his heart all manner of love* (o 245).

a. Here are included verbs meaning to *do anything to* a person and *say anything of* a person: ταῦτα τοῦτον ἐποίησα *this I did to him* (Hd. 1.115), τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε *he said many bad things of the Corinthians* (Hd.8.61).

b. Verbs of *dividing* may take this construction: Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη *Cyrus divided his army into twelve divisions* (XC.7.5¹⁸).

c. Such verbs in the *passive* may retain the cognate-accusative: κριθῆναι ἀμφοτέρως τὰς κρίσεις *to undergo both the trials* (D.24¹³⁴), τύπτεσθαι πεντήκοντα πληγὰς *to be struck fifty blows* (Ae.1¹³⁹), οὐ βλάψονται ἄξια λόγου *they will not suffer injuries worth mentioning* (T.6.64).

726. OBJECT AND PREDICATE-ACCUSATIVE.—A predicate-noun, when it belongs to the object of a transitive verb, is put in the accusative. This occurs especially with verbs which mean *to make, show, choose, call, consider*, and the like.

ποιοῦμαι τινα φίλον *I make one my friend*, αἰρεῖσθαι τινα στρατηγόν *to choose one as general*, παρέχειν ἑαυτὸν εὐπειθῇ *to show himself ready to obey* (XC.2.1²²), καλοῦσι ταύτην διάμετρον *they call this a diagonal* (PMen.85^b), σωτήρα τὸν Φίλιππον ἡγοῦντο *they regarded Philip as their preserver* (D.18⁴⁸), ἔδωκα δωρεὰν τὰ λύτρα *I gave him his ransom as a gift* (D.19¹⁷⁰).

a. The predicate-accusative is often distinguished from the object by the absence of the article (669): τὰ περιττὰ χρήματα πράγματα ἔχουσι *they have their superfluous wealth for a vexation* (XC.8.2²¹).

b. In the *passive* construction, both of these accusatives become nominatives (706 b): ὁ ποταμὸς καλεῖται Μαρσύας *the river is called Marsyas* (XA.1.2⁹). Cf. 596.

GENITIVE.

727. The genitive in general denotes relations expressed in English by the prepositions *of* and *from*. In the latter use, it corresponds to the Latin *ablative*.

We distinguish :

1. *Genitive with substantives.*

(a) *Attributive.* (b) *Predicate.*

2. *Genitive with verbs.*

(a) *As Subject.* (b) *As Object.* (c) *Of cause, crime, value.* (d) *Of separation, distinction, source.* (e) *With compound verbs.*

3. *Genitive with adjectives and adverbs.*

4. *Genitive in looser relations.*

(a) *Time.* (b) *Place.* (c) *In exclamation.*

. For the genitive absolute, see 970 ff; for the infinitive with τοῦ expressing purpose, see 960.

Genitive with Substantives.

728. One substantive may have another depending on it in the genitive: ὀφθαλμός βασιλέως *the king's eye*.

a. This is the *Attributive Genitive*: cf. 600.

729. This genitive may be of several kinds; as:

a. *Genitive of Possession or Belonging*: οἰκία πατρός *a father's house*, κύματα τῆς θαλάσσης *waves of the sea*, ὥρᾱ ἀρίστου *breakfast-time*.

REMARK.—It may express merely origin or connection: Ὀμήρου *Ἰλιάς* *Homer's Iliad*, γραφή κλοπῆς *an indictment for theft*.

b. *Genitive Subjective*, showing the subject of an action: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which they feel), ἡ ἔφοδος τοῦ στρατεύματος *the approach of the army* (XA.2.2¹⁸).

c. *Genitive Objective*, showing the object of an action: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which is felt toward them), ὁ ὄλεθρος τῶν συστρατιωτῶν *the destruction of their fellow-soldiers* (XA.1.2²⁶).

REMARK.—Other prepositions are often to be used in translating this genitive: θεῶν εὐχαί *prayers to the gods* (PPhaedr.244^o), ἡ τῶν κρεισσόνων δουλείᾱ *servitude to the stronger* (T.1.8), ὁ θεῶν πόλεμος *the war with the gods* (XA.2.5¹), Ἀθηναίων εὐνοία *affection for the Athenians* (T.7.57), ἐγκράτεια ἡδονῆς *moderation in pleasure* (I.1²¹), ἀπαλλαγή τοῦ βίου *departure from life* (XC.5.1¹³), κράτος τῆς θαλάσσης *power over the sea* (T.8.76), μεγάλων ἀδικημάτων ὀργή *anger at great wrongs* (Lys.12²⁰), ἀπόβασις τῆς γῆς *a descent upon the land* (T.1.108), βίᾱ τῶν πολιτῶν (with violence toward) *in spite of the citizens* (XH.3.1²¹).

d. *Genitive of Measure* (extent, duration, value): ποταμός εὖρος πλέθρου *a river of one plethrum in breadth* (XA.1.4⁴), μισθὸς τεττάρων μηνῶν *four months' pay* (XA.1.2¹²), χιλίων δραχμῶν δίκη *a suit for a thousand drachmae* (D.55²⁸).

e. *Genitive Partitive*, denoting the whole, of which the other substantive is a part: πολλοὶ τῶν Ἀθηναίων *many of the Athenians*, ἀνὴρ τοῦ δήμου *a man of the people* (XC.2.2²²), μέσον ἡμέρας *the middle of the day* (XA.1.8^o).

f. *Genitive of Material*: τάλαντον χρυσοῦ *a talent of gold*, ἄμαξαι σίτου *wagons (wagon loads) of corn* (XC.2.4¹⁸).

g. *Genitive of Designation*, taking the place of an appositive: ὡς χρῆμα μέγα *a (great affair) monster of a wild boar* (Hd.1.36). This construction is chiefly poetic: Τροίης πτολίεθρον *city of Troy* (α 2), θανάτῳ τέλος *end of (life, i. e.) death* (Γ 309).

REM.—In a—d the things denoted by the two words are distinct; in e—g they are more or less the same. The above classes by no means represent all possible relations of the genitive; many of these are hard to classify.

730. The following are peculiarities of the attributive genitive:

a. With the genitive, *υἱός son* and *οἶκος house* are often omitted: *Ἀλέξανδρος ὁ Φιλίππου Alexander the son of Philip*, *εἰς Πλάτωνος to Plato's (house)*, *ἐν Ἅιδου in the abode of Hades*, *ἐν Διονύσου in the temple of Dionysus*, *εἰς τίνος διδασκάλου; to what teacher's (school)?*

b. Especially frequent is the genitive after the *neuter article*: *τὰ τῆς πόλεως the affairs of the city, state-affairs*, *τὰ τῶν Συρακοσίων the resources of the Syracusans*, *δεῖ φέρειν τὰ τῶν θεῶν we must bear the ordering of the gods* (EPhoen.382), *τὸ τῆς τέχνης περαινοῖτο ἂν καὶ διὰ σιγῆς the function of the art can be performed even in silence* (PGo.450^c). Often this is merely a vaguer expression for the thing itself: *τὰ τῆς ψυχῆς the soul* (with all that belongs to it) nearly the same as *ἡ ψυχὴ*, *τὸ τῆς τύχης luck*, *τὸ τῆς ὀλιγαρχίας the oligarchy*. So *τὸ τοῦδε*, meaning nearly *he*, and even *τὰμὰ I*.

c. The genitive partitive with neuter pronouns and adjectives often denotes degree: *εἰς τοσοῦτον ἀνοίας ἐλθεῖν to come to this extent of folly* (PGo.514^a), *ἐπὶ μέγα δυνάμει ἐχώρησαν they advanced to a great degree of power* (T.1.118), *ἐν παντὶ κακοῦ in extremity of evil* (PRp.579^b).

d. The partitive genitive does not take the *attributive position* (666 a): thus *Ἀθηναίων ὁ δῆμος the lower class of the Athenians* (but *ὁ Ἀθηναίων δῆμος the Athenian people, the whole mass*).

e. Adjectives which have a partitive genitive, usually conform to it in gender, so as often to appear in the masc. or fem., where we might expect the neuter: *ὁ ἥμισυς (ὁ λοιπός, ὁ πλεῖστος) τοῦ χρόνου the half (rest, most part) of the time*, *πολλὴ τῆς χώρας (also πολλὴ τῆς χώρας) much of the country*.

731. TWO GENITIVES WITH ONE SUBSTANTIVE.—The same substantive may have two genitives depending on it, usually in different relations: *τῶν ἀνθρώπων δέος τοῦ θανάτου men's fear of death*, *διὰ τὴν τοῦ ἀνέμου ἔπωσιν τῶν ναυαγίων because of the wind's driving the wrecks out to sea* (T.7.34), *ἵππου δρόμος ἡμέρας a day's run for a horse* (D.19²⁷³), *Διονύσου πρεσβυτῶν χορός a Dionysiac chorus of old men* (PLg.665^b).

732. PREDICATE-GENITIVE.—The genitive may take the place of a predicate-noun: *ὁ νόμος οὗτος Δράκοντός ἐστι this law is Draco's*.

a. The predicate-genitive usually refers to the subject of the sentence, and its different uses correspond in general with those of the attributive genitive (729). Thus:

Genitive of Possession, Belonging, Origin: *Βοιωτῶν ἡ πόλις ἐστὶν the city will belong to the Boeotians* (Lys.12⁵⁸), *οἰκίᾳ μεγάλης ἦν he was of an influential house* (PMen.94^d), *τοιούτων ἐστὲ προγόνων from such ancestors are ye* (XA.3.2¹⁴).

Objective: *οὐ τῶν κακοῦργων οἶκτος, ἀλλὰ τῆς δίκης compassion is not for the evil-doers, but for justice* (EFrag.272).

Of Measure: *ἦν ἐτῶν ὥς τριάκοντα he was about thirty years old* (XA.2.6³⁰), *τὸ τίμημά ἐστι τὸ τῆς χώρας ἑξακισχίλιων ταλάντων the rateable property of the country is (of) six thousand talents* (D.14¹⁹).

Partitive: Σόλων τῶν ἑπτὰ σοφιστῶν ἐκλήθη Solon was called one of the seven wise men (I.15²³⁵), τῶν λαμβανόντων εἰσὶν οἱ μαθάνοντες learners are among the receivers (PEuthyd.277^c).

Of Material: οἱ στέφανοι ῥόδων ἦσαν the wreaths were of roses (D.22⁷⁰).

b. It may, however, refer to the object of a sentence: ἐμὲ θὲς τῶν πεπεισμένων count me one of the believers (PRp.424^c).

c. A predicate-genitive is often connected with an infinitive, and denotes one whose nature, habit, or duty, is to do something: δις ἐξαμαρτεῖν ταῦτόν οὐκ ἀνδρὸς σοφοῦ 'tis not the nature of a wise man twice to err in the same thing (MMon.121), οἰκονόμου ἀγαθοῦ ἐστὶν εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον 'tis the business of a good husbandman to manage his estate well (XO.1⁹).

d. The genitive of characteristic so frequent in Latin (*vir summae prudentiae*) is used in Greek only as a predicate-genitive: ἔγωγε τοῦτου τοῦ τρόπου πῶς εἰμὶ ἀεὶ I am always of about this character (ArPlut.246), τῆς αὐτῆς γνώμης ἦσαν they were of the same opinion (T.1.113).

Genitive with Verbs.

733. The genitive sometimes seems to be connected with a verb, when it really belongs to a neuter pronoun or a dependent clause:

ἔγωγε μάλιστα ἐθαύμασα αὐτοῦ τοῦτο I admired this especially in him, literally I admired most this of him (PPhaed.89^a), ἃ διώκει τοῦ ψηφίσματος ταῦτ' ἐστὶ the points which he impeaches in the decree, are these, literally which points of the decree (D.18⁵⁶), ἀγνοοῦμεν ἀλλήλων ὃ τι λέγομεν we misunderstand each other's language (PGo.517^c).

a. By an extension of this usage, the genitive sometimes means simply about, concerning: τί δὲ ἵππων οἶει; but of horses, what think you? (PRp.459^b), τοῦ οἴκαδε πλοῦ διεσκόπουν ὅπῃ κομισθήσονται touching their homeward voyage, they were considering by what course they should return (T.1.52).

734. GENITIVE AS SUBJECT.—The genitive (used partitively) sometimes does duty as the subject of an intransitive verb:

ἐμοὶ οὐδαμῶθεν προσήκει τοῦ πράγματος I have no part whatever in the matter, literally to me belongs in no way of the matter (Andoc.4³⁴), πολέμου καὶ μάχης οὐ μετῇν αὐτῇ of war and fighting she had no share (XC.7.2³⁸), ἐπιμίγνυναι ἔφασαν σφῶν πρὸς ἐκείνους they said that some of their number had intercourse with them (XA.3.5¹⁶).—In these cases the genitive may be regarded as depending on an omitted form of τὸς some one.

GENITIVE AS OBJECT.

735. NOTE.—Many verbs, which in Latin or English would take the accusative, have the genitive in Greek, because the action is regarded as belonging to the object, rather than as falling directly upon it. In some of these constructions (as in that of 736) the genitive appears to depend on an omitted accusative of τὸς some. In others, it may be understood as depending on the idea of a noun implied in the verb: thus κρατεῖν (κράτος) τῆς θαλάσσης (see 741) to exercise control over the sea.

736. The genitive is used with verbs whose action affects the object only *in part* (compare genitive partitive, 729 e ; also 734). Almost any transitive verb may be occasionally so used :

τῶν ὑμετέρων ἐμοὶ δίδόναι *to give me some of your property* (Lys.21¹⁶), λαβόντες τοῦ βαρβαρικοῦ στρατοῦ *having taken part of the barbarian army* (XA.1.5¹), ἀφίεις τῶν αἰχμαλώτων *releasing some of the prisoners* (XA.7.4⁵), τῆς γῆς ἔτεμον *they ravaged part of the land* (T.1.30). So πίνειν οἶνον *to drink wine*, but πίνειν οἶνου *to drink some wine*.

a. But this principle applies especially to verbs of *sharing* (having, etc., part of something), *touching* (the surface of something), *aiming* (seeking to touch), *enjoying* (more or less of something). Hence the following rules (737-740).

737. Verbs of *sharing* take the genitive : ἀνθρώπου ψυχὴ τοῦ θεοῦ μετέχει *man's soul has part in the divine*.

Such are μεταλαμβάνω *receive part*, μεταδίδωμι *give part*, κοινωνέω *participate*, etc. λαγχάνειν τινός means *to get by lot a share in something*, λαγχάνειν τι *to get (the whole of) something by lot*.

738. Verbs of *touching*, *taking hold of*, *beginning*, take the genitive : λαβέσθαι τῆς χειρός *to take hold of the hand*.

Such are ἄπτομαι, ψαύω, θιγγάνω *touch*, ἔχομαι *hold on to*, ἀντέχομαι, ἐπιλαμβάνομαι *take hold of*, ἄρχομαι *begin*, πειράομαι *make trial of*.

πυρὸς ἔστι θιγόντα μὴ εὐθὺς κάεσθαι *it is possible that one touching fire should not be burned immediately* (XC.5.1¹⁶), τοῦ λόγου δὲ ἤρχετο ὧδε *and he began his speech thus* (XA.3.2⁷), πειρώμενοι ταύτης τῆς τάξεως *trying this order of march* (XA.3.2³⁸).

a. The same verb may have an accusative of the *person*, and a genitive of the *part*, touched : ἔλαβον τῆς ζώνης τὸν Ὀρόντην *they took hold of Orontes by the girdle* (XA.1.6¹⁰).

b. So, too, verbs in which touching is only *implied* : ἄγειν τῆς ἡνιᾶς τὸν ἵππον *to lead the horse by the bridle* (XEq.6⁹), Hm. ἐμὲ λισσέσκετο γούνων *she besought me clasping my knees* (I 451). So even κατεᾶγένοι or συντριβῆναι τῆς κεφαλῆς *to have one's head broken or bruised* (ArAch.1180, Pax 71).

739. Verbs of *aiming*, *reaching*, and *attaining*, take the genitive : ἀνθρώπων στοχάζεσθαι *to aim at men*, συγγνώμης τυγχάνειν *to obtain pardon*.

Such are στοχάζομαι *aim at*, ὀρέγομαι *reach after*, ἐφτεμαι *long*, *strive for*, ἐξικνέομαι, ἐφικνέομαι *arrive at*, *attain*, τυγχάνω *hit upon*, *obtain*, in poetry κυρέω *light upon*, and others. (For verbs of *missing*, see 748.)

ἡκιστα τῶν ἀλλοτρίων ὀρέγονται *they are furthest from reaching for other men's goods* (XSym.4⁴²), ἐφίεμενος τῆς Ἑλληνικῆς ἀρχῆς *longing for the control of Greece* (T.1.128).

a. Here belong verbs of *claiming* and *disputing*, which take the object of the dispute in the genitive : οὐκ ἀντιποιούμεθα βασιλεῖ τῆς ἀρχῆς *we do not pretend to the sovereignty against the king* (XA.2.3²³), ἡμφισβήτησεν Ἐρεχθεὶ τῆς πόλεως *he disputed with Erechtheus the possession of the city* (I.12¹²³).

740. Verbs of *enjoying* take the genitive: ἀπολαύειν τῶν ἀγαθῶν *to enjoy the good things*.

Such are ἀπολαύω, ὀνίναμαι, εὐωχέομαι, τέρπεσθαι.

εὐωχοῦ τοῦ λόγου *feast on the discourse* (PRp.352^b), ἐνδὲς ἀνδρὸς εὖ φρονήσαντος ἅπαντες ἂν ἀπολαύσειαν *from one man who has thought well, all may receive profit* (I.4²).

741. The genitive is used with verbs of *ruling* and *leading*: as ἄρχειν τῶν νήσων *to rule the islands*.

Ἔρως τῶν θεῶν βασιλεύει *Love is king of the gods* (PSym.195^c), Πολυκράτης Σάμου ἐτυράννει *Polycrates was tyrant of Samos* (T.1.13), ἱππέων Λάχης ἐστρατήγει *Laches was general of cavalry* (T.5.61), Μίνως τῆς θαλάσσης ἐκράτησε *Minos became master of the sea* (T.1.4), Χειρίσοφος ἡγεῖτο τοῦ στρατεύματος *Chirisophus led the army* (XA.4.1⁶).

742. The genitive is used with many verbs which signify an action of the *senses* or the *mind*; particularly those meaning to *hear*, *taste*, *smell*, to *remember* and *forget*, to *care for* and *neglect*, to *spare* and *desire*: φωνῆς ἀκούω *I hear a voice*, τῶν φίλων μέμνησο *remember your friends*.

Such verbs are ἀκούω, ἀκροάομαι *hear*, γεύομαι *taste* (also γεύω *cause to taste*), ὀσφραίνομαι *smell*, αἰσθάνομαι *perceive*, μιμνήσκομαι *remember* (also μιμνήσκω *remind*), ἐπιλανθάνομαι *forget*, μέλει μοι *I am concerned*, μεταμέλει μοι *I repent*, ἐπιμέλομαι *take care of*, ἐντρέπομαι *regard*, ἀμελέω *neglect*, ὀλιγωρέω *think little of*, φείδομαι *spare*, ἀφειδέω *am wasteful*, ἐράω *love*, ἐπιθυμέω *desire*, πεινάω *hunger*, διψάω *thirst*.—πυνθάνομαι *am informed of* more commonly takes the accusative.

τῆς κραυγῆς ᾗσθοντο *they perceived the shouting* (XH.4.4⁴), δέδοικα μὴ ἐπιλαθόμεθα τῆς οἴκαδε ὁδοῦ *I am afraid we may forget the way home* (XA.3.2²⁵), τοῖς σπουδαίοις οὐχ οἶόν τε τῆς ἀρετῆς ἀμελεῖν *earnest men cannot neglect virtue* (I.1⁴⁸), οὔτε τοῦ σώματος οὔτε τῶν ὄντων ἐφεισάμην *I spared neither my person nor my property* (Andoc.2¹¹), τούτων τῶν μαθημάτων πάλα ἐπιθυμῶ *I have long desired this learning* (XM.2.6³⁰), πεινώσι τοῦ ἐπαίνου ἔναι τῶν φύσεων *some natures hunger for praise* (XO.13⁹).

a. With μέλειν and μεταμέλειν the object of the feeling is sometimes (rarely in prose) nominative instead of genitive: τοῦτό μοι μέλει, instead of τούτου μοι μέλει).

b. Verbs of remembering and forgetting may take the accusative instead of the genitive: τοὺς ἀδικούντας μεμνήσθαι *to remember those who harm you* (D.6³⁰); and always do when the object is a neuter pronoun. So verbs of reminding may take two accusatives, instead of accusative and genitive.

c. ἀκούω and ἀκροάομαι usually have the *thing* heard in the accusative, the *person* heard in the genitive: ἀκούειν τὸν λόγον *to hear the discourse*, but ἀκούειν τοῦ διδασκάλου *to hear the teacher*. This is always the case when both are expressed: ἡδομαι ἀκούων σου φρονίμους λόγους *I am glad to hear from you sensible words* (XA.2.5¹⁶).

743. The genitive is used with verbs of *plenty* and *want*: γέμειν τούτων τῶν λόγων *to be full of such talk*.

Thus πίμπλημι, πληρόω *fill*, πλήθω, γέμω *am full*, δέομαι *want*, etc.

τὰ ὦτα μου ἐνέπλησε δαιμονίᾱς σοφίᾱς *he filled my ears with divine wisdom* (PCrat.396^d), χρημάτων εὐπόρει *he had abundance of treasure* (D.18²⁸⁵), οὐ χρυσοῦ πλουτεῖν, ἀλλὰ ζωῆς ἀγαθῆς *to be rich, not in gold, but in a good life* (PRp.521^a), σεσαγμένος πλούτου τὴν ψυχὴν *having his soul glutted with wealth* (XSym.4⁶¹), ὁ μηδὲν ἀδικῶν οὐδένοιο δεῖται νόμου *who does no wrong needs no law* (Antiph.iii.148), ἐπαίνου οὐποτε σπανίζετε *you never lack praise* (XHier.1¹⁴).

Here belong expressions such as μεθυσθεὶς τοῦ νέκταρος *intoxicated with the nectar* (PSym.203^b), ἡ πηγὴ βεῖ μάλα ψυχροῦ ὕδατος *the spring runs with very cold water* (PPhaedr.230^b).

a. When δέομαι means *request*, it may take a genitive of the *person*, and a (cognate) accusative of the *thing* asked for: τοῦτο ὑμῶν δέομαι *I ask this of you* (PAp.17^c).

b. The active δέω, as a personal verb, is found only with genitives of quantity, πολλοῦ *much*, ὀλίγου, μικροῦ, *little*, τοσοῦτου (also τοσοῦτο) *so much*: τοσοῦτου δέω καταφρονεῖν *I am so far from despising* (I.12²⁶); also impersonally, πολλοῦ δεῖ οὕτως ἔχειν *it wants much of being so* (PAp.35^d). With omitted δεῖ, ὀλίγου and μικροῦ have the force of adverbs, meaning *almost*: ὀλίγου πάντες *nearly all* (PRp.552^d). The phrases οὐδ' ὀλίγου δεῖ (nor does it want little) and οὐδὲ πολλοῦ δεῖ (nor does it want much, but rather everything) both mean *far from it* (D.19¹⁸⁴, 54⁴⁰). For δέων with numbers, see 292.

GENITIVE OF CAUSE, CRIME, VALUE.

744. Many verbs of *emotion* take a genitive of the *cause*: τούτου μὲν οὐ θαυμάζω *I am not surprised at this*.

Such verbs are θαυμάζω, ἀγαμαι *wonder, admire*, ζηλώω, φθονέω *envy*, οἰκτῶ *pity*, εὐδαιμονίζω *think happy*, etc.

συγχαίρω τῶν γεγενημένων *I share the joy for what has occurred* (D.15¹⁵), τούτους οἰκτῶ τῆς ἀγᾶν χαλεπῆς νόσοι *I pity these for their very severe disease* (XSym.4⁸⁷), ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίᾱς στυγῶ *I envy thee for thy wisdom, but detest thee for thy cowardice* (SEl.1027), χωόμενος γυναικὸς ἀγριοῦ *angry because of a woman* (A.429).—Here belong also ξένον δίκαιον αἰνέσαι *'tis right to praise the stranger for his zeal* (Ela.1371), οὐποτ' ἀνδρὶ τῷδε κηρύκευμάτων μέμψει *never wilt thou blame me for my tidings* (ASept.651), συγγιγνώσκειν αὐτοῖς χρητῆς ἐπιθυμίᾱς *it is right to forgive them for the desire* (PEuthyd.306^c).

745. Verbs of *judicial action* take a genitive of the *crime*: φόνου διώκειν *to prosecute for murder*.

So the legal phrases γράφομαι *indict*, διώκω *prosecute*, φεύγω *am prosecuted*, ἀποφεύγω *am acquitted*, αἰρέω *convict*, ἀλίσκομαι *am convicted*, ὀφλισκάνω *lose a suit*, etc.

διώκω μὲν κακηγορίᾱς, τῇ δ' αὐτῇ ψήφῳ φόνου φεύγω *I am prosecuting for slander, and at the same trial am on my defence for murder* (Lys.11¹²), ψευδομαρτυριῶν ἀλώσεσθαι προσδοκῶν *expecting to be convicted of false testimony* (D.39¹⁸).

a. The genitive with these verbs depends on an omitted cognate-accusative, δίκην, γραφὴν or the like; this may be expressed, as Aesch. Ag. 534.

b. *Θανάτου*, with such verbs, is a genitive of value (cf. 746 b): *τὸν Σφοδρίαν ὑπὲρ θανάτου* *they impeached Sphodrias on a capital charge* (XH.5.4²⁴).

746. The genitive of *value* is used with verbs of *buying, selling, valuing*, and sometimes with other verbs:

δραχμῆς πρίασθαι *to buy for a drachme* (PAr.26^a), *οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας* *I would not have sold my hopes for a great price* (PPhaed.98^b), *μὴ τιμήσῃ πλείονος* *let him not set a greater price on it* (PLg.917^c).

πόσου διδάσκει; πέντε μινῶν *for how much does he teach? for five minae* (PAr.20^b), *οἱ τύραννοι μισθοῦ φύλακας ἔχουσι* *the tyrants keep guards for pay* (XHier.6¹⁰), *προπέσεται τῆς παραυτίκα χάριτος τὰ τῆς πόλεως πράγματα* *the interests of the city have been sacrificed for immediate popularity* (D.3²²), *τὴν παραυτίκα ἐλπίδα οὐδενὸς ἂν ἡλλάξαντο* *they would not have exchanged the hope of the moment for anything* (T.8.82).

a. With verbs of valuing, *περὶ πολλοῦ* (803, 1 b) is usually said instead of *πολλοῦ*; and so *περὶ πλείονος, ἐλάττονος*, etc., unless an exact price is meant.

b. Note the phrase *τιμᾶν τινί τινος* *to fix one's penalty at something*, said of the judge, *τιμᾶσθαι τινί τινος* *to propose something as a penalty for some one*, said of the contending parties: *τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου* *the man proposes death as my penalty* (PAr.36^b).

c. The thing bargained for is rarely put in the genitive (of cause): *οὐδένα τῆς συνουσίᾳς ἀργύριον πράττει* (724) *for your society you demand money of no one* (XM.1.6¹¹), *τοῦ δώδεκα μινᾶς Πασίᾳ* (sc. *ὀφείλω*); *for what do I owe twelve minae to Pasias?* (ArNub.22).

GENITIVE OF SEPARATION, DISTINCTION, SOURCE.

747. As an *ablative* case, the genitive denotes that *from* which anything is separated, is distinguished, or proceeds. Accordingly:

748. The genitive is used with verbs of *separation*; that is, those which imply *removing, restraining, releasing, ceasing, failing, differing, yielding* (receding from), and many others:

ἡ νῆσος οὐ πολὺν διέχει τῆς ἡπείρου *the island is not far distant from the mainland* (T.3.51), *εἰ θαλάττης εἴργοντο* *if they should be excluded from the sea* (XH.7.1⁸), *χρεῶν ἡλευθέρωσε* *he freed (men) from debt* (PRp.566^a), *εἰ καταλύειν πειράσσεσθε τοῦτον τῆς ἀρχῆς* *if ye shall try to put this man out of his command* (XC.8.5²⁴), *λωφᾷ τῆς ὀδύνης καὶ γέγηθε* *it rests from its pain and rejoices* (PPhaedr.251^a), *οὐδεὶς ἡμάρτανεν ἀνδρός* *no one missed his man* (XA.3.4¹⁵), *οὐκ ἐψεύσθη τῆς ἐλπίδος* *he was not disappointed of his expectation* (XH.7.5²⁴), *οὐδὲν διοίσεις Χαιρεφώντος τὴν φύσιν* *you will not differ at all from Chaerephon in nature* (ArNub.503), *τῆς τῶν Ἑλλήνων ἐλευθερίᾳ παραχωρήσαι Φιλίππῳ* *to surrender the freedom of the Greeks to Philip* (D.18⁶⁸).

a. Verbs of *depriving* sometimes take a genitive (instead of the accusative, 724): *τῶν ἄλλων ἀφαιρούμενοι χρήματα* *taking away property from the rest* (XM.1.5³), *πόσων ἀπεστέρησθε;* *of how much have you been bereft?* (D.8⁶³).

b. In poetry this genitive is used with verbs of simple motion, where in prose a preposition would be required: *βάθρων ἴστασθε* *rise from the steps* (Sot.142), *Πυθῶνος ἔβας* *from Pytho art thou come* (Sot.152).

749. Verbs of *superiority* and *inferiority* take the genitive, because of the *comparative* idea which they contain: περιγενέσθαι τῶν ἐχθρῶν *to get the better of one's enemies*.

So περιγίγνομαι *overcome*, λείπομαι *am inferior*, and especially verbs derived from *comparative* adjectives, as ἡττάομαι *am worsted*: ἀνὴρ ξύνεσιν οὐδενὸς λειπόμενος *a man (left away from) second to no one in understanding* (T.6.72), εἴ τις ἐτέρου προφέρει ἐπιστήμη *if one is more advanced than another in knowledge* (T.7.64), τούτου οὐκ ἡττησόμεθα ἐδ' ποιοῖντες *we shall not be outdone by him in kind offices* (XA.2.3²³), τιμαῖς τούτων ἐπλεονεκτεῖτε *in honors you had the advantage over these men* (XA.3.1³⁷), ὑστερίζουσι τῶν πραγμάτων *they are too late for the crisis* (I.3¹⁹).—νικάσθαι *to be vanquished* has the same constructions as ἡττάσθαι.

750. Many verbs take a genitive of the *source*:

ταῦτά σου τυχόντες *obtaining this of you* (XA.6.6³³), μάθε δέ μου καὶ τάδε *but learn of me this also* (XC.1.6⁴⁴), ἐπυνθάνοντο οἱ Ἀρκάδες τῶν ἀμφὶ Ξενοφῶντα, τί τὰ πυρὰ κατασβέσειαν *the Arcadians sought to learn from Xenophon's party, why they extinguished the fires* (XA.6.3²⁵).

So verbs meaning *to be born*: Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο *of Darius and Parysatis are born two sons* (XA.1.1¹).

a. In poetry, the genitive of the source is sometimes used with passive participles and verbals, to denote the *agent*: σᾶς ἀλόχου σφαγείς *slain by thine own spouse* (EEI.123), φωτὸς ἡπατημένη *deceived by a husband* (SAj.807), κείνης διδασκὰ *taught by her* (SEI.343).

GENITIVE WITH COMPOUND VERBS.

751. Many verbs compounded with a preposition take the genitive when the preposition, used by itself in the same sense, would have that case:

πρόκειται τῆς χώρας ὄρη μεγάλα *in front of the country lie great mountains* (XM.3.5²⁵), ἐπιβὰς τοῦ τείχους *having mounted the wall* (T.4.116), ὑπερεφάνησαν τοῦ λόφου *they appeared over the ridge* (T.4.93). So verbs derived from compounds: ὑπερδικεῖν τοῦ λόγου *to plead for the principle* (PPhaed.86°).

752. Especially many compounds of κατά, which have the sense of feeling or acting *against*, take the genitive of the person: καταγελάσαι ὑμῶν *to laugh at you*.

χρὴ μὴ καταφρονεῖν τοῦ πλήθους *we should not contemn the multitude* (I.5¹⁹), δι' ἐχθρᾶν καταψεύδονται μου *through enmity they attack me with falsehood* (D.21¹³⁶).

a. Some take, beside, an accusative of the thing: thus of the *crime*, ἀντιβολῶ μὴ καταγνῶναι δωροδοκίαν ἐμοῦ *I beg you not to pronounce me guilty of bribery* (Lys.21²¹), τὰ τῶν τριάκοντα ἁμαρτήματα ἐμοῦ κατηγοροῦν *they charged on me the offences of the thirty* (Lys.25⁵); or of the *punishment*, ἐνίων ἐπεισαν ὑμᾶς ἀκρίτων θάνατον καταψηφίσασθαι *they persuaded you to pass sentence of death on some without trial* (Lys.25²⁶).

So with an additional genitive of the crime, πολλῶν οἱ πατέρες μηδισμού θάνατον κατέγνωσαν *our fathers passed sentence of death against many for favoring the Persians* (I.4¹⁵⁷).

Genitive with Adjectives and Adverbs.

753. The genitive is used with adjectives which correspond, in derivation or meaning, to verbs that take the genitive. Thus it is used with adjectives

a. OF SHARING: μέτοχος σοφίας *partaking in wisdom* (PLg.689^d), ἰσόμοιρος τῶν πατρῶν *having an equal part of the patrimony* (Isae.6²⁵).

b. OF POWER: κύριος πάντων *master of everything* (Ae.2¹³¹), ἡδονῶν ἐγκρατής *able to control indulgences* (XM.1.2¹⁴).

c. OF PLENTY OR WANT: μεστὸς κακῶν *full of evils* (MMon.334), πλούσιος φρονήσεως *rich in good sense* (PPol.261^e), χρημάτων πένης *poor in treasure* (EEI.37), ἐπιστήμης κενός *void of knowledge* (PRp.486^c). So the adverb ἅλις *enough*.

Many compounds of alpha privative take a genitive of the thing wanted: ἄπαις ἀφρένων παίδων *childless as to male children* (XC.4.6²), ἄδωρος χρημάτων *taking no bribes of money* (T.2.65).

d. OF SENSATION OR MENTAL ACTION.—Thus compounds in -ήκοος from ἀκούω: λόγων καλῶν ἐπήκοος *listening to excellent discourses* (PRp.499^a), ὑπήκοος τῶν γονέων *obedient to one's parents* (PRp.463^d). So τυφλὸς τοῦ μέλλοντος *blind to the future* (Plut.Sol.12), ἀμνήμων τῶν κινδύνων *unmindful of the dangers* (Ant.2a⁷), ἐπιμελής σμικρῶν *attentive to little things* (PLg.900^c).

e. OF ACCOUNTABILITY: αἷτιος τούτων *accountable for this* (Pto.447^b), ἔνοχος δειλίας *liable to a charge of cowardice* (Lys.14⁵), φόνου ὑπόδικος *subject to a trial for murder* (D.54²⁵), τῆς ἀρχῆς ὑπεύθυνος *bound to give account of his office* (D.18¹¹⁷), ὑποτελής φόρου *subject to payment of tribute* (T.1.19).

f. OF VALUE: ἄξιος ἐπαίνου *worthy of praise* (PLg.762^e), ἀνέξιος τῆς πόλεως *unworthy of the city* (Lys.20³⁵), ὠνητὸς χρημάτων *purchasable for money* (I.2³²).

g. OF SEPARATION AND DISTINCTION: ὀρφανὸς ἀνδρῶν *bereft of men* (Lys.2⁶⁰), ἐλεύθερος αἰδοῦς *free from shame* (PLg.699^e), καθαρὸς πάντων τῶν κακῶν *clear from all things evil* (PCrat.403^e), γυμνὸς τοῦ σώματος *stripped of the body* (PCrat.403^b), διάφορος τῶν ἄλλων *distinct from the rest* (PParm.160^d), ἄλλα τῶν δικαίων *things other than the just* (XM.4.4²⁵), ἕτερον τὸ ἡδὺ τοῦ ἀγαθοῦ *the pleasant is different from the good* (PGo.500^d).

754. The genitive is also used with other adjectives:

a. With adjectives of *transitive action*, where the corresponding verbs would have the accusative: ὀψιμαθὴς τῆς ἀδικίας *late in learning injustice* (PRp.409^b), κακοῦργος τῶν ἄλλων *doing evil to the others* (XM.1.5³), ἐπιστήμων τῆς τέχνης *skilled in the art* (PGo.448^b); especially

b. With adjectives of *capacity* in -ικός: παρασκευαστικὸς τῶν εἰς τὸν πόλεμον *qualified to provide the requisites for the war* (XM.3.1⁶), διδασκαλικὸς τῆς αὐτοῦ σοφίας *fitted to teach his own science* (PEuthyph.3^e).

c. With adjectives of *possession*, to denote the possessor: κοινὸς πάντων ἀνθρώπων *common to all men* (PSym.205^a), ἴδιος αὐτῶν *belonging to themselves alone* (Ae.3³), ἐκάστου οἰκειὸς *peculiar to each* (PGo.506^e), ἱερὸς τῆς Ἀρτέμιδος *sacred to Artemis* (XA.5.3¹³). These, however, sometimes take the dative.

d. With some adjectives of *connection*: συγγενὴς αὐτοῦ *akin to him* (XC.4.1²²), ἀκόλουθα ἀλλήλων *consistent with one another* (XO.11¹²), ὁμώνυμος Σωκρά-

τους a namesake of Socrates (PSoph.218^b). But these oftener take the dative (772 b).

e. With some adjectives derived from substantives, where the genitive may be regarded as depending on the included substantive: ὥραϊά γάμου ripe for marriage (XC.4.6⁹), like ὥρᾱ γάμου age for marriage, τέλειος τῆς ἀρετῆς perfect in virtue (PLg.643^d), like τέλος ἀρετῆς perfection of virtue.

f. With some adjectives of place (cf. 757), but seldom in Attic prose: Ἡμ. ἐναντίοι ἔσταν Ἀχαιῶν they stood opposite to the Greeks (P 343), Hd. ἐπικάρσιαι τοῦ Πόντου at right angles to the Pontus (Hd.7.36).

755. Adjectives of the comparative degree take the genitive (see 643): μείζων τοῦ ἀδελφοῦ taller than his brother.

ὅστεροι ἀπικόμενοι τῆς συμβολῆς coming (later than) too late for the engagement (Hd.6.120), similarly τῇ ὑστεραίᾳ τῆς μάχης on the day after the battle (PMenex.240^c), οὐδενὸς δεύτερος second to no one (Hd.1.23), λευκοτέρᾳ τοῦ ὕντος, ὀρθοτέρᾳ τῆς φύσεως fairer than (reality) her real complexion, straighter than (nature) her real figure (XM.2.1²²), καταδεεστέραν τὴν δόξαν τῆς ἐλπίδος ἔλαβε the reputation he obtained came short of his expectation (I.2⁷), δόξα κρείττων τῶν φθονούντων a reputation (greater than the envious) superior to envy (D.3²⁴).

a. Multiplicatives in -πλάσιος and -πλοῦς have the same construction: ἄλλοις πολλαπλασίοις ὑμῶν ἐπολεμήσαμεν we engaged in war with others many times more numerous than you (XA.5.5²²).

b. The superlative often takes a partitive genitive (see 650). Inexact expressions like κάλλιστος τῶν ἄλλων (B 673), for καλλίων τῶν ἄλλων or κάλλιστος πάντων, are frequent. Similarly μόνος τῶν ἄλλων = μόνος πάντων alone of all (Lycurg.¹⁰²).

GENITIVE WITH ADVERBS.

756. Adverbs derived from the foregoing adjectives, may have the genitive: ἀναξίως αὐτῶν in a manner unworthy of themselves, διαφορεόντως τῶν ἄλλων ἀνθρώπων differently from the rest of men.

757. The genitive is also used with other adverbs, especially those of place: as ποῦ γῆς; where on earth?

So οἱ προελήλυθεν ἀσελγείας ἄνθρωπος to what a pitch of profligacy the man has come (D.4⁹), μέχρι δεῦρο τοῦ λόγου to this point of the discussion (PSym. 217^c), πόρρω σοφίας ἔκει he is far advanced in wisdom (PEuthyd.294^c), ἐκτὸς ὄρων outside of the boundaries (T.2.12), so ἐντός inside, ἐχώρουν ἔξω τοῦ τείχους they came without the wall (T.3.22), so εἴσω within, μεταξύ τοῦ ποταμοῦ καὶ τῆς ταφροῦ between the river and the ditch (XA.1.7¹⁶), πλησίον τοῦ δεσμωτηρίου near the prison (PPhaed.59^d), πρόσθεν, ἐμπροσθεν τοῦ στρατοπέδου in front of the camp (XH.4.1²², XC.3.3²⁵), so ὕπισθεν behind, ἀμφοτέρωθεν τῆς ὁδοῦ on both sides of the way (XH.5.2⁶), so ἐκατέρωθεν on each side, ἐνθεν καὶ ἐνθεν on this side and that, πέραν τοῦ ποταμοῦ across the river (T.6.101), εὐθὺ τῆς Φασήλιδος straight towards Phaselis (T.8.88).

a. So of time: πηνίκα τῆς ἡμέρας at what time of the day? (ArAv.1498), ὅψις τῆς ὥρας late in the day (D.21⁸⁴).

Of condition or degree: *πῶς ἔχεις δόξης; in what state of mind are you?* (PRp.456^c), *ἀκολασίαν φευκτέον ὥς ἔχει ποδῶν ἕκαστος ἡμῶν we must flee from license, as fast as we can, each one of us*, *liter. according to that condition of feet in which each one is* (PGo.507^d), *ἱκανῶς ἐπιστήμης ἔξει he will be well enough off for knowledge* (PPhil.62^a).

Of separation: *χωρὶς τοῦ σώματος apart from the body* (PPhaed.66^a), *κρύφα τῶν Ἀθηναίων (in concealment from) without knowledge of the Athenians* (T.1.101).

758. The adverbs *ἄνευ without*, *πλὴν except*, *ἄχρι, μέχρι until*, *ἐνεκα for the sake of, as regards*, often called improper prepositions (784 a), take the genitive:

ἄνευ πλοίων without boats (XA.2.2^a), *ἐλευθερίᾳς ἐνεκα for the sake of freedom* (D.18¹⁰⁰), *μέχρι τῆς μάχης as far as the place of battle* (XA.2.2^b).

a. *Ἐνεκα* has also the forms *ἐνεκεν* and poet. *εἵνεκα*. *πλὴν* is often used without a genitive, as a conjunction: *οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὅδε (with the same meaning as πλὴν τοῦδε) have the Achaeans no men save this?* (SAj.1238).

Genitive in Looser Relations.

759. GENITIVE OF TIME.—The genitive is used to denote the time to which an action belongs: *ἡμέρᾳ by day*, *νυκτός by night*.

The action is regarded, not as covering the whole extent of time, but as occupying more or less of it: *τοῦ αὐτοῦ χειμῶνος (at some time in) the same winter* (T.8.30), *δέκα ἐτῶν οὐχ ἔξουσιν they will not come (any time in) for ten years* (PLg.642^a), *οὔτε τις ξένος ἀφικταὶ χρόνου συχνοῦ nor has any stranger come within a long time* (PPhaed.57^a), *τρία ἡμιδάρικα τοῦ μηνός three half-darics each month* (XA.1.3²¹), *τοῦ λοιποῦ (at any time) in the future*, but *τὸ λοιπὸν for the future* (for all future time).

760. GENITIVE OF PLACE.—The genitive is used in poetry to denote the place to which, or within which, an action belongs:

νέφος δ' οὐ φαίνεται πάσης γαίης but no cloud appeared over (any part of) the whole land (P 372), *ἴζεν τοίχου τοῦ ἐτέριοιο he was sitting by the other wall* (I 218), *ἦ οὐκ Ἀργεὸς ἦεν Ἀχαιϊκοῦ; was he not (any where) in Achaean Argos?* (γ 251), *θέειν πεδίοιο to run on the plain* (Z 507), *λούεσθαι ποταμοῖο to bathe in the river* (Z 508). Still more singularly *πρῆσαι πυρός to burn with (within) fire* (B 415).

a. In prose, this construction appears only in a few phrases: *ἐπετάχυνον τῆς ὁδοῦ they hurried them on the way* (T.4.47), *ἵεναι τοῦ πρόσω to go forward* (XA.1.3¹). But compare the adverbs of place which end in -ον: *ποῦ where*, etc. (283), *αὐτοῦ there*, *δμοῦ (in the same place) together*.

761. The genitive is used in exclamations, with or without interjections, to show the cause of the feeling:

φεῦ τοῦ ἀνδρός alas for the man! (XC.3.1³⁹), *ὦ Πόσειδον, δεινῶν λόγων O Poseidon, what fearful words!* (PEuthyd.303^a), *τῆς τύχης my ill luck!* (XC.2.2³). It is often joined to an adjective: *ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας O unhappy me, for my self-will!* (EMed.1027).

DATIVE.

762. The dative is commonly connected with verbs and adjectives. It denotes properly the relations expressed in English by *to* and *for*; but besides this, it has the uses of an instrumental and a locative case, which in Latin belong mostly to the ablative.

We distinguish:

1. *Dative of the Indirect Object* (that *to* which).
2. *Dative of Interest* (that *for* which).
3. *Dative of Association and Likeness* (that *with* which).
4. *Dative of Instrument, Means, Cause, Manner* (that *by* which).
5. *Dative of Time and Place* (that *at* or *in* which).

Dative of the Indirect Object.

763. The indirect object of an action is put in the dative: *ἔδωκε Κύρῳ χρήματα he gave money to Cyrus, δοκεῖ μοι it seems to me.*

764. The indirect object is generally indicated in English by *to*. It is used:

1. With many *transitive* verbs, along with the direct object in the accusative; especially those meaning to *give, send, entrust, promise, say, advise* and the like:

τῇ στρατιᾷ ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν Cyrus paid the army four months' wages (XA.1.2¹²), ὀφείλειν θεῷ θυσίας to owe sacrifices to a god (PRp. 331^b), λέγειν ταῦτα τοῖς στρατιώταις to tell this to the soldiers (XA.1.4¹¹).

a. With the passive, the direct object of the action becomes the subject of the verb, while the dative remains unchanged: *ἐκείνῳ αὕτη ἡ χώρα ἐδόθη to him this country had been given (XH.3.1⁶).*

2. With many *intransitive* verbs, as those of *seeming, belonging, yielding, etc.* Here belong verbs signifying to *please, profit, trust, aid, obey, serve, befit*, and their contraries; also verbs denoting *disposition* toward any one, as *anger, envy, favor, threats*; although the corresponding English verbs are for the most part transitive (712 a).

ξυμφοραῖς ἥσσον ἐτέρων εἶκομεν we yield to misfortunes less than others (T.1.84), χαριζόμενος τῇ ἐπιθυμίᾳ gratifying his desire (PRp.561^o), ἐπίστευον αὐτῷ αἱ πόλεις the cities trusted him (XA.1.9⁸), ἐδόκει αὐτοῖς ὑπουργεῖν τοῖς Συρακοσίοις it seemed to them best to aid the Syracusans (T.6.88), τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι I will obey your law (XA.7.3³⁹), τὸ μηδὲν ἀδικεῖν πᾶσιν ἀνθρώποις πρέπει to do no wrong beseems all men (M.iv.293), οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς but the soldiers were enraged at the generals (XA.1.4¹²), φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις they envy each other rather than the rest of mankind (XM.3.5¹⁶).

b. Note the following constructions: *ὀνειδίζειν τινί (or τινά) reproach some one, often ὀνειδίζειν τί τινι cast something in one's teeth; so ἐπιτιμᾶν (ἐγκαλεῖν)*

τί τινι. λοιδορεῖν τινά and λοιδορεῖσθαι τινι both mean *revile some one*; τιμωρεῖν (rarely τιμωρεῖσθαι) τινι means *avenge some one*, τιμωρεῖσθαι (rarely τιμωρεῖν) τινα *take vengeance on, punish some one*. Cf. also 712 b.

765. The dative is used with adjectives kindred in meaning to verbs which take the dative of the indirect object:

ὑποχος τοῖς θεοῖς *subject to the gods* (XA.2.5¹), ἀπρεπής φύλαξιν *unbecoming to guardians* (PRp.398^a), νόμοις ἐναντίος *in opposition to the laws* (D.6²⁵), φίλος βασιλεῖ *friendly to the king* (XA.2.1²⁰), δυσμενής ὑμῖν *hostile to you* (XH.2.3⁸⁹).

a. Even some substantives expressing action may take this dative: δῶρα τοῖς θεοῖς *gifts to the gods* (PEuthyph.15^a), ἡ ἐμὴ τῷ θεῷ ὑπηρεσίᾳ *my service to the divinity* (PAr.30^a). The same substantive may have also a genitive: καταδούλωσις τῶν Ἑλλήνων *subjugation of the Greeks to the Athenians* (T.3.10).

Dative of Interest.

766. The dative denotes, in general, that *for* which something is, or is done. Of this dative there are several kinds, as follows:

767. DATIVE OF ADVANTAGE OR DISADVANTAGE.—The person or thing to whose *advantage* or *disadvantage* anything tends is put in the dative: γεγενῆσθαι τῇ πατρίδι *to be born for one's country*.

So with verbs and adjectives: αἱ βάλανοι τῶν φοινίκων τοῖς οἰκέταις ἀπέκειντο *the dates were laid aside for the slaves* (XA.2.3¹⁵), στεφανοῦσθαι τῷ θεῷ *to be crowned in honor of the god* (XH.4.3²¹), μεγάλων πραγμάτων καιροὶ προεῖνται τῇ πόλει *opportunities for great deeds have been thrown away for (to the detriment of) the city* (D.19⁸), ἐσπᾶνίζον τροφῆς τοῖς πολλοῖς *they lacked provisions for the most* (T.4.6), αὐτῷ σοφός *wise for himself* (MMon.332), χρήσιμος ἀνθρώποις *useful for men* (PRp.389^b).

a. Such a dative is sometimes used where in English *from* would be said. Thus in poetry with δέχομαι: δέξατό οἱ σκῆπτρον *he took from him the staff* (B 186). And regularly with ἀμύνω *ward off*; which is even used with dative alone, as ἀμύνειν τῇ πόλει *to defend the city*.

768. DATIVE OF THE POSSESSOR.—With εἰμί, γίγνομαι, and similar verbs, the possessor is expressed by the dative:

ἄλλοις χρήματά ἐστι *others have treasure* (T.1.86), προγόνων μυριάδες ἐκάστω γεγόνᾱσι *every man has had myriads of ancestors* (PTheaet.175^a). The verb may be omitted: τῷ πατρὶ Πυριλάμπης ὄνομα (sc. ἐστὶ, the father has Pyrilampes as his name) *the father's name is Pyrilampes* (PPar.126^b).

a. The possessor is more properly expressed by the *genitive* (732 a): the dative denotes rather one who has something for his use and service.

b. The dative, in this use, is sometimes found in connection with *substantives*: οἱ σφι βόες *their cattle* (Hd.1.31), οἱ ἄνθρωποι ἐν τῶν κτημάτων τοῖς θεοῖς εἰσι *men are one of the possessions belonging to the gods* (PPhaed.62^b).

769. DATIVE OF THE AGENT.—With the perfect and pluperfect passive, the agent is sometimes expressed by the dative (instead of *ὑπό* with the genitive); the dative implies that the person *has the thing done*, as for himself:

τὰ τούτῳ πεπραγμένα *the things done by him* (D.29¹), ἐπειδὴ αὐτοῖς παρεσκεύαστο *when their preparations had been made* (T.1.46).

a. With other passive tenses this dative is much less frequent: τᾶλθες ἀνθρώποισιν οὐχ εὑρίσκεται *the truth is not found by men* (MMon.511).

b. With *verbals* in -τέος, the agent is regularly expressed by the dative, see 991.

770. ETHICAL DATIVE.—The personal pronouns, implying a remote interest, are used in colloquial language to impart a lively and familiar tone to the sentence:

τούτῳ πάνυ μοι προσέχετε τὸν νοῦν *to this attend carefully (for me) I pray you* (D.18¹⁷⁸), τί σοι μαθήσομαι; (*what shall I learn for you*) *what would you have me learn?* (ArNub.111), ἀμουνότεροι γενήσονται ὑμῖν οἱ νέοι *your young men will become ruder, i. e., you will find them becoming so* (PRp.546^o).

771. DATIVE OF INTEREST IN LOOSER RELATIONS.—The dative may denote one in whose *view*, or in *relation* to whom, something is true:

ὁ μὲν γὰρ ἐσθλὸς εὐγενὴς ἐμοί γ' ἀνὴρ *the honest man is noble in my view*, (EFrag.345), ὑπολαμβάνειν δεῖ τῷ τοιούτῳ ὅτι εὐήθης ἐστὶ *in the case of such a man, one must suppose that he is simple* (PRp.598^d), τέθνηχ' ὑμῖν πάλαι *I am long since dead to you* (SPhil.1030), Σωκράτης ἐδόκει τιμῆς ἄξιος εἶναι τῇ πόλει *Socrates seemed to be worthy of honor (in relation to) from the city* (XM.1.26²).

a. In these constructions a *participle* in the dative is frequently used: ἐπεὶ ἦν ἡμέρᾳ πέμπτῃ ἐπιπλέουσι τοῖς Ἀθηναίοις *when (it was the fifth day for the Athenians sailing out) the Athenians sailed out for battle for the fifth day* (XH.2.1²⁷). A *feeling* is often so expressed: εἰ ἐκείνῳ βουλομένῳ ταῦτ' ἐστὶν *if that is according to his wish* (XH.4.1¹¹), ἐπανελθωμεν, εἴ σοι ἡδομένῳ ἐστὶ *let us go back, if it is your pleasure to do so* (PPhaed.78^b).

b. Such a participle may be used without a substantive; thus in expressions of place: Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον *Epidamnus is a city on the right (to one sailing) as you sail into the Ionian gulf* (T.1.24). So the phrase *συνελόντι* (or *ὡς συνελόντι*) εἰπεῖν *to say it briefly* (lit. for one to say it, having brought the matter to a point).

Dative of Association and Likeness.

772. The dative is used with words of *association* or *opposition* to denote that *with* which something is, or is done: thus ὁμιλεῖν τοῖς κακοῖς *to associate with the bad*, μάχεσθαι τύχῃ *to fight with fortune*.

Here are included verbs of *approaching*, *meeting*, *accompanying*, *following*, *communicating*, *mixing*, *reconciling*; *warring*, *quarrelling*, and like ideas:

οὐδὲ πελάσαι οἶόν τ' ἦν τῇ εἰσόδῳ *it was impossible even to get near the entrance* (XA.4.2³), ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης *Euclides meets Xenophon* (XA.7.8¹), ἔπεσθαι ὑμῖν βούλομαι *I am willing to follow you* (XA.3.1²⁵), κοινωνεῖν ἀλλήλοις πόνων *to participate with one another in toils* (PLg.686^a), ὁμολογεῖν ἀλλήλοις *to agree with one another* (PCrat.436^d), διελεγέσθην ἀλλήλοις *they were talking with each other* (PEuthyd.273^b), κερᾶσαι τὴν κρήνην οἶνῳ *to mingle the spring with wine* (XA.1.2¹³), χρὴ καταλλαγῆναι πόλιν πόλει *city must be reconciled with city* (T.4.61), πολεμεῖν Τισσαφέρνει *to be at war with Tissaphernes* (XA.1.1⁸), ἀμφισβητοῦσι μὲν δι' εὖνοίαν οἱ φίλοι τοῖς φίλοις, ἐρίζουσι δὲ οἱ ἐχθροὶ ἀλλήλοις *friends dispute goodnaturedly with friends, but enemies quarrel with one another* (PProt.337^b), τοῖς πονηροῖς διαφέρεσθαι *to be at variance with the bad* (XM.2.9⁸).

a. So with phrases: βουλευόμεθα αὐτοῖς διὰ φιλίας ἵεναι *we intend to be on friendly terms with them* (XA.3.2⁸), εἰς λόγους (χεῖρας) ἔρχεσθαι τινι *to come to words (blows) with any one* (T.8.48 ; 7.44).

b. Also with adjectives of like meaning, and even substantives: ἀκόλουθος θεῷ *conformable to God* (PLg.716^c), κοινωνιᾷ τοῖς ἀνδράσι *participation with men* (PRp.466^c). διάφορος with dative means *at variance*, with genitive *different*.

c. Here belong the adverbs ἅμα *at the same time*, ὁμοῦ *together*, ἐφεξῆς *next in order*: ἅμα τῇ ἡμέρᾳ *at day-break* (XA.2.1²), τὸ ὕδωρ ἐπίνετο ὁμοῦ τῷ πηλῷ *the water was drunk along with the mud* (T.7.84), τὰ τούτοις ἐφεξῆς ἡμῖν λεκτέον *we must say what comes next to this* (PTim.30^c).

773. Words of *likeness* or *unlikeness* take the dative: ὅμοιος τῷ ἀδελφῷ *like his brother*.

Except ἔοικα *am like*, these are chiefly adjectives, or words derived from adjectives: ἀλλὰ φιλοσόφῳ ἔοικας, ὦ νεᾶνίσκε *why, you seem like a philosopher, young man* (XA.2.1¹³), οὐ δεῖ ἴσον ἔχειν τοὺς κακοὺς τοῖς ἀγαθοῖς *the bad must not have equality with the good* (XC.2.3⁵), δοκεῖ τοῦτο παραπλήσιόν τι εἶναι τῷ Ἀστυνάκτι *this name seems to be similar to Astyanax* (PCrat.393^a), ὁ πάππος τε καὶ ὁμώνυμος ἐμοί *my grandfather, and of the same name with me* (PRp.330^b), τὸ ὁμοιοῦν ἑαυτὸν ἄλλῳ μίμεισθαι ἐστὶ *to make one's self like to another is to imitate* (PRp.393^c), ἀλλήλοις ἀνομοίως *in a way unlike each other* (PTim.36^d).

a. On this principle ὁ αὐτός *the same* takes the dative: τὸ αὐτὸ τῷ ἡλιθίῳ *the same thing as foolishness* (XA.2.6²²), ὅπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρῳ ὅπλοις *they were armed with the same weapons as Cyrus* (XC.7.1²).

b. The comparison is often abridged (cf. 643 c): ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα (for ὁμοίαν τῇ τῶν δουλῶν ἐσθῆτι) *she had her dress like (the dress of) the slave-girls* (XC.5.1⁴). Cf. the second example in a.

774. With other words a dative of *accompaniment* is used, chiefly in statements of military forces: ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα *let us go with horses the most powerful and with men* (XC.5.3³⁸).

a. Like this is the use of the dative with αὐτός: τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράσι *they took four ships, crews and all, literally, with the crews themselves* (XH.1.2¹²), πολλοὺς ἔλεγον αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι *they said that many had been thrown over precipices, horses and all* (XC.1.4⁷).

Dative with Compound Verbs.

775. Many verbs compounded with ἐν, σύν, ἐπί, and some compounded with πρός, παρά, περί, ὑπό, take a dative depending on the preposition :

ἐπιστήμην ἐμποιεῖν τῇ ψυχῇ *to produce knowledge in the soul* (XM.2.1²⁰), συνεπολέμει Κύρῳ πρὸς αὐτόν *he joined Cyrus in the war against him* (XA.1.4²), ἐπικεῖσθαι τοῖς διαβαίνουσι *to press hard upon them while crossing* (XA.4.3¹), προσελθεῖν τῷ δήμῳ *to come before the people* (D.18¹³), παρίστασθαι ἀλλήλοις *to stand by one another* (XH.6.5³³), πάρεσμέν σοι *we are with you* (XA.6.4²⁰), περιπίπτειν ξυμφοραῖς *to (fall about) be involved in misfortunes* (PLg.877^c), ὑποκεῖσθαι τῷ ἄρχοντι *to be subject to the ruler* (PGo.510^c).

a. Sometimes the same preposition is repeated before the object: πάρεστι παρ' ἡμῖν (SPhil.1056).

b. Distinct from these are the compounds which take the dative on account of their *general meaning*, according to the foregoing rules.

Dative of Instrument, Means, Cause, Manner.

776. The dative is used to denote the *means* or *instrument*, the *cause*, and the *manner*: as ὁρᾶν τοῖς ὀφθαλμοῖς *to see with the eyes*, ῥίγχει ἀπολέσθαι *to perish by cold*, χωρεῖν δρόμῳ *to advance at a run*.

Further examples:

MEANS OR INSTRUMENT: οὐδεὶς ἐπαινον ἡδοναῖς ἐκτήσατο *no one gets praise by pleasures* (Carc.fr.7), χρὴ περὶ τῶν μελλόντων τεκμαίρεσθαι τοῖς ἤδη γεγενημένοις *we must judge of the future by what has already happened* (I.6⁵⁹), γνωσθέντες τῇ σκευῇ τῶν ὀπλῶν *recognized by the fashion of their arms* (T.1.8), θανάτῳ ζημοῦν *to punish by death* (XC.6.3²¹), λίθοις ἔβαλλον *they pelted them with stones* (XA.5.4²³).

CAUSE: ἀγνοίᾳ ἐξαμαρτάνουσι *they err by reason of ignorance* (XC.3.1³⁸), ἡγοῦνται ἡμᾶς φόβῳ οὐκ ἐπιέναι *they think we do not attack them through fear* (T.5.97), οὐδεὶς οὐδὲν πενίᾳ δράσει *none will do aught because of want* (ArEccl.605).

MANNER: τούτῳ τῷ τρόπῳ ἐπορεύθησαν *in this way they proceeded* (XA.3.4²³), κραυγῇ πολλῇ ἐπιάσι *they advance with loud outcry* (XA.1.7⁴), ἀτελεῖ τῇ νίκῃ ἀνέστησαν *they retired with their victory incomplete* (T.8.27), τύχῃ ἀγαθῇ καταρχέτω *let him begin (with good luck) and may fortune favor it* (PSym.177^o). So βιά *by force, forcibly*, σιγῇ *silently*, σπουδῇ *hastily, earnestly*.

The following are special uses of this dative:

777. The verb χρᾶσθαι *use* (properly *serve myself*) takes the dative (of means), as in Latin *utor* takes the ablative: λόγῳ χρῶνται *they use reason* (XM.3.3¹¹).

a. A predicate-noun is often added in the same case: τούτοις χρῶνται δορυφόροις *these they use as body-guards* (XHier.5⁴). The accusative of a neuter pronoun specifies the use made of an object (cf. 716 b): τί βούλεται ἡμῖν χρῆσθαι; *for what does he want to use us?* (XA.1.3¹⁸).

778. The dative of cause is used with many verbs of *feeling*; thus ἡδομαι *am pleased*, ἄχθομαι *am vexed*, ἀγανακτέω *am indignant*, χαλεπαίνω *am angry*, αἰσχύνομαι *am ashamed*:

οὐδενὶ οὕτω χαίρεις ὥς φίλοις ἀγαθοῖς *you delight in nothing so much as in good friends* (XM.2.6³⁵), ἀχθεσθεις τῇ ἀναβολῇ *vexed at the delay* (XH.1.6¹), τῷ Ἑκατωνύμῳ χαλεπαίνοντες τοῖς εἰρημένοις *angry with Hecatonymus for what he had said* (XA.5.5²⁴), αἰσχύνομαι τοι ταῖς πρότερον ἁμαρτίαις *I am ashamed of my former errors* (ArEq.1355), ἀγαπῶντες τῇ σωτηρίᾳ *being content with their safety* (Lys.2⁴⁴), χαλεπῶς φέρω τοῖς παροῦσι πράγμασι *I am distressed at the present occurrences* (XA.1.3³).

a. But all these verbs take also ἐπί with the dative (799, 2 d). For the genitive with some similar verbs, see 744.

779. a. As dative of manner are used several feminine forms with omitted substantive (cf. 622 and 283): ταύτῃ (ἐκείνῃ, ἡ, πῇ) *in this (that, which, what) way or manner*, ἰδίᾳ (δημοσίᾳ, κοινῇ) *by individual (public, common) action or expense*.

b. This dative often means *according to*: τούτῳ τῷ λόγῳ *according to this statement*, τῇ ἐμῇ γνώμῃ *in my judgment*, τῇ ἀληθείᾳ *in truth*, τῷ ὄντι *in reality*, ἐργῳ *in act, in fact*, λόγῳ *in word, in profession*, προφάσει *in pretence*.

c. Note the peculiar dative with δέχομαι: τῶν πόλεων οὐ δεχομένων αὐτοὺς ἀγορᾷ οὐδὲ ἄστει, ὕδατι δὲ καὶ ὄρμῳ *as the cities did not admit them to market nor town, but (only) to water and anchorage* (T.6.44).

780. DATIVE OF RESPECT.—The dative of manner is used to show in what particular *point* or *respect* something is true: διαφέρειν ἀρετῇ *to be distinguished in virtue* (PCharm.157^o), ἰσχύειν τοῖς σώμασι *to be strong in their bodies* (XM.2.7¹), ταῖς ψυχαῖς ἐρβώμενέστεροι *firmer in their spirit* (XA.3.1⁴²), τὸ πρόττειν τοῦ λέγειν ὕστερον ὢν τῇ τάξει πρότερον τῇ δυνάμει ἐστὶ *action, though after speech in order, is before it in power* (D.8¹⁵). This use of the dative is very like the accusative of specification (718).

a. So even with predicate or appositive substantives: πόλις Θάψακος ὀνόματι *a city Thapsacus by name* (XA.1.4¹¹).

781. DATIVE OF DEGREE OF DIFFERENCE.—The dative of manner is used, especially with the *comparative*, to show the degree by which one thing differs from another:

τῇ κεφαλῇ μείζων (taller by the head) *a head taller* (PPhaed.101^a), πολλαῖς γενεαῖς ὕστερα τῶν Τρωϊκῶν *many generations later than the Trojan war* (T.1.14), δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίᾳ *ten years before the sea-fight at Salamis* (PLg.698^c).

a. So, very often, the dative of neuter adjectives: πολλῷ *by much*, μακρῷ *by far*, ὀλίγῳ *by little*, etc., πολλῷ χείρων *much worse*, τῷ παντὶ κρείττων (better by all odds) *infinitely better*, πόσῳ μᾶλλον ἂν μῖσοῖσθε; *how much more would you be hated?* (D.19²⁸), τοσούτῳ ἡδῖον ζῶ ὅσῳ πλείω κέκτημαι *I live more pleasantly (by that degree, by which) the more I possess* (XC.8.3⁴⁰).—But the accusatives τί, οὐδέν, μηδέν are always used instead of their datives; and sometimes πολύ, ὀλίγον.

b. The dative occurs also with the superlative, μακρῷ ἀριστος *best by far*.

Dative of Time and Place.

782. DATIVE OF TIME.—The dative is used to denote the time at which something is, or is done: *τῇ ὑστεραίᾳ* *on the following day*.

This applies to statements of the particular *day, night, month, year*; an attributive, therefore, must always be used with the substantive: *τῇ αὐτῇ ἡμέρᾳ* *the same day*, *τῇδε τῇ νυκτὶ* *to-night*, *τῷ ἐπιδόντι μηνί* *in the coming month* (PLg.767^o), *τετάρτῳ ἔτει* *in the fourth year* (T.1.103);—also to *ῥᾶ*: *χειμῶνος ῥᾶ* *in time of winter* (Andoc.1¹³⁷);—further to *festival* times: *Θεσμοφορίῳ* *at the Thesmophoria* (ArAv.1519).

a. To other words, *ἐν* is added: *ἐν τούτῳ τῷ χρόνῳ* *at this time*, *ἐν τῷ παρόντι* *at the present time*. This is rarely omitted: *τῇ προτέρᾳ ἐκκλησίᾳ* *at the time of the former assembly* (T.1.44), *χειμερίῳ νότῳ* *at the time of the wintry south wind* (SAnt.335).

783. DATIVE OF PLACE.—In poetry, the dative is often used without a preposition, to denote the place *in* which something is, or is done:

Ἑλλάδι οἶκια ναίων *in Hellas inhabiting dwellings* (Π 595), *τὴν τ' οὐρεσι τέκτονες ἄνδρες ἐξέταμον* *which on the mountains builders felled* (N 390), *εἶδε μύχῳ κλισίῃς* *he slumbered in the corner of the tent* (I 663), *τόξ' ὤμοισιν ἔχων* *bearing the bow on his shoulders* (A 45).

a. Here belongs the poetical dative with verbs of *ruling*: Hm. *Ταφίοισι φιληρέτμοισιν ἀνάσσω* *among the oar-loving Taphians I reign* (a 181).

b. In prose, the names of Attic demes, and very rarely those of other places, are thus used in the dative: *Μελίτῃ* *at Melite* (Isae.11⁴²), *τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς* *the trophies at Marathon, Salamis, and Plataea* (PMenex.245^a).

c. The dative in this use has the office of the old *locative* case. For the surviving forms of the locative itself, see 220.

PREPOSITIONS WITH THEIR CASES.

784. The prepositions have a twofold use:

1. In *composition* with verbs, they define the action of the verb.
2. As *separate* words, connected with particular cases, they show the relations of words in a sentence, more distinctly than the cases alone could do it.

a. The name *preposition* (*πρόθεσις*) is derived from the former use. Such words, therefore, as *ἄνευ* *without*, *πλὴν* *except*, etc., which are not compounded with verbs, are not really prepositions at all. They are sometimes called *improper* prepositions. They all take the genitive (758), except *ὥς*, which takes the accusative (722 a).

785. All the prepositions were originally *adverbs*. Many of them are still used as such in poetry, especially in Hm.: *περί* *round about*, *exceedingly* (in

the sense *exceedingly* some write *πέρυ*); *σύν δέ* and *therewith*. Hd. has *ἐπὶ δέ* and *thereupon*, *μετὰ δέ* and *next*, *ἐν δέ* and *among the number*; also *πρὸς δέ*, *καὶ πρὸς* and *besides*, which occur even in Attic prose.

a. The preposition may belong to *ἐστί* or *εἰσὶ* (rarely *εἰμί*) understood, and may thus stand for a compound verb: so, even in Attic prose, *ἐνὶ* for *ἐνεστί* *it is possible*; in Attic poetry, *πάρᾳ* for *πάρεστί* *is at hand*, *πάρειμι* *I am here*. Hm. has also *ἐπι*, *μέτα*, for *ἐπεστί*, *μέτεστί*, etc. For retraction of the accent (*anastrophe*) in this case, see 109 b.

786. On account of this origin, the prepositions in Hm. are very free as regards their position, being often separated from the verbs (*imesis*, 580 a) or substantives to which they belong: *ἐν δ' αὐτὸς ἐδύσετο νόροπα χαλκόν* and *he himself put on the shining brass* (B 578), *ἀμφὶ δὲ χαῖται ὤμοις ἀΐσσονται* and *round their shoulders wave the manes* (Z 509).

a. In Attic prose, the preposition is separated from its substantive only by words that qualify the substantive: but particles such as *μέν*, *δέ*, *γέ*, *τέ*, *γάρ*, *οὖν*, may be interposed after the preposition; other words very rarely: *παρὰ γὰρ οἶμαι τοὺς νόμους* for *contrary, I surmise, to the laws* (PPol.300^b).

b. The regular order of words *τὸν μὲν ἄνδρα* (666 c) generally changes with a preposition to *πρὸς μὲν τὸν ἄνδρα* or *πρὸς τὸν ἄνδρα μὲν*.

Use of different cases with the prepositions.

787. In general, the dative is used with prepositions, to express *being in* a particular situation; the accusative, for *coming to* it; the genitive, for *passing from* it: *μένει παρὰ τῷ βασιλεῖ* *he remains* (by the side of) *in the presence of the king*, *ἦκει παρ' αὐτόν* *he is come to his presence*, *οἴχεται παρ' αὐτοῦ* *he is gone from his presence*.

a. But there are exceptions to this: thus the accusative sometimes expresses *extension over* an object: *κατὰ Θετταλίαν* *throughout Thessaly*; and the genitive sometimes mere *belonging to* or *connection with* an object: *πρὸ τῶν πυλῶν* *before the gates*.

788. Verbs of motion sometimes have a preposition with the dative, to denote a state of rest following the action of the verb: *ἐν τῷ ποταμῷ ἔπεσον* *they fell* (into, and were) *in the river* (XAg.1³²). So too, with verbs of rest, we sometimes have a preposition with the accusative or genitive, because of an implied idea of motion: *στὰς εἰς μέσον* (lit. standing into the midst) *coming into the midst and standing there* (Hd.3.62), *καθήμεθ' ἄκρων ἐκ πάγων* *we sat* (and looked down) *from the top of a hill* (SAnt.411). This is called *constructio praegnans*.

a. Similarly *ὁ ἐκ* is often said for *ὁ ἐν* when the verb of the sentence implies removal: *οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον* *the market-people* (those in the market) *left their goods and fled* (XA.1.2¹⁸).

b. These principles apply to *adverbs*: *δοι καθέσταμεν* *whither* (arrived) *we stand* (SOc.23), *ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἵξοντα* (for *τὸν ἐκεῖ πόλεμον*) *he knows not that the war in that region will come hither* (D.1¹⁵).

c. Phrases meaning *from* are used (as in Latin) to denote *position* with respect to the observer: *ἐκ δεξιᾶς* (*a dextra*) *on the right*, *ἐκατέρωθεν* *on either hand*, *ἐνθεν καὶ ἐνθεν* *on this side and on that*.

General View of the Prepositions.

789. In Attic prose the prepositions are used as follows :

With the Accusative only: *ἀνά, εἰς.*

With the Genitive only: *ἀντί, ἀπό, ἐξ, πρό.*

With the Dative only: *ἐν* and *σύν.*

With the Accusative and Genitive: *ἀμφί, διά, κατά, μετά, ὑπέρ.*

With the Accusative, Genitive and Dative: *ἐπί, παρά, περί, πρὸς, ὑπό.*

a. In poetry, *ἀνά, ἀμφί* and *μετά* are also used with the dative; and *ἀμφί* is so used by Herodotus.

790. The meaning of the prepositions with the different cases is explained in sections 791–808. The beginner, however, should note especially the following

COMMONEST DISTINCTIONS OF MEANING.

ἀμφί and *περί*: with genitive *concerning*; with accus. *around, about.*

διά: with genitive *through*; with accus. *on account of.*

κατά: with genitive *against*; with accus. *along, over, according to.*

μετά: with genitive *with*; with accus. *after.*

ὑπέρ: with genitive *above, in behalf of*; with accus. *over, beyond.*

ἐπί: with genitive and dative *on*; with accus. *to, toward, for.*

παρά: with genitive *from*; with dative *with, near*; with accus. *to, contrary to.*

πρὸς: with gen. *on the side of*; with dat. *at, besides*; with acc. *to, toward.*

ὑπό: with genitive *by, under*; with dative and accus. *under.*

Use of the Prepositions.

ἀμφί.

791. *ἀμφί* (Lat. *amb-*) properly *on both sides of* (cf. *ἀμφω* *both*), hence *about* (cf. *περί*, 803).

1. WITH GENITIVE, *about, concerning*, rare in prose: *ἀμφὶ ὧν εἶχον διαφερόμενοι* *quarrelling about what they had* (XA.4.5¹⁷).

Very rarely of place: *ἀμφὶ ταύτης τῆς πόλιος* (*about*) *in the neighborhood of this city* (Hd.8.104).

2. WITH DATIVE, only Ionic and poetic, *about*, and hence *concerning, on account of*: *ιδρώσει τελαμῶν ἀμφὶ στήθεσσι* *the shield-strap will sweat about his breast* (B 388), *ἀμφὶ ἀπόδω τῇ ἐμῇ πείσομαι τοι* *concerning my departure, I will obey you* (Hd.5.19), *ἀμφὶ φόβῳ* *by reason of fear* (EOr.825).

3. WITH ACCUSATIVE, *about*, of place, time, etc.: *ἀμφὶ τὰ ὄρια* (*about*) *close to the boundaries* (XC.2 4¹⁶), *ἀμφὶ μέσον ἡμέρας* *about midday* (XA.4.4¹), *ἀμφὶ τὰ πεντήκοντα* *about fifty* (XA.2.6¹⁵), *ἀμφὶ δεῖπνον εἶχεν* *he was busy about dinner* (XC.5.5⁴⁴).

Phrases: οἱ ἀμφὶ τινα a person with those about him, his friends, followers, soldiers, etc.

IN COMPOSITION: about, on both sides.

ἀνά.

792. ἀνά originally *up* (opposed to κατά).

1. WITH DATIVE, only in Epic and lyric poetry, *upon*: ἀνὰ Γαργάρῳ ἄκρῳ on the summit of Gargarus (O 152), χρυσεῖῳ ἀνὰ σκήπτρῳ upon a golden staff (A 15).

2. WITH ACCUSATIVE, *up along*; passing over, through (cf. κατά with acc., 800, 2):

a. Of place: ἀνὰ πᾶσαν τὴν γῆν over the whole land (XAges.9¹), ἀνὰ στρατόν through the camp (A 10), ἀνὰ τὸν ποταμόν up the river (Hd.2.96).

b. Of time: ἀνὰ πᾶσαν ἡμέραν every day (XC.1.2⁸), Hm. ἀνὰ νύκτα through the night (Ξ 80).

c. In distributive expressions: ἀνὰ ἑκατόν by hundreds (XA.5.4¹²).

Phrases: ἀνὰ κράτος (up to his power) with all his might (XA.1.10¹⁵), ἀνὰ λόγον according to proportion (PPhaed.110^d), ἀνὰ στόμα ἔχειν to have in one's mouth, to talk about (B 250).

IN COMPOSITION: up, back, again.

ἀντί.

793. ἀντί *instead of, for*.

WITH GENITIVE only: ἀντὶ τῆς ἀρχῆς δουλείαν ἀλλάξασθαι in exchange for empire, to get slavery (Andoc.2⁷¹).

a. The original meaning, *facing, opposite to*, was lost, except in composition.

IN COMPOSITION: against, in opposition to, in return.

ἀπό.

794. ἀπό (Lat. *ab*) *from, off, away from* (properly *from* a position on something).

WITH GENITIVE only:

a. Of place: Hm. ἀφ' ἵππων ἄλτο χαμᾶζε from the (horses) car he sprang to the ground (Π 733), ἀφ' ἵππου θηρεύειν to hunt (from a horse) on horseback (XA.1.2¹).

b. Of time: ἀπὸ τούτου τοῦ χρόνου (from) since that time (XA.7.5⁸).

c. Of cause: ἀπὸ ξυμμαχίας αὐτόνομοι independent from the terms of an alliance (T.7.57), ἀπὸ συνθήματος ἦκει he is come by agreement (T.6.61).

Phrases: ἀπὸ σκοποῦ away from the mark, amiss (PTheaet.179^c), ἀπὸ ταῦτο-μάτου (from self-moved action) without occasion, of itself (Ae.1¹²⁷), ἀπὸ στόματος εἰπεῖν to repeat by heart, lit., from mouth (XSym.3⁵).

IN COMPOSITION: from, away.

διά.

795. διά (Lat. *di-, dis-*) *through* (originally *between, asunder*).

1. WITH GENITIVE:

a. Of place: Hm. διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὀβριμον ἔγχος through the shining shield passed the stout spear (H 251).

- b. Of time: *διὰ νυκτός* *through the night* (XA.4.6²²).
 c. Of means: *δι' ἐρμηνέως* *λέγειν* *to speak by an interpreter* (XA.2.3¹⁷).
 d. Of a state of action or feeling: *αὐτοῖς διὰ πολέμου ἵεναι* *to proceed* (in the way of war) *in a hostile manner toward them* (XA.3.2⁸), *διὰ φόβων γίγνεσθαι* *to come to be in a state of alarm* (PLg.791^b).
 e. *διὰ* with the genitive often denotes an interval of space or time: *διὰ μακροῦ* *after a long interval* (T.6.15), *διὰ τετρακοσίων ἐτῶν* *after* (an interval of) *400 years* (I.6²⁷), *διὰ δέκα ἐπάλξεων πύργοι ἦσαν* *at intervals of ten battlements, there were towers* (T.3.21).

Phrases: *διὰ στόματος ἔχειν* *to have in one's mouth*, i. e., *passing through the mouth* (XC.1.4²⁵), *διὰ χειρὸς ἔχειν* *to have in hand* (T.2.13), *διὰ ταχέων* (by quick ways) *quickly* (XA.1.5⁹), *διὰ τέλους* *completely* (SAj.685).

2. WITH ACCUSATIVE:

- a. Regularly, *on account of*: *διὰ νόσον τοῦ ἰατροῦ φίλος* *on account of sickness he is fond of the physician* (PLys.218^o).
 b. *Through, during*, mostly poetic: Hm. *διὰ δώματα* *through the halls* (A 600), *διὰ νύκτα* *during the night* (τ 66).

Phrases: *αὐτὸς δι' ἑαυτὸν* *by and for himself* (PRp.367^d), *διὰ τί*; *why, wherefore?*

IN COMPOSITION: *through*, also *apart* (Lat. *di-*, *dis-*): *διαφέρω* = *différo*.

eis.

796. *eis* (also *ēs*) *into, to* (properly *to a position in something, opposed to ἐξ out of*) = Lat. *in* with accusative.

WITH ACCUSATIVE only:

- a. Of place: *Σικελοὶ ἐξ Ἰταλίας διέβησαν ἐς Σικελίαν* *the Siculi passed over from Italy into Sicily* (T.6.2), *εἰς ἄνδρας ἐγγράφειν* *to enrol among men*, i. e., *write into the list of men* (D.19²³⁰).
 b. Of time: *ἐς ἡῶ* *till dawn* (λ 375), *ἐς ἐμέ* *to my time* (Hd 1.92), *εἰς ἐνιαυτόν* (to the end of a year) *for a whole year* (κ 467). An action may be thought of as taking place when a certain time is *come to*; hence *eis* is also used for the time *when*, especially a fixed or expected time: *ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἔω ἥξειν βασιλεῖα* *for it was thought that on the next morning the king would arrive* (XA.1.7¹).
 c. Of other relations: *εἰς τετρακοσίους* *to the number of 400, about 400* (XA.3.3⁶), *εἰς ὀκτώ* *to the depth of eight men, eight deep* (XA.7.1²³), *εἰς δύναμιν* *to the extent of one's power* (XA.2.3²³), *παιδεύειν ἀνθρώπους εἰς ἀρετὴν* *to train men with a view to virtue* (PGo.519^o), *ἐς τέλος* *finally* (EIon 1261).

IN COMPOSITION: *into, in, to*.

NOTE.—In Attic prose, *eis* is the common form: only Thucydides (like Hd.) has *ēs*. The poets use either form at pleasure.

ēn.

797. *ēn* (Hm. *ēni*) *in*, = Lat. *in* with the ablative.

WITH DATIVE only:

- a. Of place: *ἐν Σπάρτῃ* *in Sparta* (T.1.128):—with a word implying number, it has the sense of *among*: *ἐν τοῖς φίλοις* *among their friends* (XA.5.4³³).
 b. Of time: *ἐν τῷ χειμῶνι* *in the winter* (XOec.17³).
 c. Of other relations: *ἐν τῷ θεῷ τὸ τέλος ἦν* (in the power of) *with God was the issue* (D.18¹⁹³), *ἐν παρασκευῇ εἶναι* *to be in preparation* (T.2.80).

Phrases: ἐν δπλοις εἶναι *to be under arms* (XA.5.9¹¹), ἐν αἰτίᾳ ἔχειν τινά *to hold one (in blame) responsible* (T.1.35), πειράσσομαι ἐν καιρῷ σοι εἶναι *I will try to be (in good time) useful to you* (XH.3.4⁹).

IN COMPOSITION: *in, on.*

NOTE.—Rare poetic forms are εἰν, εἰνί.

ἐξ.

798. ἐξ (before consonants ἐκ: Lat. *ex, e*) *out of, from* (properly *from a position in something*).

WITH GENITIVE only:

a. Of place: ἐκ Σπάρτης φεύγει *he is banished from Sparta.*

b. Of time: ἐκ παιδός (from a child) *since childhood* (XC.5.1²). Hence of immediate succession: λόγον ἐκ λόγου λέγειν *to make one speech after another* (D.18³¹³).

c. Of origin: ἐκ τῶν θεῶν γενονότες *born of the gods* (I.12⁸¹). Hence with passive verbs (instead of ὑπό with the gen.): τιμᾶσθαι ἐκ τινος *to be honored by some one*: the agent is then viewed as the source of the action; this construction is rare in Attic, but frequent in other dialects.

d. Of inference: ἐκ τῶν παρόντων (judging from) *according to the present circumstances* (T.4.17).

Phrases: ἐκ δεξιᾶς *on the right hand* (788 c), ἐκ πολλοῦ *at a great distance, ever since a remote time*, ἐξ ἴσου *on an equality*, δῆσαι (κρεμάσαι) τι ἐκ τινος *to bind (hang) one thing on another.*

IN COMPOSITION: *out of, from, away.*

ἐπὶ.

799. ἐπί *on, upon.*

1. WITH GENITIVE:

a. Of the place *where*: προῦφαίνετο δὲ Κῦρος ἐφ' ἄρματος *Cyrus appeared upon a chariot* (XC.8.3¹³), ἐπὶ τοῦ εὐωνύμου (sc. κέρως) *on the left wing* (XA.1.8⁹).

b. Of the place *whither*: ἐπὶ Σάμου πλεῖν *to sail toward Samos* (T.1.116).

c. Of time: ἐπὶ τῶν προγόνων *in our forefathers' time* (Ae.3¹⁷⁸).

d. In other relations: λέγειν ἐπὶ τινος *to speak with reference to some one* (PCharm.155^d), ἐφ' ἑαυτοῦ οἰκεῖν *to live by himself* (T.2.63), ἐπ' ὀλίγων τεταγμένοι *drawn up few men deep* (XA.4.8¹¹), ἐπὶ γνώμης γενέσθαι *to take a resolution* (D.4⁶), ἐπὶ τινος κεκληῆσθαι *to be named after some one* (Hd.4.45).

2. WITH DATIVE:

a. Of place: Hm. ἐπὶ χθονὶ σῖτον ἔδοντες *eating bread upon the earth* (θ 222), ἐπὶ τῇ θαλάσῃ οἰκεῖσθαι *to be situated (close upon) by the sea* (XA.1.4¹).

b. Of time: ἐπὶ τούτοις *after this, thereupon* (XC.5.5²¹).

c. Of aim or condition: ἐπὶ παιδείᾳ τοῦτο ἔμαθες *in order to an education hast thou learned this* (PProt.312^b), ἐπὶ τόκῳ δανείζειν *to lend on interest* (PLg.742^c), ἐπὶ τοῖσδε *on these conditions* (T.3.114).

d. In other relations: ἐπὶ τοῖς πράγμασιν εἶναι *to be at the head of affairs* (D.9²), ἐπὶ τοῖς πολεμίοις εἶναι *to be in the power of the enemy* (XA.5.8¹⁷), ἐπὶ τινι χαίρειν *to rejoice (on the ground of) at something* (XM.2.6³⁵).

3. WITH ACCUSATIVE:

a. Of place: *to, upon, against*: ἀναβαίνειν ἐφ' ἵππον *to mount on horseback* (XA.1.8³), ἐπὶ δεξιᾷ *toward the right* (XA.6.4¹), ἐπὶ βασιλεῖᾳ ἰέναι *to march against the king* (XA.1.3¹).

b. Of *extension over place or time*: ἐπὶ πᾶσαν Εὐρώπην *throughout all Europe* (PCriti.112^a), ἐπὶ τρεῖς ἡμέρας *for (during) three days* (XA.6.6²⁶).

c. Of an object sought: τρέχω ἔπι πορύνην *I run to fetch a ladle* (ArAn.79).

Phrases: ἐπὶ πολὺ *to a great extent* (T.1.6), ὥς ἐπὶ τὸ πολὺ *for the most part* (T.2.13), τὸ ἐπ' ἐμέ *so far as I am concerned* (EOr.1345).

IN COMPOSITION: *upon, over, after, toward, unto*. Often it cannot well be translated.

κατά.

800. κατά (cf. adv. κάτω *below*) originally *down* (opposed to ἀνά).

1. WITH GENITIVE:

a. *Down from*: Hm. βῆ δὲ κατ' Οὐλύμποιο καρῆνων *he went down from the heights of Olympus* (A 44).

b. *Underneath*: κατὰ γῆς *underground* (PPhaedr.249^a).

c. *Down upon*: μύρον κατὰ τῆς κεφαλῆς καταχέαι *to pour ointment over the head* (PRp.398^a).

d. *Against* a person (of speaking, etc.): ψεύδεσθαι κατὰ τινος *to speak falsely against one* (PEuthyd.284^a). Rarely in a good sense: *concerning, respecting*.

Phrases: πόλιν κατ' ἑκρᾶς ἐλεῖν *to take a city completely*, i. e., from its highest point down (T.4.112), κατὰ νότου *in the rear* of an army (T.4.33).

2. WITH ACCUSATIVE, *down along*; *passing over, through*; *pertaining to, according to, opposite*:

a. Of place: κατὰ ῥόον *down stream* (Hd.2.96), κατὰ Θετταλίαν *throughout Thessaly* (PCr.45^c), κατὰ γῆν καὶ κατὰ θάλατταν (over) *by land and by sea* (XA.3.2¹³), τὸ καθ' αὐτοὺς *the part opposite them* (XA.1.8²¹).

b. Of time: κατ' ἐκεῖνον τὸν χρόνον *at that time* (T.1.139), οἱ καθ' ἡμᾶς *our contemporaries* (D.20⁷³).

c. Of other relations: κατὰ τὸν αὐτὸν τρόπον (according to) *in the same manner* (XC.8.2⁵), κατὰ πάντα *in all respects* (D.24¹⁰⁸), κατὰ δύναμιν *according to ability* (Hd.3.142), κατὰ τοὺς νόμους *according to the laws* (D.8²), τὸ κατ' ἐμέ *as regards me* (D.18²⁴⁷).

d. In distributive expressions: Hm. κατὰ φύλα *by clans, each clan by itself* (B 362), κατὰ δύο *by twos, two by two* (D.20⁷⁷), καθ' ἡμέραν *day by day* (T.1.2).

IN COMPOSITION: *down, against*. Often it serves only to strengthen the meaning of the simple verb, and in many such cases it cannot be translated.

μετά.

801. μετά *amid, among*.

1. WITH GENITIVE, *with*, implying participation (cf. σύν, 806): μετὰ ξυμμάχων κινδυνεύειν *to meet the dangers of battle in common with allies* (T.8.24), μετὰ πολλῶν δακρύων *with (amid) many tears* (PAp.34^c).

2. WITH DATIVE, poetic, chiefly Epic: Hm. Ἑκτορα δὲ θεὸς ἔσκε μετ' ἀνδράσι *Hector who was a god among men* (Ω 258).

3. WITH ACCUSATIVE:

a. Usually *after*, in time or order: μετὰ τοῦτον τὸν χρόνον *after this time* (PRp.537^b), μετὰ θεοὺς ψυχὴ θεϊότατον *next to the gods, the soul is most divine* (PLg.726^a).

b. *To (a position) among or along with*, poetic: Hm. ἰὼν μετὰ ἔθνος ἐταίρων *going among the multitude of his friends* (H 115).

c. *After* (in quest of), poetic: Hm. βῆναι μετὰ πατρὸς ἀκουήν *to go in quest of tidings of a father* (β 308).

Phrases: μετὰ χεῖρας ἔχειν *to have in hand*, properly, *to take between the hands and hold there* (Ae.1⁷¹), μεθ' ἡμέρᾱν *by day* (Ant.5⁴⁴).

IN COMPOSITION: *with* (of sharing), *among*, *between*, *after*, *from one place to another* (μετατιθέναι *to put in a new place*).

παρά.

802. παρά (Hm. also πάρ, παραί) *alongside of, by, near*.

1. WITH GENITIVE, *from beside, from*: Hm. παρὰ νηῶν ἀψ ἀπονοστήσειν *to return from the ships* (M 115), λαμβάνειν παρὰ πολεμίων *to take from the enemy* (XHier.1³⁴). Very rarely, and only in poetry, simply *alongside of*: ναυητῶν παρ' Ἰσμηνοῦ ρείθρων *dwelling by the currents of Ismenia* (SAnt.1128).

2. WITH DATIVE: *with, beside*: παρὰ τῷ διδασκάλῳ σίτεισθαι *to dine with the teacher* (XC.1.2⁸), Hm. μιμνᾶσθαι παρὰ νηυσὶ κορωνίσιν *to remain by the curved ships* (B 392). Figuratively: παρ' ἐμοί *in my opinion* (Hd.1.32).

3. WITH ACCUSATIVE, *to* (a position) *beside, unto*: also *along by*:

a. Of place: Hm. τὼ δ' αὖτις ἵτην παρὰ νῆας *but they two went again to the ships* (A 347), βῆ δ' ἀχέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης *he went sorrowing along the shore of the roaring sea* (A 34).

b. Of time: παρ' ὅλον τὸν βίον (along by) *during his whole life* (MMon.131).

c. Of comparison: παρὰ τοὺς ἄλλους εὐτακτῶν *obedient in comparison with the others* (XM.4.4¹).

d. Of cause: παρὰ τὴν ἡμετέρᾱν ἀμέλειαν Φίλιππος ἐπηύξεται *through our neglect Philip is becoming great* (D.4¹¹), properly, by it, in connection with it.

e. Of exception or opposition: ἔχω παρὰ ταῦτα ἄλλο τι λέγειν *beside this I have another thing to say* (PPhaed.107^a), παρὰ τοὺς νόμους *contrary to the laws* (XM.4.4³), properly, passing by or beyond them, trans-gressing them, the opposite of κατὰ with acc. (800, 2 c).

Phrases: παρὰ μικρόν *by little, within a little*, παρὰ μικρόν ἦλθον ἀποθανεῖν *I came near dying* (I.19²²), παρὰ πολὺ νικᾶν *to be (victorious by much) completely victorious* (T.1.29), παρ' ὀλίγον ποιεῖσθαι *to esteem lightly* (XA.6.6¹¹).

IN COMPOSITION: *beside, along by or past, aside, amiss*.

περί.

803. περί *around* (on all sides, cf. ἀμφί 791).

1. With GENITIVE:

a. Chiefly in derived sense, *about, concerning* (Lat. *de*): τίνα γνώμην ἔχεις περὶ τῆς πορείας; *what opinion have you about the march?* (XA.2.2¹⁰).

b. In Hm. *surpassing, more than*: περὶ πάντων ἔμμεναι ἄλλων *to be superior to all others* (A 287). Hence, in prose, such phrases as περὶ πολλοῦ ποιεῖσθαι *to consider as (more than much) very important* (PAr.46^o), περὶ οὐδενὸς ἡγεῖσθαι *to esteem (just above nothing) very low, think little of* (Lys.31³¹). Cf. 746 a.

2. With DATIVE, not frequent in Attic prose:

a. Of place: θώρακα ἔχει περὶ τοῖς στέρνοις *he wears a cuirass round his breast* (XC.1.2¹³).

b. Of cause: δεδιότες περὶ τῷ χωρίῳ *being alarmed for the place* (T.1.60).

3. WITH ACCUSATIVE, nearly the same as ἀμφί: περί Ἑλλήσποντον *about the Hellespont, in the region of the Hellespont* (D.8³); and in derived sense, σπουδάζειν περί τὴν πολιτείαν *to be busily engaged about the government* (I.8⁵¹), τὰ περί τὴν γεωργίαν *what pertains to husbandry* (XO.20¹).

IN COMPOSITION: *around (remaining) over, surpassing* (with adjectives = Lat. *per-* in *permagnus*).

For Hm. περί as adverb *exceedingly*, see 785.

πρό.

804. πρό (Lat. *pro*) *before*.

WITH GENITIVE only:

a. Of place: πρό τῶν πυλῶν *before the gates* (XH.2.4²⁴).

b. Of time: πρό τῆς μάχης *before the battle* (XA.1.7¹³).

c. Of preference: πρό τούτου τεθνάναι ἔλοιτο *before this he would rather choose death* (PSym.179^a).

d. Of protection or care: μάχεσθαι πρό παίδων *to fight for one's children, properly, in front of them* (Θ 57), πρό ὑμῶν ἀγρυπνεῖν *to watch in your behalf* (XA.7.6³⁶).

Phrases: πρό πολλοῦ ποιεῖσθαι *(to esteem in preference to much) to consider as valuable, important* (I.5¹⁴), Hm. πρό ὁδοῦ *further on the way* (Δ 382).

IN COMPOSITION: *before, forward, forth*.

πρός.

805. πρὸς (Hm. also προτί, ποτί) *at or by (properly confronting)*.

1. WITH GENITIVE:

a. *In front of, looking towards, on the side of*: πρὸς Θράκης κεῖσθαι *to be situated over against Thrace* (D.23¹⁸²), τὸ πρὸς ἐσπέρᾱς τεῖχος *the westward wall* (XH.4.4¹⁸).

Similarly in *swearing*: πρὸς θεῶν *before the gods, by the gods* (XA.5.7⁵). So πρὸς πατρός *on the father's side*, πρὸς μητρός *on the mother's side* (D.21¹⁴⁴).

b. To express what is *natural* or *appropriate* on the part of some one: πρὸς γυναικὸς ἦν *it was the way of a woman* (A.Ag.1636), οὐκ ἦν πρὸς τοῦ Κύρου τρόπου *it was not according to the character of Cyrus* (XA.1.2¹¹).

c. *From*: ἔπαινον ἔχων πρὸς ὑμῶν *having praise from you* (XA.7.6³³). Sometimes used with passive verbs (instead of ὑπό, 808, 1 b): πρὸς θεῶν ὁρώμενος *seen by the gods* (AEum.411): cf. ἐκ, 798 c.

2. WITH DATIVE:

a. *At*: ὁ Κῦρος ἦν πρὸς Βαβυλῶνι *Cyrus was at Babylon* (XC.7.5¹). Also in derived sense, *engaged in*: πρὸς ἔργῳ εἶναι *to be busied with a work* (XH.4.8²²).

b. *In addition to*: πρὸς τούτοις *besides this, furthermore* (XC.1.2⁸).

3. WITH ACCUSATIVE:

a. *To*: ἔρχονται πρὸς ἡμᾶς *they come to us* (XA.5.7²⁰), λέξατε πρὸς με *speak to me* (XA.3.3²). Also *against*: ἵέναι πρὸς τοὺς πολεμίους *to march against the enemy* (XA.2.6¹⁰).

b. *Towards*: πρὸς Βορρᾶν *towards the north* (T.6.2). Especially of disposition or relation toward some one: οἰκείως διακεῖσθαι πρὸς τινα *to be confidentially disposed towards one* (XA.7.5¹⁶), σπονδὰς ποιήσασθαι πρὸς τινα *to make a truce with one* (T.4.15).

c. *In reference to, with a view to*: πρὸς ταῦτα *in view of this, therefore* (APr.915), διαφέρειν πρὸς ἀρετὴν *to have the advantage in respect to virtue* (PAr.35^b), πρὸς τί με ταῦτ' ἐρωτᾷς; *to what end do you ask me this?* (XM.3.7²), πρὸς τὸ ἀργύριον τὴν εὐδαιμονίαν κρίνειν *to judge of happiness (by reference to) according to money* (I.4¹⁶).

Phrases: πρὸς ἡδονήν, χάριν *with a view to please, gratify* (APr.494, SPhil. 1155), πρὸς βίαν *by force, forcibly* (APr.208), πρὸς ὀργήν *in anger, angrily* (SEl.369), οὐδὲν πρὸς ἐμέ *it is nothing to me* (D.18²¹).

IN COMPOSITION: *to, towards, in addition.*

σύν.

806. σύν (also ξύν) *with, i. e. in company with, in connection with* = Lat. *cum* (cf. μετά with the gen., 801, 1):

WITH DATIVE only:

ἐπαιδεύετο σύν τῷ ἀδελφῷ *he was educated with his brother* (XA.1.9³), σύν θεοῖς *with the help of the gods* (XC.6.4¹⁹), σύν τῷ νόμῳ *in conformity with the law* (XC.1.3¹⁷).

IN COMPOSITION: *with, together.*

ὑπέρ.

807. ὑπέρ (Hm. also ὑπείρ) *over* = Lat. *super*.

1. WITH GENITIVE:

a. Of place: ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται *the sun journeys above us* (XM.3.8⁹).

b. In derived sense, *for, in behalf of*: μάχεσθαι ὑπὲρ τινος *to fight for one, orig. over him, standing over to defend* (PLg.642^c), πονεῖν ὑπὲρ σοῦ *to labor in your behalf* (XA.7.3³¹). Also *on account of*: ὑπὲρ τῆς ἐλευθερίας ὑμᾶς εὐδαιμονίζω *I congratulate you on account of your freedom* (XA.1.7³).

c. *Concerning* (= περί), rarely found before Demosthenes: τὴν ὑπὲρ τοῦ πολέμου γνώμην τοιαύτην ἔχειν *to have such an opinion concerning the war* (D.2¹).

2. WITH ACCUSATIVE, *over, beyond, of place and measure*: Hm. ὑπὲρ οὐδὸν ἐβήσετο *he passed over the threshold* (ν 63), οἱ ὑπὲρ Ἑλλήσποντον οἰκοῦντες *those who dwell beyond the Hellespont* (XA.1.1⁹), ὑπὲρ δύναμιν *beyond one's ability* (D.21⁶⁹).

IN COMPOSITION: *over, beyond, exceedingly, in behalf of.*

ὑπό.

808. ὑπό (Hm. also ὑπαί) *under* = Lat. *sub*.

1. WITH GENITIVE:

a. Less often *under*, of place: ὑπὸ γῆς *under the earth* (PAr.18^b). Hence in some expressions of dependence: ὑπ' αὐλητῶν χωρεῖν *to march under the lead of flute-players* (T.5.70).

b. Much more frequently, *by*, of agency, with passive verbs: ἐτίματο ὑπὸ τοῦ δήμου *he was honored by the people* (XH.2.3¹⁵), ὑπὸ τῶν δούλων ἀπέθανον *they were slain by the slaves* (XHier.10⁴). Cf. 820.

c. Of cause: ὑπὸ ἀπλοίας ἐνδιέτριψεν *through bad weather he delayed* (T.2.85).

2. WITH DATIVE, *under*: ὑπὸ τῷ οὐρανῷ *under the heavens* (PPhaed.110^b), ὑπὸ τῇ ἀκροπόλει *at the foot of the acropolis* (XA.1.2⁸), ὑπὸ βασιλεῖ εἶναι *to be under (the power of) the king* (XC.8.1⁶).

3. WITH ACCUSATIVE:

a. Of place, properly *to* (a position) *under*: Hm. ὑπὸ πόντον ἐδύσετο κύμα-
νοντα *he dived under the surging sea* (λ 253). Hence, in derived sense, of
subjection: πόλεις τε καὶ ἔθνη ὑφ' ἑαυτοῦς ποιεῖσθαι *to bring cities and nations*
under their power (PRp.348^d).

b. Of time (either impending or in progress): ὑπὸ νύκτα *just before night*
(T.1.115), cf. Lat. *sub noctem*; ὑπὸ τὴν νύκτα *during the night* (Hd.9.58).

IN COMPOSITION: *under, secretly, slightly, gradually*. It is sometimes used
where the idea *under* is foreign to our conceptions, and in many such cases
can hardly be translated.

THE VOICES.

ACTIVE.

809. The active voice represents the subject as acting:
thus τύπτω *I strike*.

810. The active voice of some verbs has both a transitive (593 a)
and an intransitive meaning:

ἐλαύνειν tr. *to drive*, intr. *to ride, march*; πράττειν tr. *to do*, intr. εὖ
(κακῶς) πράττειν *to do or fare well (ill)*; ἔχειν tr. *to have, hold*, intr.
καλῶς ἔχει Lat. *bene se habet, it is well*, ἔχε δὴ stop now, ἔχ' ἡρέμα *keep*
still.—In English, this is still more common, as in the verbs *move,*
turn, break, melt, increase, etc.

In some verbs, the two meanings belong to different tenses, see 500, 501.

a. Some transitive verbs become intransitive in compounds: βάλλειν *to*
throw, εἰσβάλλειν and ἐμβάλλειν *to make an invasion*, also (of rivers) *to empty*;
διδόναι *to give*, ἐνδιδόναι *to give in, surrender*, ἐπιδιδόναι *to advance, improve*;
κόπτειν *to cut*, προκόπτειν *to make progress*.

For intransitive verbs which become transitive in composition, see 712 c.

MIDDLE.

811. The middle voice represents the subject as acting on
himself, or more exactly, as affected by his own action.

The subject may be variously affected by the action. Hence we distinguish
the following three uses of the middle.

812. The DIRECT MIDDLE represents the subject as acting
directly on himself: λούεσθαι *to wash one's self, bathe*.

So τρέπεσθαι *to turn one's self*, ἐπιδείκνυσθαι *to show one's self*, ἵστασθαι *to*
set one's self, καλύπτεσθαι *to cover one's self*. The subject is also the *direct*
object of the action.

a. In English, instead of the reflexive pronoun, an intransitive verb is often to be used: *παύειν* to stop, *παύεσθαι* (to stop one's self) to cease; *φαίνειν* to show, *φαίνεσθαι* (to show one's self) to appear; *πείθειν* to persuade, *πείθεσθαι* (to persuade one's self) to trust, comply.

b. The direct middle is much less frequent than the indirect; instead of it, the active voice is generally used with a reflexive pronoun. Even with the middle voice a reflexive pronoun is sometimes used for the sake of clearness or emphasis: *ἡ κακῶσαι ἡμᾶς ἡ σφᾶς αὐτοὺς βεβαιώσασθαι* either to harm us or to secure themselves (T.1.33).

813. The INDIRECT MIDDLE represents the subject as acting for himself, or on something belonging to himself: *πορίζεσθαι χρήματα* to provide money for one's self, *σπάσασθαι τὸ ξίφος* to draw one's (own) sword.

So *ἄγεσθαι γυναῖκα* to take a wife (to one's own house), *ποιεῖσθαι τινα φίλον* to (make some one a friend) gain some one's friendship (for one's self), *μεταπέμπομαι τινα* I send for one (that he may come to me), *τίθεσθαι τὴν ψήφον* to deposit one's (own) vote. Sometimes the middle means to, rather than for, one's self: *Ημ. ἐφέλκεται ἄνδρα σίδηρος* the iron draws the man to itself (π 294).

a. With 'ward off' etc. the middle is translated from (cf. 767 a): *ἀμύνεσθαι κίνδυνον* to ward off danger (for, i. e.) from one's self, *τρέπεσθαι τοὺς πολέμους* to turn the enemy from ourselves, put them to flight.

814. The SUBJECTIVE MIDDLE represents the subject as acting with his own means and powers, and differs but slightly from the active:

παρέχειν to furnish in any way, *παρέχεσθαι* to afford from one's own property; *ποιεῖν πόλεμον* to make war simply, *ποιεῖσθαι πόλεμον* to make war with one's own resources; *λαμβάνειν τι* to take something, *λαμβάνεσθαι τινος* to take hold of something with one's own hand; *σκοπεῖν* to view, *σκοπεῖσθαι* to take one's own view, consider in his mind.

a. Hence some intransitive verbs form a middle, which gives special prominence to the subject, as acting in his own sphere: *βουλεύειν* to take counsel, *βουλεύεσθαι* to take one's own counsel, form his own plan; *πολιτεύειν* to be a citizen, act as such, *πολιτεύεσθαι* to perform one's civic duties, to conduct public affairs; *πρεσβεύειν* to be an ambassador, negotiator, *πρεσβεύεσθαι* (used of the state) to conduct its negotiations, by sending ambassadors.

815. In some verbs, the indirect middle has a causative use:

διδάσκομαι τὸν υἱόν I have my son taught (make others teach him for me), *παρατίθεμαι δείπνον* I have a meal served up to me (make others serve it for me). Cf. PMen.93^d, T.1.130.

816. The following verbs should be especially noted, as showing important differences of meaning between active and middle:

1. *αἰρεῖν* to take; *αἰρεῖσθαι* to choose.
2. *ἀποδοῦναι* to give back; *ἀποδόσθαι* to sell (give it away for one's self, for value received).

3. ἄπτειν *to attach*; ἄπτεσθαι *τινος to touch something* (attach one's self to it).

4. ἄρχειν *to begin* (in advance of others, opposed to ὑστερεῖν *to be behind*); ἄρχεσθαι *to begin* (one's own work, without reference to others, opposed to παύεσθαι *to cease*).

5. γαμεῖν *to marry* (of the man); γαμείσθαι *to marry* (of the woman).

6. γράφειν νόμον *to write or propose a law*; γράφεσθαι *τινα to bring suit against some one* (have him written down in the magistrate's book).

7. δανείζειν *to lend*; δανείζεσθαι *to borrow* (make another lend to one).

8. δικάζειν *to give judgment*; δικάζεσθαι *to maintain a suit at law* (make another give judgment for one).

9. ἔχειν *to hold*; ἔχεσθαι *τινος to hold on to*, hence *be close to something*.

10. μισθοῦν *to let for hire*; μισθοῦσθαι *to hire* (make another let to one).

11. τιθέναι νόμους *to make laws for others* (said of the lawgiver); τίθεσθαι νόμους *to make laws for itself* (said of the people).

12. τιμωρεῖν *τινι to avenge some one*; τιμωρεῖσθαι *τινα to avenge one's self on some one*.

13. φυλάττειν *τινά to watch (guard) some one*; φυλάττεσθαι *τινα to be on one's guard against some one* (watch him for one's interest).

a. The same verb may have different uses of the middle voice: thus διδάσκομαι indirect middle with causative meaning (815); but also as direct middle, *I teach myself, learn*.

817. DEPONENT VERBS show the same uses of the middle voice, and differ from the verbs already given only in having no active:

Thus direct middle, ὑπισχνεῖσθαι (to hold one's self under) *to undertake, promise*; indirect, δέχεσθαι *to receive* (to one's self), κτᾶσθαι *to acquire* (for one's self), ἀναβιώσασθαι causative, *to (make live again) re-animate*; subjective, ἀγωνίζεσθαι *to contend* (with one's own powers), οἰεσθαι *to think* (in one's own mind).—For passive deponents, see 497.

For future middle used in passive sense, see 496.

PASSIVE.

818. The passive voice represents the subject as acted on, or suffering an action: τύπτομαι *I am struck*.

a. Hence the object of the active verb becomes the subject of the passive. The subject of the active verb (the agent) is variously expressed with the passive: usually by ὑπό with the genitive (808, 1 b); rarely by other prepositions (798 c, 805, 1 c); sometimes by the dative (769).

819. The passive is used in Greek more freely than in Latin, especially in these particulars:

a. Many intransitive verbs form a passive voice, the *indirect* object (genitive or dative) of the active becoming the subject of the passive. Thus in particular ἐρᾶν *love*, ἀρχειν *rule*, καταφρονεῖν *despise* (which take the genitive); πιστεύειν *trust*, ἀπιστεῖν *distrust*, φθονεῖν *envy*, ἐπιβουλεύειν *plot against*, πολεμεῖν *war against* (which take the dative):

μανθάνουσιν ἀρχειν τε καὶ ἀρχεσθαι *they learn to govern and to be governed* (XA.1.9⁴), ὥρᾱ ἡμῖν βουλεύεσθαι μὴ καταφρονηθῶμεν *'tis time for us to beware lest we be despised* (XA.5.7¹²), πιστεύεσθαι ὑπὸ τῆς πατρίδος *to be trusted by one's country* (XSym.4²⁹), ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλεύομεθα *we are plotted against by the Athenians* (T.1.82), φθονηθεὶς ὑπὸ τοῦ Ὀδυσσεύς *envied by Odysseus* (XM.4.2³³).

b. With verbs of *entrusting* and *enjoining*, the dative sometimes becomes thus the subject of the passive verb, while the accusative, which would properly become the subject, remains unchanged: οἱ ἐπιτετραμμένοι τὴν φυλακὴν (for ἐκεῖνοι οἷς ἐπιτέτραπται ἡ φυλακή) *those entrusted with the guard* (T.1.126), ἄλλο τι μείζον ἐπιταχθήσεσθε (for ἄλλο τι μείζον ἐπιταχθήσεται ὑμῖν) *ye will have some other greater command imposed on you* (T.1.140).

c. Neuter passive participles, representing the *cognate accusative* of the active (716 b), are formed from intransitive verbs: τὰ στρατηγούμενα *the things done in commanding, strategic operations* (D.4⁴¹), τὰ ἐμοὶ πεπολίτευμένα *my political course or conduct* (D.18⁵⁹).

d. Deponent verbs (though properly middle, 817) are sometimes used with passive meaning: in this use, the aorist and future take the passive form: βιάζεσθαι *to do violence*, aor. βιάσασθαι; but also pass. *to suffer violence*, aor. βιασθῆναι (cf. 499). So too in other verbs, a passive meaning may arise from that of the middle: αἰρεῖν *to take*; middle αἰρεῖσθαι, aor. ἐλέσθαι *to choose*; passive αἰρεῖσθαι, aor. αἰρεθῆναι *to be taken*, also *to be chosen*.

REMARK.—On the other hand, the Latin impersonal passive from intransitive verbs (*curritur, ventum est*, etc.) is unknown to the Greek.

For the aorist passive with middle sense, see 498.

820. The active of one verb sometimes serves as the passive of another. Thus ἀκούειν, poet. κλύειν, (properly 'hear') in the sense of *to be called* or *to be well* or *ill spoken of* takes the place of the passive of λέγειν. So εὖ πάσχειν ('suffer well') means *to be treated well* as passive of εὖ ποιεῖν; ἀποθνήσκειν ('die') *to be killed* as passive of ἀποκτείνειν; φεύγειν ('flee') *to be banished* or *prosecuted* as passive of διώκειν; ἐκπίπτειν ('fall out') *to be cast out* as passive of ἐκβάλλειν; and often κεῖσθαι ('lie') *to be put* replaces the rare perfect passive of τίθημι.

Thus μέγα εὖ ἀκούειν ὑπὸ ἑξακισχίλιων ἀνθρώπων *'tis a great thing to be well spoken of by six thousand men* (XA.7.7²³), νῦν κόλακες καὶ θεοῖς ἐχθροὶ ἀκούουσι *now they are called fawners and god-hated* (D.18⁴⁶), ἐν Θράκῃ γὰρ ἀπέθανεν ὑπὸ Νικάνδρου *for he was slain by Nicander in Thrace* (XA.5.1¹⁵), οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους *those who transgress the laws appointed by the gods* (XM.4.4²¹), μὴ πως ἐγὼ ὑπὸ Μελήτρου τοσαύτᾳ δίκᾳ φύγοιμι *may I never be prosecuted on such grave charges by Meletus* (PAp.19^c).

THE TENSES.

821. The tenses in Greek do not merely distinguish *time*, as in English. Besides doing this, they have another office; that of distinguishing the *action* in relation to its own progress, as *continued*, *completed*, or simply *brought to pass*.

This distinction of *action* pertains to all the modes, while the distinction of *time* is nearly confined to the indicative.

822. The present and imperfect represent the action as *continued*; the perfect, pluperfect, and future perfect as *completed*; the aorist and future as *indefinite*, that is, as simply *brought to pass*.

The difference will be best understood on comparing the meanings of the aorist, present, and perfect *infinitives* of several verbs:

Aorist.	Present.	Perfect.
ποιῆσαι to do.	ποιεῖν to be doing, be engaged in.	πεποιηκέναι to have done.
ἀποθανεῖν to die.	ἀποθνήσκειν to be dying.	τεθνηκέναι to be dead.
φυγεῖν to flee, run away, take flight, be banished.	φεύγειν to be fleeing, or in exile.	πεφευγέναι to have got safe off, be out of dan- ger.
φοβηθῆναι to take fright, be frightened.	φοβεῖσθαι to fear, be afraid.	πεφοβῆσθαι to be terror- stricken.
ἀνθῆσαι to blossom forth, burst into flower.	ἀνθεῖν to bloom, be blooming.	ἡνθηκέναι to be in flower.
πιστεῦσαι to put one's trust.	πιστεύειν to trust.	πεπιστευκέναι to have a settled confidence.

a. It is often hard to express these distinctions in English, and recourse must be had, sometimes to the 'progressive forms' of the tenses, sometimes to other phrases, as shown above. Observe that the simple English verb is not always the same in this respect: thus *to sleep* expresses continued action, *to take*, action brought to pass.

b. The name of the aorist tense (*ἀόριστος indefinite*) has reference to this characteristic of its meaning.

c. It is often said that the aorist expresses *momentary* action, and this is usually true. Nevertheless a prolonged action, when conceived as a single fact, may be expressed by the aorist. See 841 b.

823. The tenses of the *indicative* also express *time*. The present and perfect express *present* time; the imperfect, aorist, and pluperfect express *past* time; the future and future perfect express *future* time. This may be shown as follows:

	ACTION BROUGHT TO PASS.	ACTION CONTINUED.	ACTION COMPLETED.
PRESENT TIME.		Pres. γράφω <i>am writing.</i>	Perf. γέγραφα <i>have written.</i>
PAST TIME.	Aor. ἔγραψα <i>wrote.</i>	Impf. ἔγραφον <i>was writing.</i>	Plupf. ἐγγράφη <i>had written.</i>
FUTURE TIME.	Fut. γράψω <i>shall write.</i>		Fut. Perf. γεγρά- ψεται <i>it will have been written.</i>

a. It will be observed that there is no tense for action brought to pass at the present time, or action continued at a future time. But the former is seldom or never needed, and for the latter the future may be used: γράψω *shall be writing.*

I. TENSES OF THE INDICATIVE.

Present.

824. The present represents an action as *going on* at the present time: γράφω *I write* or *am writing.*

a. Customary actions and general truths are also expressed by the present: οὗτος μὲν ὕδωρ, ἐγὼ δ' οἶνον πίνω *he drinks water, but I wine* (D.19⁴⁶), τίκτει κόρος ὕβριν *satiety begets insolence* (Solon 8).

b. But a general truth is sometimes expressed by the *perfect* or the *future*, as that which has been or will be true: πολλοὶ διὰ δόξαν μεγάλα κακὰ πεπόν-
θᾱσι *many on account of glory have suffered great evils* (XM.4.2³⁵), ἀνὴρ ἐπιεικὲς ἀπολέσᾱς τι ῥᾶστα οἴσει *a reasonable man, when he has lost anything, will bear it very easily* (PRp.603⁹).—For a similar use of the aorist, see 838. (γ) *Uide* 840

825. PRESENT OF ATTEMPTED ACTION.—The present may represent an action as attempted merely, not accomplished: thus δίδωμι may mean *I offer*, πείθω *I try to persuade.*

ἐξελαύνετε ἡμᾶς ἐκ τῆς χώρᾱς *you are trying to drive us out of the country* (XA.7.7¹). The same use is found in the other modes: Hm. τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θυμῷ τέρπετο *seeking to cheer him in his grievous sorrow; but not at all in spirit was he cheered* (T 312).

826. With πάλαι and other expressions of past time, the present is used, where in English the perfect would be required: πάλαι ζητοῦμεν *we have long been seeking* (SOt.1112). The imperfect is in like manner used for the English pluperfect.

827. The present of some verbs may be used nearly in the sense of the perfect, to express the continued result of a completed action. Thus ἀκούω (*I hear*) may mean *I (have heard) am informed*; νικάω (*I conquer*) may mean *I (have conquered) am victorious*; φεύγω (*I flee*) may mean *I (have fled) am in exile*; ἀδικέω (*I do wrong*) may mean *I (have done wrong) am a wrong-doer*. The presents ἤκω *I am come*, οἶχομαι *I am gone*, are always used in this way.

a. The imperfect of these verbs has a corresponding use: ἐνίκων *I was victorious*, etc.

828. HISTORICAL PRESENT.—In vivid narration, a past event is often thought of and expressed as present:

Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο of *Darius and Parysatis are born two sons* (XA.1.1¹). The present in this use is freely interchanged with the past tenses: ἐπεὶ ἡγεῖτο Ἀρχιδάμος ἐπὶ τοὺς ἀντιπάλους, ἐνταῦθα οὐκ ἐδέξαντο, ἀλλ' ἐγκλίνουσι when *Archidamus led against the enemy, they did not abide the attack, but turn to flee* (XH.7.5¹²).

a. Even a future event, when thought of as immediate or certain, may be expressed by the present: εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελία if *this city shall be taken, the whole of Sicily is* (i. e., will be) *in their hands* (T.6.91). This is the general use of εἶμι *I (am going, i. e.) am about to go* (477 a).

Imperfect.

829. The imperfect represents an action as *going on* at a past time: ἔγραφον *I was writing*.

a. The imperfect is especially common where different past actions are represented as going on at the same time:

Hm. ὄφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἡμᾶρ, τόφρα μάλ' ἀμφοτέρων βέλε' ἦπτετο, πίπτε δὲ λαὸς while *it was morning and the sacred day was waxing, so long the weapons of both hosts did clash, and people fell* (Θ 66).

830. The imperfect is regularly used to denote a customary or frequently repeated past action:

Σωκράτης ὥσπερ ἐγίγνωσκεν οὕτως ἔλεγε as *Socrates thought, so he (always) spoke* (XM.1.1⁴), ἐλέγετο it was (repeatedly) said, the talk was (XA.1.2¹²).

831. In narration the imperfect is sometimes employed where the aorist would seem to us more natural; this is especially frequent with verbs implying *speech* (saying, commanding, asking, etc.): ἔλεγε τοῖς προέδροις ὅτι ἐσβολὴ ἔσται he *told the magistrates that there would be an attack* (T.3.25).

832. IMPERFECT OF ATTEMPTED ACTION.—The imperfect, like the present (825), often denotes an attempted action:

Κλέαρχος τοὺς στρατιώτας ἐβιάζετο ἰέναι· οἱ δ' αὐτὸν ἔβαλλον, ἐπεὶ ἤρξατο προΐέναι Clearchus (was forcing) *tried to force his soldiers to march; but they kept throwing stones at him, when he began to go forward* (XA.1.3¹).

833. The imperfect is often used, instead of the present, to denote a present fact or truth which has been *just recognized*, although true before: οὐ τοῦτ' ἦν εὐδαιμονία, κακοῦ ἀπαλλαγὴ *this—deliverance from evil—is not happiness*, as we before supposed it to be (PGo.478^c), οὐ σὺ μόνος ἄρ' ἦσθ' ἔπος; *aren't you then the only epops, as I supposed?* (ArAv.280).

834. Verbs of *obligation* are used in the imperfect, with reference to present time, to express that which *ought to be*, but is not: thus ἔδει σε τοῦτο ποιεῖν may mean *you ought to be doing this* (but are not).

ἔδει τοὺς λέγοντας μήτε πρὸς ἐχθρῶν ποιεῖσθαι λόγον μηδένα μήτε πρὸς χάριν *the speakers ought not to make any discourse with reference either to enmity or to favor*, implying that they do (D.8¹). Thus also χρῆν *it were proper*, εἰκὸς ἦν *it were fitting*.

a. This must not be confounded with the normal use of the imperfect to express *past obligation*: thus ἔδει σε τοῦτο ποιεῖν may also mean *you were under obligation to do this*, without any implication of non-fulfillment.

835. The imperfect is sometimes used with ἄν, to express a *customary* past action; that is, an action which took place, if occasion served, at various past times:

ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἄν τί λέγοιεν *taking up their poems, I would (often) ask what they meant* (PAp.22^b).

a. The aorist indicative with ἄν has a similar use: δραχμαὶς ἄν ἦτησ' εἴκοσι εἰς ἱμάτιον *I would (= used to) ask for twenty drachmae for a cloak* (ArPlut.982).

b. This use must be carefully distinguished from the *hypothetical indicative* with ἄν; see 895.

Aorist.

836. The aorist indicative represents an action simply as *brought to pass* or *done* at a past time: ἔγραψα *I wrote*.

a. The action is thought of merely as an *event* or *single fact*, without regard to the time it occupied. In this its ordinary use, the aorist may be called the *factitive aorist*:

τοξικὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνηῦρε *Apollo invented archery and medicine and divination* (PSym.197^a), Hm. τὴν δὲ πολὺν πρῶτος ἶδε Τηλέμαχος θεοειδής, βῆ δ' ἰθὺς προθύροιο *her much the first godlike Telemachus espied, and went straight toward the door-way* (a 113).

837. The aorist indicative is often used where the perfect or pluperfect might be looked for:

τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἅπαντας πέπρακε *of his servants he (left) has left no one, but has sold them all* (Ae.1⁹⁹), Κῦρον μεταπέμπεται (828) ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε *he sends for Cyrus from the government of which he (made) had made him satrap* (XA.1.1²).

838. EPISTOLARY AORIST.—In letters a writer sometimes puts himself in the position of the reader, and views the moment of writing as a past time: μετ' Ἀρταβάζου, ὃν σοι ἔπεμψα, πᾶσσε *negotiate with Artabazus, whom I (sent) send to thee* (T.1.129). The perfect may also be so used.

839. In questions with τί οὐ, containing a proposal, the aorist is often used, instead of the present: τί οὐ σὺ μοι ἐγένου συνθηράτης; *why (didn't you) don't you become my fellow-hunter?* (XM.3.11¹⁵).

840. GNOMIC AORIST.—General truths are often expressed by the aorist indicative, as having proved true in past instances. Such aorists are naturally translated by the English present:

τὰς τῶν φαύλων συνηθείας ὀλίγος χρόνος διέλυσεν *the associations of the bad a little time dissolves* (I.1¹), μί' ἡμέρᾳ τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἤρ' ἔνω *a single day drags one man down from high estate, and lifts another up* (EFrag.424).

a. This is called *gnomic aorist*, as being especially frequent in proverbs or maxims (γνώμαι). By Hm. it is often used in *similes* or comparisons.

841. INCEPTIVE AORIST.—If the present of a verb denotes a *continued state*, the aorist commonly expresses the beginning of that state: thus ἐνόσησε *he fell ill* (pres. νοσῶ *am ill*).

So ἔχω *have*, ἔσχον *got, got possession of*; ἄρχω *rule*, ἤρξα *attained dominion*; βασιλεύω *am king*, ἐβασίλευσα *became king*; κοιμῶμαι *sleep*, ἐκοιμήθην *went to sleep*; ἰσχύω *am strong*, ἔσχυσα *grew strong*; σιγῶ *am silent*, ἐσέγησα *became silent*; δακρῶ *weep*, ἐδάκρυσα *burst into tears*; ἐρῶ *love*, ἠράσθην *fell in love*; κινδυνεύω *am in danger*, ἐκινδύνευσα *incurred risk*. So ἔστην *took my stand* (perf. ἔστηκα *am standing*).

a. This use is found in all the modes of the aorist: νοσήσαι *to fall ill*, etc.

b. The inceptive meaning is not inseparable from these aorists: they are sometimes used in the ordinary *factitive* sense (836 a): ἐβασίλευσε δέκα ἔτη *he reigned ten years*, the whole reign being conceived as one act.

842. The aorist is sometimes used, in the first person singular, to denote a feeling, or an act expressive of it, which began to be, *just before* the moment of speaking. In English the present is used: ἐγέλασα *I can't help laughing*, *liter.*, I laughed (ArEq.696), ἐπῆνεσ' ἔργον καὶ πρόνοιαν ἣν ἔθου *I praise the deed, and forethought which you exercised* (SAj.536).

For the aorist indicative with ἄν, expressing occasional action, see 835 a.

Future.

843. The future denotes an action that will take place at a future time: γράψω *I shall write*.

a. The future action may be understood either as *brought to pass* or as *continued* (cf. 823 a): thus ἄρξω may denote either *I shall attain to rule* (cf. aor. ἤρξα, 841) or *I shall rule* (be ruler): πράγματεόνται ὅπως ἄρξουσιν *they take measures to attain to power* (XRl.14⁵), διαιρετέον οἵτινες ἄρξουσιν τε καὶ ἄρξονται *we must distinguish who are to rule and who to be ruled* (PRp.412^b).

844. The second person of the future is used as a softened form of command: πάντως δὲ τοῦτο δράσεις *but this you shall do by all means* (ArNub.1352).

With negatives, it expresses prohibition: οὐ τοῦτο λογισθεῖσθε *you will not (are not to) consider this* (Lycurg.⁶⁷).

a. But in negative questions, it forms a lively expression for urgent demand: οὐ περιμενεῖς; *wilt thou not wait?* (PSym.172^a). For οὐ μή with the future, see 1082 a.

845. With the future indicative Homer sometimes joins *κέ* or *ἄν*, without materially modifying the meaning: καὶ *κέ* τις ὧδ' ἐρέει *and thus some one will say* (Δ 176). In Attic writers this construction is very rare, and even doubtful.

846. PERIPHRASTIC FUTURE.—To represent a future action as immediately expected or intended, the verb μέλλω *am about* is used with the infinitive of the future or present, or (more rarely) the aorist:

μέλλω ὑμᾶς διδάξειν ὅθεν μοι ἡ διαβολὴ γέγονε *I am about to teach you whence this calumny has arisen against me* (PAr.21^b), ἐγὼ ὑμᾶς μέλλω ἔγειν εἰς Φᾶσιν *I am going to lead you to Phasis* (XA.5.7^b), μέλλοντος λαβεῖν αὐτοῦ *when he is on the point of seizing it* (ArAch.1159).

a. Other tenses of μέλλω are used in a similar way: πλησίον ἤδη ἦν ὁ σταθμός, ἐνθα ἔμελλε καταλῦσειν *the station was now near, where he was about to stop for the night* (XA.1.8¹). Cf. Lat. *ducturus sum, eram, ero*, etc.

b. The phrase πῶς οὐ μέλλω or τί οὐ μέλλω has a peculiar meaning, *how (why) should I not—?* πῶς οὐ μέλλει τὸ σοφώτερον κάλλιον φαίνεσθαι; *why should not that which is wiser appear nobler?* (PProt.309^c).

Perfect and Pluperfect.

847. The perfect represents an action as completed at the present time; the pluperfect, as completed at a past time: γέγραφα *I have written*, ἔγεγράφη *I had written*.

848. A future action is sometimes vividly expressed by the perfect: δαωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν *thou art a dead man, if I ask thee this again* (SOf.1166). Cf. 828 a. Even the aorist can be thus used: see Eur. Alc. 386.

849. PERFECT WITH PRESENT MEANING.—Several perfects express a continued state, the result of a completed action, and thus have a present meaning:

μύμνημαι (from μνῆσκω), properly, have recalled to mind, and so remember, Lat. *memini*.

κέκλημαι (καλέω) have received a name, *am called*.

κέκτημαι (κτάομαι) have acquired, *possess*.

ἡμφίεσμαι (ἁμφιέννυμι) have dressed myself in, *have on*.

πέποιθα (πείθω) have put confidence, *have confidence in*.

πέφυκα (φύω) have been produced, *am by nature*.

ἔστηκα (ἵστημι) have set myself, *stand*.

βέβηκα (βαίνω) have stepped, *stand*, also *am gone*.

ἔγνωκα (γινώσκω) have recognized, *know*.

a. When the present of a verb denotes a state or condition, the perfect denotes merely a more *settled* condition: see the last three examples in 822.

b. Here belong also several perfects which have no presents: as *οἶδα know*, *ἔοικα am like*, *ἐῴθα am accustomed*, *δέδοικα am afraid*, and others; furthermore the perfects of several verbs signifying to make a noise: *κέκρᾱγα (κράζω) bawl*, *κέκρῖγα (κρίζω) shriek*, *κέκλαγγα (κλάζω) bay*; also *κέχρημαι (χρηζω) need* and others. In these the perfect seems never to have expressed completed action.

c. In all these verbs, the *pluperfect* has the meaning of an *imperfect*: *ἔκεκτήμην was in possession of*, *ἑστήκη was standing*;—and the *future perfect* has the meaning of a simple *future*: *ἑστήξω shall stand*, *μεμνήσομαι shall remember*, *κεκράξομαι shall bawl*.

Future Perfect.

850. The future perfect denotes an action which will be completed at a future time: *γεγράφεται it will have been written*.

For the forms (chiefly passive) of this tense see 466, 467. For the periphrastic future perfect with *ἔσομαι* see 467 a.

a. But often the future perfect differs very little from the ordinary future in meaning. In some verbs, it regularly takes the place of the future passive: thus *πεπράσσομαι shall be sold*, *κεκόψομαι shall be cut* are the regular Attic forms, instead of *πράθῃσομαι*, *κοπήσομαι*; and *δεδήσομαι shall be bound*, *πεπαύσομαι shall be quiet* are oftener said than *δεθῇσομαι*, *παυθῇσομαι*. Cf. also 849 c.

II. TENSES IN OTHER MODES.

GENERAL RULE.

851. In the subjunctive, optative, imperative, and infinitive, the tenses do not of themselves designate time.

The present in these modes denotes an action simply as *continued*: thus *ποιεῖν to be doing* (at any time).

The aorist denotes an action simply as *brought to pass*: *ποιῆσαι to do* (at any time).

The perfect denotes an action simply as *completed*: *πεποιηκέναι to have done* (at any time).

a. The time of the action, when time is thought of at all, is *implied* in the connection, not *expressed* by the form of the verb. Thus:

PRESENT TIME: *οὐ βουλευέσθαι ὥρᾱ, ἀλλὰ βεβουλευῆσθαι it is time, not to be planning, but to have a plan formed* (PCr.46*), *μαινόμεθα πάντες ὁπόταν ὀργιζόμεθα we all are mad whenever we are angered* (Philem.iv.54). Here *βουλευέσθαι*, *βεβουλευῆσθαι*, *ὀργιζόμεθα* are understood, from the connection merely, to refer to present time.

FUTURE TIME: τίς ἐθελήσει κῆρυξ ἰέναι; *who will be willing to go as herald?* (XA.5.7⁸⁰), ὁπόταν ἀπίωμεν, ἔψονται *whenever we go away, they will follow* (XA.6.5¹⁵). Here the connection shows that ἰέναι, ἀπίωμεν refer to the future.

PAST TIME: ἐβούλετο τῶ παῖδε ἀμφοτέρω παρεῖναι *he wanted both his sons to be with him* (XA.1.1¹), Κῦρος ἔπεμπε βίκους οἴνου ὁπότε πάνυ ἡδὺν λάβοι *Cyrus sent jars of wine whenever he got any very good* (XA.1.9²⁵). Here παρεῖναι, λάβοι are seen from the context to refer to the past.

b. The imperative, though *expressing* no time, necessarily implies the future. So even the perfect imperative; this expresses permanence or finality: τετάχθω *let him (have been placed) have his station* (PRp.562^a).

OPTATIVE AND INFINITIVE IN INDIRECT DISCOURSE.

852. The optative and infinitive, when they stand in *indirect discourse* representing an indicative of the direct discourse, do denote time, relatively to that of the leading verb.

853. The present and perfect optative and infinitive in these circumstances (852) represent respectively the present and perfect indicative, and so denote time relatively *present*: that is, the same time as the leading verb: γράφειν φησί *he says that he is writing* (now); ἔφη γράφειν or ἔλεγεν ὅτι γράφοι *he said that he was writing* (then).

So γεγραφέναι φησί τὴν ἐπιστολὴν *he says that he has the letter written* (now), ἤκαζον προεληλακέναι *they guessed that he had ridden ahead*, i. e., that the action was then already completed (XA.1.10¹⁶), ἦκεν ἄγγελος λέγων ὅτι Συέννεσις λελοιπῶς εἶη τὰ ἄκρα *there came a messenger saying that Syennesis had left the heights*, i. e., was then gone from them (XA.2.1²¹).

a. But sometimes they represent the imperfect and pluperfect indicative, and so denote time relatively *past*:

πέπεισμαι ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώπους *I am persuaded that men used to run away from Scylla for this reason* (XM.2.6³¹). Here φεύγειν represents ἔφευγον. The aorist φυγεῖν would mean that they ran away on some *one* occasion. With the perfect infin., λέγεται ἄνδρα τινὰ ἐκπεπληχθαι *'tis said that a certain man had been fascinated* (XC.1.4²⁷); here ἐκπεπληχθαι represents ἐξεπέπληκτο.—The optative in this construction is much less frequent than the infinitive: for an example, see 935 b.

854. The aorist optative and infinitive in the same circumstances (852) represent the aorist indicative, and so denote time relatively *past*: γράψαι φησί *he says that he wrote*, ἔφη γράψαι or ἔλεγεν ὅτι γράψειε *he said that he had written*.

οἱ Ἴνδοι ἔλεξαν ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεὺς (indic. ἔπεμψε) *the Indians said that the king of the Indians had sent them* (XC.2.4⁷), λέγονται ἐν μέρει τινὶ τῆς χώρας Κύκλωπες οἰκῆσαι *the Cyclopes are said to have lived in a part of the country* (T.6.2).

a. Observe that γράψαι, aorist infinitive, when in indirect discourse means *to have written*, but when not in indirect discourse it means *to write*.

855. The future optative and infinitive represent the future indicative, and so denote time relatively *future*: γράψειν φησί *he says that he will write*, ἔφη γράψειν or ἔλεγεν ὅτι γράψοι *he said that he would write*.

ὃ τι δὲ ποιήσοι, οὐ διεσήμηνε *but what he would do, he did not indicate* (XA.2.1²³), ταῦτα ὑπὸσχρεῖτο ποιήσειν *he promised that he would do this* (I.5⁶³).

a. The future optative is never used otherwise than in indirect discourse; nor is the future infinitive, except in the construction with μέλλω (846), and with τό (959): τὸ ἐκφοβήσειν *the expectation of frightening* (T.4.12⁶).

b. The future perfect optative and infinitive differ from the future only in expressing *completed* action. See Xen. Anab. 1. 5. 16.

PARTICIPLES.

856. The participles denote time relatively to that of the verb on which they depend. The present and perfect participles denote time relatively *present*, the aorist participle time relatively *past*, the future participle time relatively *future*. Thus:

Present participle: οἱ γράφοντες *those who write* (now), οἱ δειλοὶ κύνας τοὺς μὲν παριόντας δάκνουσι, τοὺς δὲ διώκοντας φεύγουσιν *cowardly dogs bite the passers-by, but run from those who pursue them* (XA.3.2³⁶), ἔτυχον ἐν τῇ ἀγορᾷ καθεύδοντες *they happened to be sleeping in the market-place* (T.4.113).

Perfect participle: οἱ γεγραφότες *those who have written* (have the writing now done), ἀλγεῖς ἐπὶ τοῖς συμβεβηκόσιν, Αἰσχίνη *you are vexed at what has resulted*, Αἰσχύνης (D.18⁴¹), ἔλεγον πάντα τὰ γεγενημένα *they told all that had happened*, i. e., was at that time completed (XA.6.3¹¹).

Aorist participle: οἱ γράψαντες *those who wrote*, ταῦτα ποιήσας διέβαινε *having done this he went across* (XA.1.4¹⁷), Κροῖσος Ἄλυν διαβάς μεγάλην ἀρχὴν καταλύσει *Croesus, the Halys crossed, a mighty empire will destroy* (Oracle, Arist. Rhet.3.5).

Future participle: οἱ γράψοντες *those who will write*, οὐ συνήλθομεν ὥς βασιλεῖ πολεμήσοντες *we did not come together to make war* (as about to make war) *on the king* (XA.2.3²¹).

a. The present participle may, however, like the present infinitive (853 a), stand for an imperfect indicative, and so denote time relatively *past*: Ἀθηναῖοι οἱ πρότερον πορβοῦντες τὴν Βοιωτίαν *the Athenians who formerly used to ravage Boeotia* (XM.3.5⁴). Here πορβοῦντες = οἱ ἐπόρθουν. In like manner the perfect participle may represent a pluperfect: see Soph. Phil. 778 (κεκτημένῳ).

b. The aorist participle, when joined to a principal verb in the aorist, is sometimes used without the idea of past time, to denote an action coinciding in time with the other: εὖ γε ἐποίησας ἀναμνήσας με *thou didst well in reminding me* (PPhaed.60⁶). So especially the *supplementary* aorist participle with the aorists of φθάνω, τυγχάνω, λανθάνω (984): as ἔτυχεν ἐλθὼν *he chanced to come* (T.7.2), βουλοίμην ἂν λαθεῖν αὐτὸν ἀπελθὼν *I should like to get away without his knowledge* (XA.1 3¹⁷); rarely with other tenses of the same verbs: λήσομεν ἐπιπεσόντες *we shall fall on them unawares* (XA.7.3⁴³).

THE MODES.

The Adverb ἄν.

The uses of ἄν (Homeric κέ) are so important for the syntax of the modes that the following summary is in place here.

857. The adverb ἄν has two distinct uses :

1. In independent clauses,
 - (a) with the *indicative* (past tenses),
 - (b) with the *optative*.
2. In dependent clauses, with the *subjunctive*.

a. There is no adequate translation for ἄν, taken by itself. In its use with the indicative and optative, its effect is given in English by the words 'would,' 'should,' or 'may.' With the subjunctive it is untranslatable.

*AN IN INDEPENDENT CLAUSES.

858. With the past tenses of the indicative, ἄν marks an action as contingent on an unfulfilled supposition, and therefore contrary to fact (*hypothetical indicative*, 895): ἔδωκεν ἄν, εἴ τι εἶχεν *he would have given, if he had had anything*.

a. *An is never used with the principal tenses of the indicative, except in the Homeric use with the future indicative (845).

859. With the optative, ἄν forms an expression of *possibility* (*potential optative*, 872): τοῦτο γένοιτο ἄν *this may (might, would) happen*.

a. In Hm. ἄν may be joined to the subjunctive in the sense of the future indicative (868).

*AN IN DEPENDENT CLAUSES.

860. All relative and conditional clauses which have the subjunctive, must also have ἄν; but this ἄν is attached to the introductory word of the clause, and belongs less closely with the verb: ὃ τι ἂν βούληται *whatever he may choose*, ὅπου ἂν ᾖ *wherever he be*.

With εἰ, ὅτε, ὁπότε, ἐπεὶ and ἐπειδὴ, ἄν unites to form ἑάν (-ῆν, ἄν) ὅταν, ὁπότεν, ἐπὴν or ἐπᾶν (Hd. ἐπεάν), ἐπειδάν.

a. For the omission of ἄν in such sentences, see 894 b, 898 b, 914 a and b, 921 a. For the rare κέ with optative in dependent clauses, see 900 b.

861. Ἄν is used with the infinitive and participle, when either stands in the place of an indicative or optative which would take ἄν; see 964 and 987.

862. POSITION OF ἄν.—In clauses with the indicative and optative (858, 859) ἄν is not always placed next the verb to which it belongs. It often attaches itself to negatives (οὐκ ἄν), or interrogatives (πῶς ἄν), or emphatic words (μάλιστα ἄν), or to the principal verb instead of a subordinate one (οὐκ οἶδ' ἄν εἰ πείσαιμι for οὐκ οἶδα εἰ πείσαιμι ἄν, EMed.941).

863. Ἄν sometimes stands alone, its verb being understood: οἱ δ' οἰκέται ῥέγχουσιν· ἀλλ' οὐκ ἄν πρὸ τοῦ (sc. ἔρρεγκον) *the slaves are snoring; well, they wouldn't have done so before* (ArNub.5). So πῶς γὰρ ἄν (sc. εἴη); *how can it be?* For ὥσπερ ἄν εἰ, see 905.

864. Ἄν REPEATED.—This may occur when the sentence is very long, or when it contains more than one prominent word to which ἄν might naturally attach itself (862): πῶς ἄν οὖν οὐκ ἄν δεινὰ πάσχοιμεν; *how then should we not be outrageously treated?* (Lys.20¹⁵).

A. FINITE MODES IN SIMPLE SENTENCES.

Indicative.

865. The *indicative* expresses that which *is, was, or will be*. It is used when the *reality* of the action is affirmed, denied, or questioned: 'he went; he did not stay; will he return?'

For the indicative in conditional sentences (with or without ἄν), see 898, 895; in expressions of wishing, see 871. For the indicative (imperfect or aorist) with ἄν to denote customary action, see 885 and a.

Subjunctive.

866. The subjunctive has three common uses in simple sentences:

1. The first person is used to express a *request* or *proposal* (hortative subjunctive): ἴωμεν *let us go*, φέρε δὴ, πειρᾶθῶ *come now, let me try*.

a. So negatively with μή: μὴ μαινώμεθα *let us not be mad* (XA.7.1³⁹).

2. The second and third persons are used with μή in *prohibitions*: μὴ ποιήσης ταῦτα *do not do this*. This use is confined to the *aorist*: see 874.

3. The first person is used in questions as to what may be done with *propriety* or *advantage* (subjunctive of deliberation): τί φῶ; *what shall I say?*

The meaning is not 'what am I going to say' as a future fact, but 'what had I best say.' So δέξεσθε συμπότην, ἢ ἀπίωμεν; *will you receive a fellow-reveller, or shall we go away?* (PSym.212^o). Only the question τί πάθω; *what will become of me?* is an exception; the subjunctive here being equivalent to the future indicative; cf. 868.

b. Often βούλει *do you wish* is prefixed to this subjunctive; the two questions, though closely connected, being independent of each other: βούλει σοι εἶπω; *do you wish me to tell you?* (PGo.521^d), properly, 'do you wish—shall I tell you?' as two separate questions.

c. Questions of this sort are sometimes asked in the *third* person with τις, instead of the first person: ποῖ τις οὖν φύγη; *whither can one flee?* (SAj.468).

867. The subjunctive is also used with μή, in expressions of *anxiety* or *apprehension*: μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν *I am afraid it may be too rude to say what is true* (PGo.462^o). In strictness, the sentence here expresses something desired: 'may it not be too rude.' If the object of apprehension is negative, μὴ οὐ is used: Hm. μὴ νύ τοι οὐ χραίσμη σκηπτρὸν καὶ στέμμα θεοῖο (*there is danger*) *indeed that the staff and wreath of the god may not avail thee* (A 28), μὴ οὐ θεμιτὸν ἦ *I fear it is not right* (PPhaed.67^b).

868. In Hm., the subjunctive is sometimes used to denote *future* events, nearly like the future indicative: οὐ γάρ πω τοιόυς ἴδον ἀνέρας, οὐδὲ ἴδωμαι *for never yet saw I such men, nor shall I see* (A 262). To the subjunctive in this use, ἄν or κέ is sometimes added: οὐκ ἄν τοι χραίσμη κίθαρις *nought will the lyre avail thee* (Γ 54). Cf. 845.

Optative.

869. The optative has two uses in simple sentences; one without ἄν, in wishes; and one with ἄν, in assertions and questions.

870. OPTATIVE OF WISHING.—The optative is used without ἄν, to express a wish that something may happen: ἀπόλοιτο *may he perish*.

So τούτους οἱ θεοὶ ἀποτίσαιντο *may the gods requite them* (XA.3.2^o), ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος *mayst thou, my son, be happier than thy sire* (SAj.550), μὴ μοι γένοιθ' ἃ βούλομ', ἀλλ' ἃ συμφέρει *may not what I would fain, but what is best, be mine* (MMon.366). From this use comes the name *optative*.

a. This optative may be introduced by the particles of wishing, εἴθε or εἰ γάρ: thus εἴθε σὺ φίλος ἡμῖν γένοιο *O that thou wouldst be our friend* (XH.4.1^{3o}). The sentence is then strictly a condition with omitted conclusion, as in English 'O if this would happen.'

b. In poetry, simple εἰ occurs; for instance Eur. Hec. 836. Hm. sometimes has αἶθε and αἶ γάρ.

c. Wishes are also introduced by ὥς: Hm. ὥς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο *would that discord from among both gods and men might perish* (Σ 107).

d. A wish expressed by the optative refers to the *future*. Very rarely, however, an aorist optative is used of the future realization of a past event: αἶ γὰρ ἐλασάατο μώνυχας ἵππους *O that they may (prove to) have driven off the hoofed steeds* (K 536).

e. Another form of wishing is πῶς ἂν with the optative, strictly a question. This occurs chiefly in dramatic poetry: πῶς ἂν ὀλοίμην; (*how can I perish?*) *would that I might die* (EMed.97).

871. UNATTAINABLE WISH.—A wish past realization, that is, inconsistent with a known reality, refers either to the present or the past. It is expressed, like a condition contrary to fact (895), by a *past tense of the indicative* with εἴθε or εἰ γάρ. The *imperfect*, *aorist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aorist*, or a *perfect*:

εἰ γὰρ τοσαύτην δύναμιν εἶχον *O that I had so much power*, implying, 'I have not' (EAlc.1072), εἴθε σοι τότε συνεγενόμην *O that I had been with thee then*, implying, 'but I was not' (XM.1.2⁴⁶).

a. Such wishes are expressed also by ὀφελον (*ought*) with the present or aorist infinitive: ὀφελε μὲν Κύρος ζῆν *would that Cyrus were alive*, *liter.*, 'Cyrus ought to be alive' (XA.2.1⁴).

The particles of wishing may be prefixed: εἴθ' ὀφελον, εἰ γὰρ ὀφελον. The negative is μή, not οὐ as might be supposed: μήποτε ὀφελον λιπεῖν *would that I had never left* (SPhil.969).

872. POTENTIAL OPTATIVE.—The optative is used with ἄν as a less positive expression for the future (or present) indicative, and is translated with *may*, *might*, *would*, etc.: τοῦτο γένοιτ' ἄν *this may (or might) happen*.

πολλὰς ἄν εὕροις μηχανὰς *many devices thou mayst find* (EAnd.85), οὐκ ἄν ἀρνηθείην *I would not (= will not) deny it* (D.21¹⁹¹), ἔνθα πολλὰν σωφροσύνην καταμάθοι τις ἄν *where one may notice many an instance of self-control* (XA.1.9³), ἡδέως ἄν ἐροίμην *I (would gladly ask) should like to ask* (D.18⁶⁴).

a. The potential optative is frequently used in the conclusion of a conditional sentence (900); and even where no condition is expressed, as in the above cases, one may usually be supplied in thought. Thus 'this might take place' (if circumstances should favor), 'you would find' (should you search).

b. Properly the potential optative refers to the *future*. When it seems to refer to the present, it denotes in strictness the future realization of a present fact: ποῦ δῆτ' ἄν εἴεν οἱ ξένοι; *where, pray, may the strangers be?* i. e., where would they be found if sought (SEl.1450), ὥρᾳ ἄν εἴη λέγειν *it (would be, will be) probably is time to say* (XM.3.5⁷).

c. Very rarely it is used, in like manner, of a past event: εἴησαν δ' ἄν οὗτοι Κρήτες *these were probably Cretans*, i. e., would prove on examination to have been so (Hd.1.2).

d. The potential optative may be used for the *imperative*, expressing a command as a permission: λέγοις ἄν ὥς τάχιστα *speak at once*, *liter.*, 'you may speak' (ASept.261).

e. In poetry, the potential optative is used without *ἄν*, though very seldom : οὐκ ἔστιν ὅτῳ μείζονα μοῖραν νείμμαι ἢ σοί *there's none to whom a higher rank I would award than thee* (APr.291).

f. The future optative is never used with *ἄν*. See 855 a.

Imperative.

873. The imperative represents the action as *commanded*: λέγε *speak*, πάταξον μὲν, ἀκουσον δέ *strike, but listen*.

For the tenses of the imperative, see 851 and b. For the infinitive instead of an imperative, see 957.

874. Prohibitions, that is, negative commands, are expressed by *μή* with the *present imperative* or the *aorist subjunctive*: μή λέγε τοῦτο or μή λέξης τοῦτο *do not say this*.

a. The present imperative is used if continuance is thought of, otherwise the aorist subjunctive. For instance, the present is used in telling any one not to go on with what he is doing: thus μή χαλέπαινε *do not persist* in your present *anger* (T 133), but μή χαλεπήνης *do not take offence*; μή βράδυνε μηδ' ἐπιμνήσθης ἔτι Τροίᾳς *linger not* (as you are now doing), *nor mention Troy again* (SPhil.1400).

b. The aorist imperative is sometimes used with *μή* in the *third* person, but almost never in the *second*: ἀλλὰ γὰρ μή θρήνόν τις τοῦτον τὸν λόγον νομισάτω *but let no one regard this discourse as a lamentation* (XAges.10³). The present subjunctive is never used in prohibitions.

875. The imperative is idiomatically used in dramatic poetry after οἶσθ' ὃ and like questions, where we should expect δεῖ with the infinitive: οἶσθ' ὃ δρᾶσον; *do you know what you are to do?* *liter.*, 'do—do you know what?' (ArAv.54). So οἶσθ' ὥς ποιήσον; (SOt.543).

B. FINITE MODES IN COMPOUND SENTENCES.

876. SUBORDINATION.—A sentence may enter as a subordinate part into another sentence. The whole is then called a *compound* sentence: it consists of a *principal*, and a *dependent* or *subordinate*, sentence or clause.

οἱ δὲ ἀπεκρίναντο (principal clause) ὅτι οὐκ ἔνταῦθα εἶη (dependent clause) *but they answered that he was not there* (XA.4.5¹⁰); εἰ θεοί τι δρῶσιν αἰσχρόν (dependent), οὐκ εἰσὶν θεοί (principal) *if gods do aught that's base, they are not gods* (EFrag.294).

a. CO-ORDINATION.—On the other hand, connected sentences are said to be co-ordinate, when they are mutually independent: κοινὴ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον *fortune is fickle, and the future is unseen* (I.1²⁹). Such sentences are not called compound. The co-ordination of sentences, as opposed to their subordination, is relatively more frequent in early Greek, especially in Homer.

877. A dependent clause may have another clause depending on it, to which it stands as principal.

Thus in the compound sentence *ἡρόμην Ἄφοβον εἴ τινες παρῆσαν ὅτ' ἀπελάμβανε τὴν προῖκα* *I asked Aphobus whether any persons had been present when he received the dowry* (D.30²⁰), *ὅτ' ἀπελάμβανε τὴν προῖκα* depends on *εἴ τινες παρῆσαν*, and this again depends on *ἡρόμην Ἄφοβον*.

878. PROLEPSIS.—A substantive which properly belongs to the dependent clause, is often transferred (usually with change of case) to the principal clause. The object is to give it a more emphatic position. When the substantive is thus brought in before its proper place, the arrangement is called *prolepsis* (*πρόληψις anticipation*).

Thus *ἑώρα τοὺς ἀνθρώπους ὥς εἶχον δεινῶς* (= *ἑώρα ὥς οἱ ἄνθρωποι εἶχον δεινῶς*) *he saw that the men were in sad plight* (XA.6.4²³), *Ἡμ. Τυδείδην δ' οὐκ ἂν γνῶις ποτέρῳσι μετείη* *Tydidēs thou wouldst not have known, in which of armies twain was he* (E 85), *καὶ τῶν βαρβάρων ἐπεμελεῖτο ὥς πολεμεῖν ἱκανοὶ εἴησαν* *he took care also that the barbarians should be in condition to make war* (XA.1.1⁵).

879. PROTASIS, APODOSIS.—A subordinate clause which has the special office of preparing the way for its principal clause is called a *protasis*, and the principal clause is called the *apodosis*. All conditional clauses are protases, and so are many relative clauses: thus *ἐπεὶ ᾗσθητο διαβεβηκότας* (*protasis*), *ᾗσθη* (*apodosis*) *when he saw that they had crossed, he was pleased* (XA.1.4¹⁶).

The protasis naturally *precedes* the apodosis, though this order is occasionally reversed. On the other hand, other subordinate clauses ordinarily *follow* their principal clauses.

I. MODES IN FINAL CLAUSES.

880. Final clauses are of three kinds: A. Clauses of pure purpose; B. Clauses with *ὅπως* after verbs of *effort*, etc.; C. Clauses with *μή* after verbs of *fearing*.

A. PURE PURPOSE.

881. Clauses expressing purpose are introduced by *ἵνα*, *ὥς*, *ὅπως* (and *Ἡμ. ὅφρα*) *that, in order that*, and *μή*, *ἵνα μή*, *ὥς μή*, *ὅπως μή* *that not*; and take the subjunctive: *ἔρχομαι ἵνα ἴδω* *I come to see*.

But if the clause depends on a past tense, the optative *may* be used instead of the subjunctive: *ἦλθον ἵνα ἴδοιμι* (or *ἴδω*) *I came to see*.

κύνας τρέφεις ἵνα τοὺς λύκους ἀπερύκωσιν *you rear dogs, that they may keep off the wolves* (XM.2.9²), *διανοεῖται τὴν γέφυραν λῦσαι, ὥς μὴ διαβῇτε* *he intends to destroy the bridge, that you may not cross* (XA.2.4¹⁷).

καθεῖλκον τὰς τριήρεις, ὥς ἐν ταύταις σώζοιντο *they were launching the triremes, that in these they might save themselves* (XA.7.1¹⁹), ἐδόκει ἀπιέναι, μὴ ἐπίθεσις γένοιτο τοῖς καταλελειμμένοις *it was thought best to return, lest an attack should be made on those who were left behind* (XA.4.4²²).

a. The optative is used on the principle of *implied indirect discourse* (see 937). It is therefore permitted only, not required; the subjunctive after past tenses being freely used: τὰ πλοῖα Ἀβροκόμας κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ *Abrocomas burned the vessels, that Cyrus (may not) might not cross* (XA.1.4¹⁸).

b. The optative may be used by attraction, when the clause depends on an optative: βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντὸς ἂν ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἑλλησι φόβος εἴη *the king would like exceedingly to destroy us, that the other Greeks might be afraid* (XA.2.4³).—Very rarely the optative occurs after a principal tense of the indicative: Iliad A 344.

c. Ὅπως with the future indicative is rarely used in pure final clauses: τρέφονται ὅπως μαχοῦνται *they are kept that they may fight* (XC.2.1²¹).

882. With ὥς, ὅπως (and in Hm. ὅφρα), the particle ἂν (Hm. κέ) is sometimes used before the subjunctive. It adds nothing to the meaning: ὥς ἂν μάθῃς, ἀντάκουσον *hear me in turn, that you may learn* (XA.2.5¹⁶). Homer and Herodotus use this ἂν even before the optative.

883. In some elliptical expressions, the principal clause is omitted: ὥς δὲ συντέμω *but to be brief*, sc. I say only this (ETro.441); ἵν' ἐκ τούτων ἄρξωμαι *to begin with this* (D.21⁴⁸).

884. UNATTAINABLE PURPOSE.—A purpose which could only be attained in an imagined case, contrary to reality, is expressed by a past tense of the indicative. Such a clause must depend on a conclusion contrary to fact (895), a wish past attainment (871), or some other expression implying non-reality:

εἰ γὰρ ὠφελον οἱοί τ' εἶναι τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἱοί τ' ἦσαν αὖ καὶ ἀγαθὰ τὰ μέγιστα *I wish they were able to work the greatest mischief, that they might be able to work the greatest good*, implying 'but as it is, they cannot' (PCr.44^d), ζῶντι ἔδει βοηθεῖν, ὅπως ὅτι δικαιοτάτος ὦν ἔζη *they ought to have aided him while living, that he might have lived most justly* (PLg.959^b).

B. VERBS OF EFFORT.

885. After verbs which signify *attention, care, or effort*, the object of the endeavor is expressed by ὅπως or ὅπως μὴ with the future indicative: σκόπει ὅπως παρέσει *see to it that you are on hand*.

Such verbs are σκοπεῖν, ὁρᾶν, ἐπιμέλεσθαι, εὐλαβεῖσθαι, πράσσειν, etc.

ὅπως καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει *it shall be my care that you too shall praise me* (XA.1.4¹⁶), φρόντιζε ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις *beware that you do nought unworthy of that rank* (I.2³⁷).

a. Even after a past tense, the future indicative usually remains: ἐπράσσον ὅπως τις βοήθεια ἦξει *they negotiated for the sending of succor* (T.3.4). Occa-

sionally it gives place to the future optative: ἐπεμελεῖτο ὅπως μὴ ἔσῃτοί ποτε ἔσονται *he took care that they never should be without food* (XC.8.143).

b. The subjunctive or optative of the present or aorist (cf. 881) is sometimes used, instead of the future indicative: ἔπρασσεῖν ὅπως πόλεμος γένηται *he was striving that a war might be brought about* (T.1.57).

c. In Homer this is almost always the case; ὥς may also be used for ὅπως, and κέ may be added before the subjunctive: φράσεται ὥς κε νήηται *he will devise that he shall homeward come* (α 205), πείρᾳ ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἴκηαι *try to reach at last thy native land* (δ 545).

886. Before ὅπως with the future, in earnest commands and warnings, the principal verb is often omitted: ὅπως ἀνὴρ ἔσει (sc. σκόπει *be sure to be a man* (ECycl.595), ὅπως περὶ τοῦ πολέμου μηδὲν ἐρεῖς (sc. φυλάττου *take heed to say nothing about the war* (D.19⁹²).

C. VERBS OF FEARING.

887. After verbs of *fearing* and kindred ideas, the object of the fear is expressed by μή *that, lest*, or μὴ οὐ *that not, lest not*, with the subjunctive: φοβοῦμαι μὴ γένηται *I fear that it may happen*.

After a past tense, the optative *may* be used (as in pure purpose, 881): ἐφοβούμην μὴ γένοιτο (or γένηται) *I feared that it might happen*.

δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ *I am afraid we may forget the way home* (XA.3.2²⁵), δέδιμεν μὴ οὐ βέβαιοι ᾗτε *we fear you may not be steadfast* (T.3.57), ᾗν δὲ Φίλιππος ἐν φόβῳ μὴ ἐκφύγοι τὰ πράγματα *Philip was in alarm lest his objects might escape him* (D.18³⁸), τοὺς συμμάχους ἐδέδισαν μὴ ἀποστῶσι *they were afraid that their allies (may) might revolt* (T.5.14).

a. Rarely ὅπως μὴ is used for μή: οὐ φοβεῖ ὅπως μὴ ἀνόσιον πρᾶγμα τυγχάνῃς πράττων; *are you not afraid that you may be doing something impious?* (PEuthyph.4^o). The future indicative may then be used: δέδοιχ' ὅπως μὴ τεύξομαι *I fear I shall find* (ArEq.112). The verb of fearing here takes the construction of 885.

b. Even μή alone rarely takes the future indicative: φοβοῦμαι μὴ ἡδονὰς εὐρήσομεν ἐναντίας *I fear that we shall find opposite pleasures* (PPhil.13^a).

c. After such words as ὁρᾶν and σκοπεῖν, μή often introduces something *suspected as probable*, i. e. conjectured (rather than feared): ἔθρει μὴ οὐ τοῦτο ᾗ τὸ ἀγαθόν *take heed lest this may not be the real good* (PGo.495^b).

888. When the fear relates to something past or present, the indicative is used after μή and μὴ οὐ:

φοβούμεθα μὴ ἀμφοτέρων ἡμαρτήκαμεν *we are afraid that we have failed of both* (T.3.53), δειδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν *I fear that all the goddess said was true* (ε 300).

a. The subjunctive (aorist or present) in such cases is rare: δεινῶς ἀθυμῶ μὴ βλέπων ὁ μάντις ᾗ *sore am I troubled lest the prophet (prove to) be clear sighted* (SOt.747); cf. the first example in 887 a. See Iliad A 555.

II. MODES IN CONDITIONAL SENTENCES.

889. A conditional clause is one containing a *supposition*. It is introduced by a word meaning *if*: either $\epsilon\iota$, or $\epsilon\acute{\alpha}\nu$ (860) contracted $\eta\nu$, $\acute{\alpha}\nu$ (Homeric $\epsilon\acute{\iota}$ $\kappa\epsilon$).

The conditional clause (*protasis, condition*) together with its principal clause (*apodosis, conclusion*) forms a *conditional sentence or period*.

890. Conditional sentences are either *particular* or *general*. In a particular conditional sentence, the supposition relates to a definite act or acts. In a general conditional sentence, it relates to *any one* of a series of acts; and this may be indicated by the use of 'if ever' in the condition and 'always' in the conclusion ('if ever' being nearly equivalent to 'when-ever').

Thus: *if he wishes (now) to go, he has leave*, is a particular conditional sentence; but *if he (ever) wishes to go, his master (always) gives him leave*, is a general conditional sentence.

Particular and general conditions are not distinguished in form, except in the first of the following four classes.

891. There are four classes of conditional sentences. Two are for present and past suppositions, and two for future suppositions.

The first class has three forms, one for particular conditions and two for general. Altogether, then, there are six forms, as shown in the following

TABLE OF CONDITIONAL FORMS.

I. *Simple present or past supposition*:

A. Particular: $\epsilon\iota$ with pres. or past indic. . . indicative.

B. General: { 1. $\epsilon\acute{\alpha}\nu$ with subjunctive pres. indicative.
2. $\epsilon\iota$ with optative imperf. indicative.

II. *Present or past supposition, contrary to reality*:

$\epsilon\iota$ with past indicative . . . past indicative with $\acute{\alpha}\nu$.

III. *Future supposition with more probability*:

$\epsilon\acute{\alpha}\nu$ with subjunctive future indicative, or imperative.

IV. *Future supposition with less probability*:

$\epsilon\iota$ with optative optative with $\acute{\alpha}\nu$.

First Class.

892. *Simple Present or Past Supposition.*—We have here two distinct cases, Particular Suppositions and General Suppositions.

893. A. PARTICULAR.—The condition assumes something, without implying any judgment as to its reality. We have then :

in the condition, εἰ with present or past indicative ;

in the conclusion, any tense of the indicative :

εἰ τοῦτο ποιεῖς, ἐπαινῶ *if you are doing this, I approve.*

εἰ θεοί τι δρῶσιν αἰσχροῦν, οὐκ εἰσὶν θεοί *if gods do aught that's base, they are not gods* (EFr.294), εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερδής *if he was a god's son, he was not greedy of gain* (PRp.408^c), εἰ παρὰ τοὺς ὅρκους ἔλυσεν τὰς σπονδὰς, τὴν δίκην ἔχει *if contrary to his oaths he broke the truce, he has his due* (XA.2.5⁴¹), εἴπερ γε Δαρείου καὶ Παρυσάτιδος ἐστὶ παῖς, οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι *so sure as he is a son of Darius and Parysatis, I shall not win this prize without a struggle* (XA.1.7⁹).

a. Observe that condition and conclusion may be in different tenses ; and that the conclusion may refer to the future, and so have the future indicative. See the last two examples.

b. The imperative, or the optative of wishing, may also be used in the conclusion : σοὶ εἴ πῃ ἄλλη δέδοκται, λέγε καὶ δίδασκε *if you have come to a different view, speak and instruct me* (PCr.49^o).

c. Rarely a future indicative, expressing *present intention*, is used in the condition : αἶρε πλῆκτρον εἰ μαχεῖ (= εἰ μέλλεις μαχεῖσθαι) *raise your spur if you are going to fight* (ArAv.759). This must not be mistaken for a future condition : cf. 899.

894. B. GENERAL.—The occasional reality of the condition is implied, and the conclusion states what happens (or happened) *if ever* the condition is (or was) fulfilled. There are here different forms for present and past time.

1. For present time :

in the condition, εἰάν with the subjunctive (any tense) ;

in the conclusion, the present indicative :

εἰάν τοῦτο ποιήσῃ, ἐπαινῶ *if he (ever) does this, I (always) approve.*

2. For past time :

in the condition, εἰ with the optative (pres., aor., or perf.) ;

in the conclusion, the imperfect indicative :

εἰ τοῦτο ποιήσειε, ἐπῆνον *if he (ever) did this, I (always) approved.*

ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν *if death draws near, no one desires to die* (EAlc.671), πάντ' ἔστιν ἐξευρεῖν, ἐὰν μὴ τὸν πόνον φεύγῃ τις *one may find out all things, if one shun not the toil* (Philem.iv.13).

εἴ που ἐξελαύνοι, ἐφ' ἵππου χρῦσοχαλίνου περιῆγε τὸν Κῦρον *as often as he rode out, he took Cyrus about on a horse with golden bridle* (XC.1.3⁸), εἴ του φίλων βλέψειεν οἰκετῶν δέμας, ἔκλαιεν ἡ δύστηνος εἰσορωμένη *if e'er she saw the form of one of her beloved slaves, she wept, unhappy lady, at beholding him* (STr.908). The future optative is never used: see 855 a.

a. As the conclusion of general suppositions implies habitual or repeated action, equivalent forms may be used. Thus for the present may be used the gnomic aorist (840); for the imperfect may occur the imperfect or aorist with ἄν (835): ἵππος εὐγενής, κἂν ᾗ γέρωι, ἐν τοῖσι δεινοῖς θῦμὸν οὐκ ἀπώλεσεν *a steed of noble breed, though he be old, in danger loses not his mettle* (SEl.25), εἴ τις αὐτῷ δοκοίῃ βλάκεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν *if any one seemed to him to be lagging, he would single out the offender and strike him* (XA.2.3¹¹). So even the simple aorist with 'often,' 'never,' etc.: see XA.1.9¹⁸.

b. Homer usually has εἴ alone, instead of ἐάν, in general suppositions. In the Attic poets this is very rare: ἀλλ' ἄνδρα, κεί τις ᾗ σοφός, τὸ μανθάνειν πόλλ' αἰσχρὸν οὐδέν *but for a man, though he be wise, aye to be learning much is no disgrace* (SAnt.710).

c. Occasionally the indicative with εἴ is used in the condition, the particular form (893) being used in a general sense: εἴ τίς τι ἐπηρώτᾳ, ἀπεκρίνοντο *if any one asked any thing, they answered* (T.7.10).

Second Class.

895. Present or Past Supposition contrary to reality.—
—The supposition is understood to be past fulfilment, and contrary to fact. We have then:

in the condition, εἴ with a past tense of the indicative;
in the conclusion, a past tense of the indicative with ἄν.

The *imperfect*, *aorist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aorist*, or a *perfect*. Accordingly the imperfect and pluperfect denote *present* time, and the aorist *past* time.

Thus εἴ τοῦτο ἐποίει, ἐπῆνουν ἄν *if he were doing this, I should approve* (but he is not doing it, and I do not approve), εἴ τοῦτο ἐποίησεν, ἐπῆνεσα ἄν *if he had done this, I should have approved* (but he did not do it and I did not approve).

εἴ ἐώρων ἀπορούντας ὑμᾶς, τοῦτ' ἂν ἐσκόπων *if I saw you in distress, I should be considering this* (XA.5.6²⁰), οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἴ μὴ ἐγὼ αὐτὸν ἐκέλευσα *Agasias would not have done this, if I had not bidden him* (XA.6.6¹⁵), εἴ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἄν πρὸς βασιλέᾳ *if you had not come, we should be marching against the king* (XA.2.1⁴), εἴ ἐκεκτήμην οὐσίαν, ἐπ' ἀστράβης ἂν ὠχούμην *if I possessed a fortune, I should ride on a saddle* (Lys.24¹¹), εἴ αὐτάρκη τὰ ψηφίσματα ἦν, Φίλιππος οὐκ ἂν ὑβρίζει τοσοῦτον χρόνον *if your decrees were sufficient, Philip would not have insulted you so long, implying 'but they are insufficient, and he has insulted you'* (D.3¹⁴).

NOTE.—The indicative with *ἄν*, thus used in the conclusion, is called the *hypothetical indicative*.

a. The imperfect is sometimes used where the contrary reality would be expressed by an *imperfect*; it then refers to the *past*: οὐκ ἄν νήσων ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχε *he would not have been master of any islands, if he had not been possessor of a naval force*, implying 'but he was possessor of a navy, and was master of islands' (T.1.9).

b. In the conclusion, the aorist sometimes refers to *present* time, being used of the inception or bringing to pass of the action (822): εἰ ἐγὼ σε ἐτύγγχανον ἀνερωτῶν, τί ἄν μοι ἀπεκρίνω; *if I happened to be asking you, what would you (proceed to) answer?* (PTheag.123^b), but τί ἄν ἀπεκρίνῃς; *what would you be answering?*

896. In Homer the conclusion is sometimes expressed by the *optative* (instead of the past indicative) with *ἄν*; this makes no difference in meaning: καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη *and here Aeneas, lord of men, had perished quite, if Aphrodite, child of Zeus, had not observed him keenly* (E 311).

897. The particle *ἄν* is omitted, when the conclusion consists of an imperfect of *unfulfilled obligation* (834), as ἔδει, χρῆν, etc., with the infinitive; so that the contrary reality is the *non-fulfilment* of the obligation: εἰ σοφὸς ἦσθα, χρῆν σε τοῦτο ποιεῖν *if you were wise, you ought to do this* (but you do not do it). We might say that the real conclusion, καὶ ἐποίεις ἄν *and you would be doing it*, is omitted:

χρῆν σ', εἴπερ ἦσθα μὴ κακός, πείσαντά με γαμεῖν γάμον τόνδ' *thou oughtest, if thou wert not base, with my consent this wedlock to be forming* (EMed.586).

a. But χρῆν ἄν, ἔδει ἄν are used, when the contrary reality is the *non-existence* of the obligation: εἰ πλούσιος ἦσθα, χρῆν ἄν σε τοῦτο ποιεῖν *if you were rich, you would be under obligation to do this* (but now you are not under obligation to do it): εἰ ἦσαν πεπαιδευμένοι, ἔδει ἄν μαθόντα καὶ ἀσκήσαντα ἰέναι ὥς ἐπ' ἀθλητάς *if they were trained, one would have to learn and practice, and meet them as one does athletes* (PALc.i.119^b).

b. Some other imperfects, particularly ἐβουλόμην, ἤσχυρόμην, are occasionally used without *ἄν*: ἤσχυρόμην, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην *I should be ashamed, if I had been deceived by one who was an enemy* (XA.7.6²¹).

Third Class.

898. *Future Supposition with more probability*.—The supposition relates to the future, and some expectation that it may be realized is implied. We have then:

in the condition, *εἰάν* with the subjunctive (any tense);

in the conclusion, the future indicative, or the imperative:

εἰάν τοῦτο ποιήσης, ἐπαινέσομαι *if you do this, I shall approve*.

ἢν τις ἀνθιστῇται, πειρᾶσόμεθα χειροῦσθαι *if any one resists, we shall try to subdue him* (XA.7.3¹¹), ἢν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν *for if we take this, they will not be able to remain* (XA.3.4⁴¹), ἢν πόλεμον αἰρήσθε, μήκετι

ἤκετε δεῦρο ἀνευ δ'πλων *if you choose war, do not come here again unarmed* (XC.3.2¹³).

a. Equivalent expressions may be used for the future indicative and the imperative in the conclusion. Thus the hortative and prohibitive subjunctive (866, 1 and 2). In Homer the subjunctive, with or without ἄν or κέ, (868) is found: εἰ δέ κε μὴ δώρῃσι, ἐγὼ δέ κεν αὐτὸς ἔλωμαι *if he restore her not, then I myself will seize her* (A 324).

b. Poets, especially Homer, sometimes use simple εἰ for εἰάν or εἴ κε (cf. 894 b): εἰ δ' αὖ τις ῥαίησι θεῶν ἐπὶ οἶνοπι πόντῳ, τλήσομαι ἐν στήθεσσιν *but if some god shall wreck me on the wine-hued deep, I will endure in soul* (ε 221).

c. The aorist subjunctive in the condition is often nearly equivalent to the Latin *future perfect*: νέος ἂν πονήσῃς, γῆρας ἔξεις εὐθαλές *si juvenis laboraveris, senectutem habebis jucundam*, i. e., *if young you toil (shall have toiled), a thriving age you will enjoy* (MMon.388).

899. Very often, the condition is expressed by εἰ with the future indicative (instead of εἰάν with the subjunctive). This makes no essential difference in meaning:

εἴ τι πείσονται Μῆδοι, ἐς Πέρσας τὸ δεινὸν ἔξει *if anything shall happen to the Medes, the danger will come to the Persians* (XC.2.1⁸), εἰ τιμωρήσῃς Πατρόκλῳ τὸν φόνον καὶ Ἑκτορα ἀποκτενέῃς, αὐτὸς ἀποθανεῖ *if you shall avenge the murder of Patroclus and slay Hector, you will yourself be slain* (PAr.28^o).

Fourth Class.

900. *Future Supposition with less probability.*—The supposition relates to the future, but no expectation of its being realized is implied. We have then:

in the condition, εἰ with the optative (pres., aor., or perf.);

in the conclusion, the optative with ἄν (pres., aor., or perf.):

εἰ τοῦτο ποιήσῃς, ἐπαινέσαιμι ἄν *if you should do (or were to do) this, I should approve.*

εἰ πάντες μίμησάμεθα τὴν Λακεδαιμονίων πλεονεξίαν, εὐθὺς ἂν ἀπολοίμεθα *if we should all imitate the rapacity of the Lacedaemonians, we should perish forthwith* (I.11²⁰), εἴ τις κεκτημένος εἴη πλοῦτον, χρῶτο δὲ αὐτῷ μή, ἄρ' ἂν εὐδαιμονοί; *if a man should possess wealth, but make no use of it, would he be happy?* (PEuthyd.280^d). The future opt. is never used: see 855 a.

NOTE.—The optative with ἄν is the *Potential Optative*: see 872.

a. Quite distinct from this are cases in which the verb of the condition is itself a potential optative with ἄν, conclusion to another condition expressed or implied: εἴπερ ἄλλῳ τῷ πειθολίμῳ ἄν, καὶ σοὶ πείθομαι *as surely as I would trust any one else (if he were to give me his word), I trust you* (PProt.329^b).

b. Homer sometimes uses εἴ κε with the optative instead of simple εἰ: εἴ χ' ὅμεις γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἴη *should you devour, perchance hereafter I should get redress* (β 76).

c. Things contrary to fact are sometimes conceived as if possible, and expressed by a condition of the fourth class, instead of the second: οὐδ' ἂν σὺ φαίης, εἴ σε μὴ κνίζοι λέχος *nor wouldst thou say so, did thy couch disgraced not irk thee* (EMed.568).

Peculiarities of Conditional Sentences.

901. MIXED FORMS.—The form of the conclusion does not always correspond to that of the condition. Especially frequent are:

a. A condition of the *third* class and a conclusion of the *fourth*:
 εἰ ἂν ἐβελήσητε πράττειν ἀξίως ὑμῶν αὐτῶν, ἴσως ἂν μέγα τι κτήσασθε ἀγαθόν *if you will consent to act in a manner worthy of yourselves, you could perhaps gain some great good* (D.3²³).

b. A condition of the *first* class (particular) and a conclusion of the *fourth* (cf. 893 a): εἰ μηδένα τῶν ἄλλων ἱππεύειν εἰᾶσαν, οὐκ ἂν δικαίως χαρίζοισθε αὐτοῖς *if they allowed none of the others to serve as horsemen, you will not justly show them any favor* (Lys.15⁸).

c. One conclusion may have two conditions of different classes; in which case it conforms to one of them.

902. SUBSTITUTIONS FOR CONDITION.—The place of a condition may be taken by a participle (969 d), a preposition with its case, an imperative, or other form of expression:

σὺ δὲ κλύων εἰσεῖ τάχα *but if you listen, you will quickly know* (ArAv.1390),
 διὰ γ' ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτουργε *by yourselves* (i. e. if you had been left to yourselves) *ye would have perished long ago* (D.18⁴⁹),
 παῖδες γενέσθωσαν· φροντίζων ἤδη πάντα πλέα *let children be born* (= if they are born), *everything now is full of cares* (Ant.ap.Stob.flor.68⁸⁷).

903. CONDITION OMITTED.—This occurs especially in the *second* and *fourth* classes of supposition. Thus ἡβουλόμην ἂν *I should wish* (εἰ ἐδυνάμην *if I had the power, as I have not*); βουλοίμην ἂν *I should wish* (εἰ δυνάίμην *if I should have the power, as possibly I might have*). The potential optative with ἂν, in simple sentences, may be explained in this way (cf. 872 a).

904. CONCLUSION OMITTED.—This occurs when εἰ, εἴθε, εἰ γάρ are used in expressions of wishing with the optative or indicative (870 a, 871).

a. When two opposite suppositions are expressed, the second by εἰ δὲ μή (906), the conclusion of the first is sometimes omitted altogether, as sufficiently obvious: εἰ μὲν οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω· εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μαθήνετε *if then I instruct you well enough, so be it; but if not, learn from the men of former times* (XC.8.7²⁴).

905. VERB OMITTED.—The verb of the condition or the conclusion may be omitted, in cases where it may be readily supplied (611–613). Especially when the same verb belongs to condition and conclusion, it is often omitted with one of them:

εἴ τις καὶ ἄλλος ἀνὴρ, καὶ Κῦρος ἄξιός ἐστι θαυμάζεσθαι *if any other man is worthy to be admired, Cyrus also is worthy* (XC.5.1⁶), εἰ δὲ τῷ σοφώτερος φαίην εἶναι, τούτῳ ἂν (sc. φαίην, etc.) *if in any respect I should say that I was wiser, in this I should say it* (PAp.29^b).

a. So arise the following special phrases:

1. *εἰ μὴ except*: οὐ γὰρ ὁρῶμεν, εἰ μὴ ὀλίγους τούτους *for we see none (if not) except these few* (XA.4.7^b).

2. *εἰ μὴ διὰ except for*, explained by supplying an idea of *hindrance*: ἐδόκουν ἂν πάντα καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν *it seemed that they would have taken everything, (if not prevented by) except for his delay* (T.2.18).

3. ὥσπερ ἂν εἰ *as, like*: φοβούμενος, ὥσπερ ἂν εἰ παῖς, τὸ τέμνεσθαι *fearing, like a boy, to be cut* (PGo.479^a), properly, ὥσπερ ἂν φοβοῖτο, εἰ παῖς εἴη *as he might fear, if he were a boy*.

906. A supposition directly contrary to something just before supposed, asserted, or demanded, is expressed by *εἰ δὲ μή*:

ἀπῆτει τὰ χρήματα · εἰ δὲ μή, πολεμήσειν ἔφη αὐτοῖς *he bade them restore the property; but if not (if they should not restore it, εἰ μὴ ἀποδοῖεν), he said he would make war upon them* (XH.1.8³).

a. *εἰ δὲ μή* is sometimes found where *ἐὰν δὲ μή* would be more regular: ἐὰν μὲν ὑμῖν δοκῶ λέγειν ἀληθές, ξυνομολογήσατε · εἰ δὲ μή, ἀντιτείνετε *if I seem to you to speak truth, agree with me; but if not, oppose* (PPhaed.91^o).

b. *εἰ δὲ μή* is often used after negative sentences, where we might expect *εἰ δέ*: thus *μὴ οὕτω λέγε* · εἰ δὲ μή, οὐ θαρρόντα με ἔξεις *do not speak thus; but (if otherwise) if you do, you will not find me confident* (XC.3.1⁸⁵). So too *εἰ δέ* is sometimes used where we might expect *εἰ δὲ μή*: εἰ μὲν βούλεται, ἐψέτω · εἰ δ', ὅ τι βούλεται, τοῦτο ποιεῖτω *if he wishes, let him boil me; but if he wishes something else, let him do what he wishes* (PEuthyd.285^o).

907. A peculiar class of clauses, having the form of conditions, are those in which *εἰ* or *ἐάν* has the force of *if perchance* or *on the chance that*. The clause expresses a contingency or possibility—either desired or apprehended—which serves as a *motive* for the action or feeling expressed by the principal verb:

ἄκουσον καὶ ἐμοῦ, ἐάν σοι ταῦτα δοκῇ *listen to me too, if perchance you may arrive at the same conclusion* (PRp.358^b), πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἐχώρουν *they advanced towards the city, on the chance that they (the citizens) should make a sally* (T.6.100).

For *εἰ* after *θαυμάζω*, etc., see 926.

III. MODES IN RELATIVE CLAUSES.

908. Relative clauses are introduced by relative pronouns, or by relative adverbs (conjunctions) of *time*, *place* or *manner*.

909. ORDINARY RELATIVE CLAUSES.—In these the modes are used just as in simple sentences.

Such clauses have a *definite antecedent*; that is, refer to some definite person, thing, time or place. If negative they have *οὐ*.

a. Commonly the indicative is used: ταῦτ' ἐστὶν ἃ ἐγὼ ὑμῶν δέομαι *it is this that I ask of you* (XA.7.2³⁴). But any form of expression may occur, which is admissible in an independent sentence. Thus the *hortative subjunctive*: Ἄνυτος ὃδε παρεκαθέζετο, ᾧ μεταδῶμεν τῆς ζητήσεως *Anytus has sat down here, to whom let us give a part in the investigation* (PMen.89^o); or the *optative of wishing*: οἶμαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν *for I think we should be so treated as I pray the gods may treat our enemies* (XA.3.2³); or even the *imperative*: ἄξιον πιστεῦσαι τῷ χρόνῳ, ὃν ὑμεῖς σαφέστατον ἐλεγχον τοῦ ἀληθοῦς νομίζατε *you must trust time, which I bid you consider as the surest test of the truth* (Lys.19⁶¹).—For οἷσθ' ὃ δρᾶσον, see 875.

910. A relative clause may express a *cause*, or a *result*. This has no effect upon the mode used:

Cause, θαυμαστὸν ποιεῖς, ὅς ἡμῖν οὐδὲν δίδως *you behave strangely in that you give us nothing* (XM.2.7¹³); Result, τίς οὕτως εὐήθης ἐστίν, ὅστις ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἔξοντα; *who is so foolish, as not to know that the war in that quarter will come hither?* (D.1¹⁵).—For μή sometimes used in such sentences, instead of οὐ, see 1021 b.

911. FINAL RELATIVE CLAUSES.—Relative clauses expressing *purpose* take the future indicative; and if negative, have μή:

πρεσβεῖαν πέμπειν ἥτις ταῦτ' ἐρεῖ *to send an embassy to say this* (D.1²), θαλάσσιον ἐκρίψατ', ἔνθα μήποτ' εἰσὶδέσθ' ἔτι *cast me out into the sea, where ye may never see me more* (SOt.1411).—The use of ὅπως in final clauses (885) is a development of this.

Conditional Relative Clauses.

912. A relative clause may have a *conditional* force, the relative word implying the idea of 'if'; so that 'whatever person' (thing, place, etc.) is nearly equivalent to 'if any person' (thing, place, etc.). The relative has then an *indefinite* antecedent; that is, refers to an uncertain or undetermined person or thing, place or time.

913. Conditional relative clauses have forms corresponding to all the forms of conditional clauses, the principal clause taking in each case the form of the proper conclusion. The particle ἄν is attached to the relative word when the subjunctive follows (860): thus ὅς ἄν, ὁπόθεν ἄν etc. With ὅτε, ὁπότε, ἐπεί, and ἐπειδή, it unites to form ὅταν, ὁπότεν, ἐπὴν or ἐπ' ἄν, ἐπειδάν. If negative, the relative clause has μή.

914. FIRST CLASS.—*Simple present or past relative clauses.*

A. *Particular* (cf. 893).—Relative with present or past indicative . . . indicative:

ἃ μὴ οἶδα, οὐδὲ οἶμαι εἰδέναι *what I do not know* (= εἴ τινα μὴ οἶδα if I do not know anything), *I don't think that I know* (PAr.21^d), οὓς μὴ εὗρισκον, κενोटάφιον αὐτοῖς ἐποίησαν *whomever they did not find* (= εἴ τινες μὴ εὗρισκον if they failed to find any), *they made a cenotaph for them* (XA.6.4⁹).

B. *General* (cf. 894).—Either:

(1) relative with ἄν and subjunctive . . . present indicative; or

(2) relative with optative . . . imperfect indicative:

νέος δ' ἀπόλλυτ' ὄντιν' ἄν φιλή θεός *he dieth young whome'er a god doth love*, i. e., if a god loves any one (Hypsaeus ap.Stob.flor.120¹⁸), ἐπειδὴν ἀρξώμεθα προσιέναι, φέρονται οἱ λίθοι πολλοί *whenever we begin to approach, the stones fly in great numbers* (XA.4.7¹), πάντας, ὅσους λάβοιεν ἐν τῇ θαλάσῃ, διέφθειρον *they destroyed all, as many as they took on the sea* (T.2.67), ἐθήρευεν ἀπὸ ἵππου ὁπότε γυμνάσαι βούλοιτο ἑαυτὸν τε καὶ τοὺς ἵππους *he hunted on horseback whenever he wanted to exercise himself and his horses* (XA.1.2¹).

a. The omission of ἄν with the subjunctive (cf. 894 b) is frequent in Homer, and occurs even in Attic poetry: τῶν δὲ πημονῶν μάλιστα λυποῦσ' αἱ φανῶσ' αὐθαίρετοι *but of woes those cause most pain which come self-sought* (Sot.1231).

b. Analogous to the conditional relative is the Homeric use of the subjunctive, generally without κέ or ἄν, in similes after ὥς, ὥς ὅτε, and the like: ὥς δὲ λέων ἐν βουσί βορῶν ἐξ αὐχένα ἄξῃ πόρτιος ἢ βοός, . . . ὥς τοὺς ἀμφοτέρους κτλ. *and as a lion, 'mongst the cattle leaping, breaks a heifer's or an ox's neck, so these two etc.* (E 161).

c. The optative occurs in place of the subjunctive, depending on an expression of *necessity* or *possibility* in the present tense: ἀλλ' ὃν πόλις στήσῃ, τοῦδε χρὴ κλέειν *but whom the state appointeth, him we must obey* (Sant.666).

915. SECOND CLASS.—*Present or past, contrary to reality* (cf. 895). Relative with past indicative . . . past indicative with ἄν:

οὐ γὰρ ἄν αὐτοὶ ἐπεχειροῦμεν πράττειν ἃ μὴ ἠπιστάμεθα *for we should not ourselves be undertaking (as we are) to do what we did not understand* (PCharm. 171⁹).

916. THIRD CLASS.—*Future with more probability* (cf. 898). Relative with ἄν and subjunctive . . . future indicative, or imperative:

ὃ τι ἄν δέη, πείσομαι *whatever may be needful, I will undergo* (XA.1.3⁵), ἐπειδὴν διαπράξωμαι ἃ δέομαι, ἥξω *as soon as I shall have accomplished what I desire, I will come* (XA.2.3²⁹).

917. FOURTH CLASS.—*Future with less probability* (cf. 900). Relative with optative . . . optative with ἄν:

οὐκ ἄν οὖν θρέψαις ἄνδρα ὅστις ἐθέλοι ἀπερύκειν τοὺς ἐπιχειροῦντας ἀδικεῖν σε; *would you not support a man who should be willing to keep off those who are trying to injure you?* (XM.2.9²).

918. In general the same freedoms and substitutions which occur in conditional sentences, are allowed in the corresponding conditional relative sentences.

CONGRUENCE OF MODE.

919. a. When a conditional relative clause depends on *any* subjunctive or optative, its verb commonly takes the same mode:

ἐπειδὴν ὡς ἂν πρίηται κύριος γένηται *as soon as he becomes master of what he bargains for* (D.18⁴¹), Hm. ὡς ἀπόλοιτο καὶ ἄλλος τις τοιαῦτά γε ῥέξοι *as may another perish too, whoever such deeds shall do* (a 47).

b. When a conditional relative clause depends on *any* past tense of the indicative implying *non-reality* (895, 871, 884), its verb is likewise put in a past tense of the indicative:

ἐυνεγινώσκετε δήπου ἂν μοι, εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷσπερ ἐτεθράμμην *you would doubtless pardon me if I spoke in that language and manner, in which I had been brought up* (PAp.17^d).

Relative Clauses introduced by 'until.'

920. The relative adverbs ἕως, ἔστε, ἄχρι, μέχρι (Hm. ὅφρα, εἰσόκεν), when they mean *while, as long as*, have nothing peculiar in their construction; but when they mean *until*, the clauses introduced by them require special treatment.

921. Ἔως and other words signifying *until*, when they imply *expectation*, take ἂν and the subjunctive; but after a past tense the optative (without ἂν) may be used:

περιμένετε ἔστ' ἂν ἔλθω *wait till I come* (XA.5.1⁴), οὐκ ἀναμένομεν ἕως ἂν ἡ ἡμετέρα χώρα κακῶται *we are not waiting for our own country to be ravaged* (XC.3.3¹⁸), περιέμενε μέχρι ἔλθοι *he waited for him to come* (XH.1.3¹¹), ἔδοξεν οὖν προΐεναι ἕως Κύρου συμμίξειαν *they resolved therefore to go forward until they should come up with Cyrus* (XA.2.1²).

a. The omission of ἂν is frequent in poetry, and occurs even in prose: κατατίθεται ἐς Τένεδον, μέχρι οὗ τοῖς Ἀθηναίοις τι δόξη *he deposits them in Tenedos, until the Athenians shall have come to some decision* (T.3.28).

b. The optative is used in dependence on the optative; and a past indicative in dependence on a past indicative implying *non-reality*. Thus δέοιτό γ' ἂν αὐτοῦ μένειν ἕως ἀπέλθοις *he would beg him to stay until you should retire* (XC.5.3¹⁸), οὐκ ἂν ἐπαύομην ἕως ἀπεπειράθην *I should not stop till I had made trial* (PCrat.396^c).

REMARK.—These clauses have much analogy to clauses of purpose, and it will be observed that they follow the same rules (881–884), save that the omission of ἂν before the subjunctive is here the exception, not the rule. The forms of expression which thus arise often correspond with those of conditional relative sentences of the second, third, and fourth classes (915–917); yet they sometimes differ from them, as in the use of the subjunctive depending upon a present indicative, and of the optative (of *implied* indirect discourse, 937): see the last three examples in 921, and that in 921 a.

922. When these words imply, not expectation, but *actual occurrence* at a particular past time, they take the indicative:

ταῦτ' ἐποιοῦν μέχρι σκότος ἐγένετο *they kept on with this till it became dark* (XA.4.24). The clause is then an ordinary relative clause (909).

923. When the clause implies *customary* occurrence, in present or past time, it takes the construction of a *general* conditional relative clause of the first class (914 B):

πλανᾷται ἕως ἂν δὴ τινες χρόνοι γένωνται *it wanders until certain periods have been fulfilled* (PPhaed.108^c), ἀνέμενεν αὐτοὺς ἕστε ἐμφάγοιέν τι *he (always) waited till they had eaten a bit* (XC.8.144). In these, the form does not show whether actual occurrence or expectation is implied.

924. Πρίν *before, until*, may either take the same constructions as ἕως, or be joined with the infinitive (955):

οὐ χρή με ἀπελθεῖν πρὶν ἂν δῶ δίκην *I do not deserve to depart till I have been punished* (XA.5.7^b), οὐ πρότερον ἐπαύσαντο πρὶν ἐξέβαλον αὐτοὺς *they did not cease until they had driven them out* (I.12⁹¹).

a. In general πρίν takes the infinitive when depending on an *affirmative* sentence, and a finite mode when depending on a *negative* sentence. But exceptions occur on both sides, and in Homer the infinitive is almost always employed.

IV. MODES IN CLAUSES OF CAUSE AND RESULT.

925. CAUSAL CLAUSES.—Clauses expressing cause or reason are introduced by ὅτι, διότι *because*, ὥς *as*, ἐπεὶ *since*, and other words, and take the indicative:

ἐνόμιζον ἡσσᾶσθαι, ὅτι οὐ πολὺ ἐνίκων *they thought they were worsted, because they were not signally victorious* (T.7.34).

a. When the sense requires, the potential optative (872) or hypothetical indicative (895) may be used.

b. After a past tense, the optative may be used on the principle of implied indirect discourse (937), to show that the reason was *another's*, not the speaker's: ἐθαύμαζον ὅτι Κῦρος οὔτε ἄλλον πέμποι οὔτε αὐτὸς φαίνοιτο *they wondered that Cyrus neither sent any one else nor appeared himself* (XA.2.1²).

c. For relative clauses with causal force, see 910.

926. After expressions of *wonder, indignation, delight*, and like emotions (as θαυμάζω, ἀγανακτῶ, δεινὸν ἐστὶ, ἀγαπῶ), the cause is often expressed by εἰ with the indicative, as if it were a mere supposition:

θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν μήτ' ἐνθὺμεῖται μήτ' ὀργίζεται *but I am surprised for my part that no one of you is either concerned or angry* (D.4⁴³), ἀγανακτῶ εἰ οὕτως ἂ νῶ μὴ οἶός τ' εἶμι εἰπεῖν *I am vexed that I am so unable to express what I mean* (PLach.194^a).

927. CLAUSES OF RESULT.—These are introduced by ὥστε *so that*, which takes the indicative when stress is laid on the actual occurrence of the result, otherwise the infinitive (953):

ἐπιπίπτει χιῶν ἄπλετος, ὥστε ἀπέκρυψε τὰ ὄπλα καὶ τοὺς ἀνθρώπους *there comes a tremendous fall of snow, so that it buried the arms and the men* (XA.4.4¹¹).

a. In reality, the indicative after ὥστε is *co-ordinate*, not subordinate (ὥστε meaning *and so*); it can be replaced by any expression used in simple sentences. Thus the potential optative: πλοῖα ὑμῖν πάρεστιν, ὥστε ἐξαίφνης ἂν ἐπιπέσοιτε *you have ships, and so can make a sudden attack* (XA.5.6²⁰).

b. For relative clauses of result, see 910.

V. MODES IN INDIRECT DISCOURSE.

928. The words or thoughts of another are often quoted *indirectly*; that is, their substance is given in the form of a dependent sentence. They are then said to be in indirect discourse (*oratio obliqua*); and in distinction from this, the original words themselves are called direct discourse (*oratio recta*).

Thus indirect discourse ἀπεκρίναντο ὅτι οὐκ εἰδείεν *they answered that they did not know*, direct discourse οὐκ ἴσμεν *we do not know*.

Indirect discourse οὐκ ἐννοεῖ τί πείσεται *he does not consider what he shall suffer*, direct discourse τί πείσομαι; *what shall I suffer?*

a. A speaker may state his own words or thoughts, like those of another, in indirect discourse.

b. A *direct* quotation is sometimes introduced by ὅτι, as if it were indirect: οἱ δὲ εἶπον ὅτι ἱκανοὶ ἐσμεν *but they said (that) "we are able"* (XA.5.4¹⁰), as if it were ἱκανοὶ εἶεν or εἰσὶ *they were able*.

929. Indirect discourse follows verbs of *thinking* and *saying* (*verba sentiendi et declarandi*): these include all implying knowledge or its expression; as perceiving, showing, hoping, asking; and even expressions like δοκεῖ *it seems*, δῆλόν ἐστι *it is evident*. The indirect sentence is the object of the principal verb; or, if that is passive or intransitive, its subject.

Rules of Indirect Discourse.

930. SIMPLE SENTENCES.—Indirect *assertions* are either

- (1) introduced by ὅτι or ὥς *that*, or
- (2) turned into the infinitive (see 946).

Indirect *questions* are introduced by εἰ *whether*, πότερον . . . ἢ *whether . . . or*, and other interrogatives or indefinite relatives (1011, 1016).

931. COMPOUND SENTENCES.—When a compound sentence is quoted indirectly, its principal clause is treated like a simple sentence (930), and the subordinate clauses remain dependent on it.

932. USE OF MODES.—1. In general (except where the infinitive is employed, 930), the same modes are used in indirect discourse that would be used in the direct. This is always so when the leading verb, on which the quotation depends, denotes *present* or *future* time: *ἔρωτᾷ τί ποιεῖς* *he asks what you are doing*.

2. But if the leading verb denotes *past* time, any indicative or subjunctive of the direct discourse *may* be changed, in the indirect, to the *optative* of the same tense: *ἤρετο τί ποιοίης* *he asked what you were doing*.

a. This applies equally to *subordinate* clauses of the quotation: see the last two examples but one below.

b. This optative is called the *optative of indirect discourse*, and must be carefully distinguished from all other uses of the optative.

EXAMPLES.—Mode unchanged: *λέγει ὡς ὑβριστὴς εἰμι* *he says that I am insolent* (Lys.24¹⁵), direct *ὑβριστὴς εἶ* *you are insolent*; *οὐκ οἶδ' ὃ τι ἂν τις χρήσαιο αὐτοῖς* *I don't know what any one can do with them* (XA.3.1⁴⁰), direct *τί ἂν τις χρήσαιο*; *what can one do with them?*; *βουλεύομαι ὅπως σε ἀποδρῶ* *I am considering how I can run away from you* (XC.1.4¹⁸), direct *πῶς ἀποδρῶ*; deliberative subjunctive, 866, 8.

Optative: (1) for indicative: *ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη* *the soldiers perceived that their fear was groundless* (XA.2.2²¹), direct *κενὸς ὁ φόβος ἐστὶ* *the fear is groundless*; *Κῦρος ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέᾱ* *Cyrus said that their march would be against the king* (XA.1.4¹¹), direct *ἡ ὁδὸς ἔσται* *the march will be*; *ἠρώτᾳ τί πάθοιεν* *he asked what had befallen them* (XC.2.3¹⁹), direct *τί ἐπάθετε*; *what has befallen you?*; *ἔλεγον ὅτι πληγεῖεν ταῖς βώλοισι* *they said that they had been struck by the clods* (XC.2.3¹⁹), direct *ἐπλήγημεν* *we were struck*; *ἔλεγον ὅτι τῆς ἐπὶ Βαβυλῶνα εἴη δι' ἧσπερ ἦκοιεν* *they said that it belonged to the road to Babylon, by which they had come* (XA.3.5¹⁵), direct *ἐστὶ* *it belongs*, *ἦκετε* *you have come*; *εἶπεν ὅτι Δέξιππον οὐκ ἐπαινοίη εἰ τοῦτο πεποιηκὼς εἴη* *he said that he did not approve Dexippus if he had done this* (XA.6.6²⁵), direct *οὐκ ἐπαινῶ* *I do not approve*, *εἰ πεποίηκε* *if he has done*.

(2) For subjunctive: *οἱ Ἐπιδάμνιοι τὸν θεὸν ἐπήροντο εἰ παραδοῖεν Κορινθίοις τὴν πόλιν* *the Epidamnians inquired of the god whether they should give up their city to the Corinthians* (T.1.25), direct *παραδῶμεν*; *shall we give up?*

933. This change to optative is never *obligatory*; the mode of the direct discourse may remain unchanged even after a past tense, the past thought being vividly conceived as if present: *ἤρετο τί ποιεῖς* *he asked what you (are) were doing*.

Thus *ἦκεν ἀγγέλλων τις ὡς Ἐλάτεια κατεῖληπται* *there came some one announcing that Elatea (has been) had been taken* (D.18¹⁶⁹), *πολὺν χρόνον ἠπόρουσαν*

τί ποτε λέγει *for a long time I was in doubt what he (means) meant* (PAr.21^b). Mixed forms are common: ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγώς εἶη *they said that Cyrus was dead and that Ariaeus had fled* (XA.2.1³).

a. As the optative may represent either indicative or subjunctive, a certain ambiguity sometimes arises; thus ἡγνόουν ὃ τι ποιοῖεν (*nesciebant quia facerent*) may mean either *they knew not what they were doing*, or *they knew not what to do*.

934. When a subjunctive introduced by a relative with ἄν (860) is turned into optative, the ἄν is of course dropped. So εἰάν, ὅταν, ἐπειδάν, etc. become εἰ, ὅτε, ἐπειδή, etc.:

ἀπεκρίνατο ὅτι βουλεύσοιτο περὶ αὐτῶν ὃ τι δύναιτο ἀγαθόν *he answered that he would provide for them whatever advantage he could* (XA.7.1³⁴), direct βουλεύσομαι ὃ τι ἂν δύνωμαι *I will provide whatever I can*; ὑπὸσχνεῖτο, εἰ διαβαῖεν, μισθοφορὰν ἔσεσθαι *he promised that, if they should go across, they should receive wages* (XA.7.1³), direct εἰάν διαβῇτε, ἔσται *if you go across, you shall receive*.

935. a. The hypothetical indicative with ἄν, and the indicative in a condition contrary to reality (895) never change to optative: ἀπελογοῦντο ὥς οὐκ ἂν ποτε οὕτω μωροὶ ᾔσαν, ὥς, εἰ ᾔδεσαν καταλαμβανόμενον τὸν Πειραιᾶ, ἐν τῷ ᾧσκει ἂν ὑποχειρῶς αὐτοὺς παρείχον *they said in defence that they would not have been so foolish, if they had known that the Piraeus was just being seized, as to have put themselves in their power in the city* (XH.5.4²²).

b. The imperfect and pluperfect generally remain unchanged; but rarely they become the present and perfect optative (cf. 853 a): διηγοῦντο ὅτι αὐτοὶ ἐπὶ τοὺς πολεμίους πλέοιεν *they declared that they had themselves been sailing against the enemy* (XH.1.7⁵), direct ἐπλέομεν *we were sailing*.

c. So too the aorist indicative remains unchanged in a subordinate clause of indirect discourse: ἔλεγον ὥς ὁ Ξενοφῶν οἶχοιτο πρὸς Σεύθην ἃ ὑπέσχετο ἀποληψόμενος *they said that Xenophon had gone to Seuthes to receive what he had promised him* (XA.7.7⁵⁵).

936. Very rarely the present indicative becomes *imperfect* indicative (instead of optative): ἐπείθοντο, ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα *they obeyed him, seeing that he alone had the mind which a commander ought to have* (XA.2.2⁵), direct μόνος φρονεῖ *he alone has the mind*.

937. IMPLIED INDIRECT DISCOURSE.—The rule for the change to optative (932, 2) applies also to various dependent clauses which, though not formally in indirect discourse, contain the *thoughts* of another person. Such may be, for instance, causal clauses containing another's reason (925 b), clauses depending on the infinitive with verbs of commanding, wishing, etc., or on a final clause:

τὸν Περικλέα ἐκάκιζον, ὅτι οὐκ ἐξάγοι *they reviled Pericles, because (as they said) he did not lead forth* (T.2.21), ἐπέστειλεν, εἴ τι πάθοι, ἀναθεῖναι ὃ τι οἶοιτο χαριεῖσθαι τῇ θεῷ *he charged him, if anything should happen to him, to dedicate whatever he thought would please the goddess* (XA.5.3⁶), ἐπορευόμεν, ἵνα, εἴ τι

δέοιτο, ὠφελοῖν αὐτόν *I was going, that I might aid him, if he should have any need of it* (XA.1.3⁴), present πορεύομαι, ἵνα, εἰάν τι δέηται, ὠφελῶ.

a. On this principle depends the use of the optative in final clauses (881) and after ἕως *until* etc. (921), since both *purpose* and *expectation* imply thought.

C. INFINITIVE.

938. The infinitive and participle are verbal nouns—a substantive and an adjective. But they are unlike other nouns derived from verbs (541), being much more nearly related, in form and construction, to the finite verb. Thus:

a. They are made from *all* verbs, and with different forms for the different voices and tenses.

b. They may take an object, direct or indirect (593), like the finite verb.

c. They are modified by *adverbs* (not adjectives).

Subject and Predicate with the Infinitive.

939. The subject of the infinitive, when it is expressed at all, stands in the accusative case. A predicate-noun, belonging to the subject of the infinitive, stands in the same case:

ἤκουόν σε Ἀθηναῖον εἶναι *I heard that you were an Athenian* (XA.3.1⁴⁵), τὸν καλὸν καὶ γαθὸν ἄνδρα εὐδαίμονα εἶναι φημι *I assert that the virtuous man is happy* (PGo.470^e).

a. The subject of the infinitive may be another infinitive: διαπεπραγμένος ἦκει παρὰ βασιλέως δοθῆναι οἱ σῶζειν τοὺς Ἕλληνας *he is come having obtained from the king that it should be granted him to rescue the Greeks* (XA.2.3²⁵), where σῶζειν is the subject of δοθῆναι.

940. The subject of the infinitive is not expressed, when it is the same as the subject of the principal verb. A predicate-noun with the infinitive is then put in the *nominative*.

ἔφη ἐθέλειν *he said he was willing* (XA.4.1²⁷), in Latin, on the other hand, dixit se velle; ἀδικεῖσθαι νομίζει *he thinks he is wronged* (XA.1.3¹⁰), Πέρσης ἔφη εἶναι *he said he was a Persian* (XA.4.4¹⁷), ἐγὼ οὐχ ὁμολογήσω ἄκλητος ἦκειν, ἀλλ' ὑπὸ σοῦ κεκλημένος *I shall not admit that I have come unbidden, but bidden by thee* (PSym.174^d).

a. If the infinitive with omitted subject depends on another infinitive, the predicate-noun of course takes the case of this infinitive's subject; and if it depends on a participle, it takes the case of the participle: ποιοῦσι δοκεῖν σφᾶς παντοδαποὺς φαίνεσθαι *they contrive it so that they seem to appear in manifold shapes* (PRp.381^e), ἀπαλλαγεῖς τῶν φασκόντων δικαστῶν εἶναι *being rid of those who profess to be judges* (PAp.41^a).

b. Sometimes, for the sake of emphasis or contrast, the subject of the principal verb is also expressed with the infinitive; it may then stand either

in the nominative or the accusative (but *αὐτός* is usually nominative): *αὐτὸς πρὸ ἀπιέναι φησὶν* *he says that he will himself depart early* (XA.2.2¹), *εἰ οἴεσθε Χαλκιδέας τὴν Ἑλλάδα σώσειν, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε* *if you think that the Chalcidians will save Greece, but that you will escape the trouble, you are mistaken* (D.9¹⁴), *οἶμαι ἐμὲ πλείω χρήματα εἰργασθαι ἢ ἄλλους σύνδυο* *I believe that I have earned more money than any two others* (PHipp.Maj.282^o).

941. The subject of the infinitive is also omitted when it is the same as the *object* of the principal verb. A predicate-noun then usually takes the case of this object, even when it is genitive or dative; but sometimes stands in the accusative, in agreement with the omitted subject:

Κύρου ἐδέοντο ὥς προθυμοτάτου γενέσθαι *they besought Cyrus to show himself as favorable as possible* (XH.1.5²), *παντὶ ἄρχοντι προσήκει φρονίμῳ εἶναι* *it becomes every ruler to be prudent* (XHipp.7¹);—*συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους* *it is advantageous for them to be friends rather than enemies* (XO.11²³).

942. An *indefinite* subject of the infinitive (as *τινά* *any one*) is commonly unexpressed; but a predicate-noun referring to it stands in the accusative: *φιλόανθρωπον εἶναι δεῖ* (sc. *τινά*) *καὶ φιλόπολιν* *one ought to be humane and patriotic* (I.2¹⁶), *δρῶντας ἡδῖον θανεῖν* *'tis sweeter (for men) to die acting* (EHel.814).

943. The construction of the accusative with the infinitive originally began with *transitive* verbs, the accusative being simply the *object* of the verb: thus *ἡγγειλαν Κύρον νικᾶν* meant at first 'they reported Cyrus as to conquering.' Afterward the accusative attached itself more closely to the infinitive, and the construction was extended to cases where the principal verb was intransitive or passive.

PERSONAL CONSTRUCTION FOR IMPERSONAL.

944. Instead of using an impersonal verb with the accusative and infinitive as its subject, the Greek often puts the subject of the infinitive in the nominative case, and joins it as a subject with the principal verb. Thus it says *Κῦρος λέγεται νικῆσαι* *Cyrus is said to have conquered*, instead of *λέγεται Κῦρον νικῆσαι* *it is said that Cyrus conquered*.

a. This change *regularly* occurs with *δοκεῖ*, *ῥοικε* *it seems*, *δεῖ* in the sense of *it lacks* (much or little); and *usually* with *συμβαίνει* *it happens*, *δίκαιόν ἐστι* *it is just*, *ἀναγκαῖόν ἐστι* *it is necessary*, *ἐπιτήδειόν ἐστι* *it is fitting*, and some similar phrases, and with *λέγεται* and other passive verbs of *saying* and *thinking*:

δοκοῦμέν μοι καθῆσθαι *it seems to me that we are encamped* (XA.1.3¹²), *πολλοῦ δέω ἐγὼ ὑπὲρ ἑμαυτοῦ ἀπολογεῖσθαι* *I am far from speaking in my own defence* (PAr.30^d), *δίκαιος εἰ βοηθεῖν τῷ ἀνδρὶ* (you are just to take) *it is right for you to take the man's part* (PProt.339^o), *ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβαλεῖν ἀγγέλλεται* *it is announced that the Assyrian is about to make an inroad into the country* (XC.5.3³⁰).

INFINITIVE WITHOUT THE ARTICLE.

945. The infinitive commonly stands either as the *object* or the *subject* of a verb. As such it has two distinct uses, according as it is, or is not, in indirect discourse.

a. An essential difference is that the infinitive in indirect discourse denotes *time* (852), while the other does not. Cf. 854 a.

Infinitive in Indirect Discourse.

946. The infinitive in indirect discourse is used as the object of verbs of *thinking* and *saying* (see 929); and represents an indicative (or optative) of the direct discourse (930):

οἶμαι βέλτιστον εἶναι *I think it is best* (XA.5.1^b), ἀκούω τινὰ διαβάλλειν ἐμέ *I hear that some one is slandering me* (XA.5.7^b), ὁμωμόκατε δικάσειν *ye have sworn that ye will give judgment* (D.39⁴⁰), φημί ταῦτα φλυαρίᾱς εἶναι *I say that this is nonsense* (XA.1.3¹⁸).

a. With the passive of these verbs, and with δοκεῖ *it seems*, φαίνεται *it is plain*, and like expressions, the infinitive stands as *subject*:

λέγεται καὶ τοὺς θεοὺς ὑπὸ τοῦ Διὸς βασιλεύεσθαι *'tis said that even the gods are ruled by Zeus* (I.3²⁶), ἐδόκει θεῖον εἶναι καὶ ὑποχωρῆσαι τὸν ποταμόν *it seemed that it was a special providence and that the river had receded* (XA.1.4¹⁸).—But the change to personal construction (see 944) is very common in these cases.

b. Of these verbs, observe that

φημί and οἶμαι almost always take the infinitive,
εἶπον takes ὅτι or ὥς,
λέγω takes either.

Exceptions are very rare (XH.6.3⁷; 1.6⁷; XM.3.3¹⁴). Εἶπον with the infinitive commonly means *commanded*. In general, verbs of thinking take the infinitive much oftener than ὅτι or ὥς.

947. A subordinate verb, depending on an infinitive in indirect discourse, is sometimes attracted into the infinitive, when the clause in which it stands is a part of the quotation: τοιαῦτ' ἅττα σφᾶς ἔφη διαλεχθέντας εἶναι· ἐπεὶ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, ἀνεφυγμένην καταλαμβάνειν τὴν θύραν "*after such conversation,*" *he said, "they went away · but when they came to the house, they found the door open"* (PSym.174^d).

Infinitive not in Indirect Discourse.

948. As object, the infinitive is used especially with verbs which imply *power* or *fitness*, *feeling* or *purpose*, *effort* or *influence*, to produce (or prevent) an action:

οὐ δύνησεται βιάσασθαι *he will not be able to force them* (XA.1.3²), ἔχω γὰρ αὐτῷ μαρτυρῆσαι *for I can testify in his behalf* (XA.7.6³⁹), πεφύκασιν ἅπαντες ἁμαρτάνειν *all men are prone to err* (T.3.45), ἤθελον ἀκούειν *they were willing to listen* (XA.2.6¹¹), βούλεται καταμεῖναι τὴν στρατιάν *he wishes the army to remain* (XA.5.6¹⁷), φοβοίμην ἂν ἔπεσθαι *I should be afraid to follow* (XA.1.3¹⁷), τυραννεῖν

ἐπινοεῖ *he intends to rule* (ArThesm.338), οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στρατεύμα διαβαίνειν *the king did not hinder Cyrus's army from crossing* (XA.1.7¹⁹), ἐπειρῶντο εἰσβάλλειν *they tried to enter* (XA.1.2²¹), ἤρξατο προῖέναι *he began to go forward* (XA.1.3¹), τοὺς ὁπλίτας ἐκέλευσεν αὐτοῦ μέναι *he bade the hoplites remain on the spot* (XA.1.5¹³), ἐπειθεν αὐτὸν πορεύεσθαι *he urged him to march* (XA.6.2¹³).

a. Verbs of *hoping* and *promising* are construed in two ways. If felt as implying indirect discourse, they take the *future* infinitive; otherwise, the *present* or *aorist*. Thus we may say ὑπισχνεῖται δώσειν *he promises that he will give* (as in Latin, *se daturum esse*), or ὑπισχνεῖται δοῦναι (or διδόναι) *he promises to give*. Cf. XA.1.3²¹ and 2.3²⁰.

949. As subject, the infinitive is used chiefly with impersonal expressions like δοκεῖ *it seems good*, δεῖ, χρή *it is necessary*, ἔστι *it is possible*, ἔξεστι *it is permitted*, πρέπει, προσήκει *it is fitting*, καλόν ἐστι *it is honorable*, and many others:

πᾶσιν ἀδεῖν χαλεπὸν (sc. ἐστὶ) *to please all men is hard* (Solon 7), ἔξεστιν δρᾶν *'tis permitted to see* (XA.3.4³⁹), ἔδοξεν αὐτοῖς προῖέναι *it seemed best to them to proceed* (XA.2.1²), οὐ δῆπου τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι *surely it is not right that the ruler should be wickeder than the ruled* (XC.7.5⁸³).—For the change to a personal construction in some expressions of this kind, when the infinitive has a subject, see 944 and a.

950. The infinitive may also stand as the predicate: τὸ μαθάνειν ἐπιστήμην ἐστὶ λαμβάνειν *learning is getting knowledge* (PEuthyd.277^b); or in apposition with the subject or object: αὕτη μόνη ἐστὶ κακὴ πρᾶξις, ἐπιστήμης στέρηθῆναι *this alone is evil fortune, to be deprived of knowledge* (PProt.345^b).

951. The infinitive is often used (as an indirect object) to denote the *purpose* of an action:

Ξενοφῶν τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον *Xenophon left half the army to guard the camp* (XA.5.2¹), ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλησιν *this country he gave over to the Greeks to plunder* (XA.1.2¹⁹), παρέχει ἑαυτὸν ἐρωτᾶν *he gives himself up (to question) to be questioned* (PMen.70^c), πιεῖν ἔδωκά σοι *I gave thee to drink* (ECycl.520).

952. The infinitive may depend on *adjectives* or *substantives*, especially such as denote ability or fitness, or are otherwise analogous in meaning to verbs which take the infinitive (948):

Adjectives: ἱκανὸς νικᾶν *able to conquer* (XM.3.7¹), δεινὸς λέγειν *skilful in speaking, eloquent* (PAp.17^b), ἔτοιμος μάχεσθαι *ready to fight* (XC.4.1¹), ἄξιος ἄρχειν *worthy to govern* (XA.1.9¹), χαλεπὰ εὑρεῖν *hard to find* (PRp.412^b), γυνὴ εὐπρεπὴς ἰδεῖν *a woman comely to look on* (XM.2.1²²), οἰκίᾳ ἡδίστῃ ἐνδιατᾶσθαι *a house very pleasant to live in* (XM.3.8⁸), ὁ χρόνος βραχύς ἐστι διηγῆσασθαι *the time is short for relating it* (PMenex.239^b).

Substantives: οὐχ ὥρᾱ καθεύδειν *'tis not a time to be sleeping* (XA.1.3¹¹), συνοικεῖν εἶχεν ἡλικίᾳν *she was of an age to be married* (Isae.8⁸), ὀκνὸς ἦν ἀνίστασθαι *there was a reluctance to rise up* (XA.4.4¹¹), ἀνάγκη πείθεσθαι *there is need to obey* (XH.1.6⁸), θαῦμα καὶ ἀκοῦσαι *a wonder even to hear of* (PLg.656^d).

a. The active infinitive is generally employed in these expressions, even where we might expect the passive: ἄξιος θαυμάσαι 'worthy to admire,' i. e., that one should admire him, *worthy to be admired* (T.1.138).

953. The infinitive is used with ὥστε to denote the *result*:

τοῖς ἡλικιώταις συνεκέρατο, ὥστε οἰκείως διακειῖσθαι *he had mingled with those of his own age, so as to be on familiar terms with them* (XC.1.4¹), ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστε ἐκείνους ἐκπεπλήχθαι *he charged on Menon's soldiers, so that they were terror-stricken* (XA.1.5¹³).—For ὥς used instead of ὥστε, see 1054, 1 f.

a. The infinitive with ὥστε may also denote the *purpose* (as a result to be attained): πᾶν ποιούσιν, ὥστε δίκην μὴ δίδόναι *they do everything, in order not to suffer punishment* (PGo.479°).

b. ὥστε with the infinitive sometimes means *on condition that*: ἐξῆν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστε αὐτοὺς ὑπακούειν βασιλεῖ *it was in their power to be leaders of the rest of the Greeks, on condition of being themselves subject to the king* (D.6¹¹).—For ἐφ' ὅτε in the same sense, see 999 a.

954. After comparative words, ἢ ὥστε (less often ἢ, or ἢ ὥς) is used with the infinitive:

ἥσθοντο αὐτὸν ἐλάττω δύναμιν ἔχοντα ἢ ὥστε τοὺς φίλους ὠφελεῖν *they perceived that he had too small a force to assist his friends* (XH.4.8²⁸), *liter.*, 'smaller than so as to assist them'; νόσημα μείζον ἢ φέρειν *a disease too great to be borne* (Sot.1293).

955. The infinitive is often used after πρὶν *before*; see 924, and a:

διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι *they crossed before the others answered* (XA.1.4¹⁶), ἐπὶ τούτοις ἐθύετο πρὶν τινι εἰπεῖν τῶν στρατιωτῶν *about this he made sacrifice before telling any of the soldiers* (XA.5.6¹⁶).

a. Hm. uses πάρος in a similar way: πάρος τάδε ἔργα γενέσθαι *before these deeds were done* (Z 348).—Instead of πρὶν alone, we often find πρότερον . . . πρὶν, or πρόσθεν . . . πρὶν (and in Hm. πρὶν . . . πρὶν, or πάρος . . . πρὶν): πρότερον ἐκεῖνος ἐτελεύτησε πρὶν τι ἐμοὶ διενεχθῆναι *he died before ever having any difference with me* (PLach.180°).

b. Instead of πρὶν alone, we should expect πρὶν ἢ (*prius quam*); and this occurs, oftenest in Hd., twice in Hm., but perhaps never in Attic.

956. INFINITIVE IN LOOSE CONSTRUCTION.—The infinitive, with or without the particle ὥς, is used in several phrases with loose construction, somewhat like the adverbial accusative (719): ὥς εἰπεῖν or ὥς ἔπος εἰπεῖν *so to speak*, (ὥς) συνελόντι εἰπεῖν (*sc.* τινί, cf. 771 b) *to speak concisely*, ἐμοὶ δοκεῖν *as it seems to me, in my view*, ὀλίγου δεῖν or μικροῦ δεῖν *almost*, *liter.*, 'so as to want little of it.'

a. So εἶναι is used in several phrases, where it may be translated *at any rate*, or not translated at all: ἐκὼν εἶναι *willingly* (so as to be willing), τὸ νῦν εἶναι *for the present*, τὸ κατὰ τοῦτον εἶναι *so far as this man is concerned*: thus ἐκὼν εἶναι οὐδὲν ψεύσομαι *I will tell no falsehood (willingly at any rate) if I can help it* (PSym.215°).

957. INFINITIVE FOR IMPERATIVE.—The infinitive is sometimes used to express a command in the second person; the subject, if expressed, is *nominative*. This is rare in Attic prose:

θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι *with courage, Diomed, now against the Trojans fight* (E 124), σὺ, Κλεαρίδᾳ, τὰς πύλας ἀνοίξας ἐπεκθεῖν *do thou, Clearidas, open the gates and sally forth* (T.5.9).

a. With a subject-accusative, the infinitive may express a wish or prayer; and also (in proclamations and decrees) a command in the third person: θεοὶ πολῖται, μὴ με δουλείᾳς τυχεῖν *gods of our country, may not bondage be my lot* (ASept.253), ἀκούετε λεφ· τοὺς γεωργοὺς ἀπιέναι *hear ye people; let the husbandmen depart* (ArPax 551).

For the infinitive in exclamations, see 962.

INFINITIVE WITH NEUTER ARTICLE.

958. The neuter article, prefixed to the infinitive, gives it more distinctly the character of a *substantive*. Its different cases are used just like the cases of substantives: thus for instance the oblique cases may depend on prepositions. The subject, predicate, and object of the infinitive are expressed in the same way, whether it has or has not the article. Hence the rules in 939–942 and 938 b are applicable here.

959. The infinitive with the neuter article prefixed may stand as a substantive in any case: thus

Nom. and Acc. τὸ φιλεῖν (the act of) *loving*,
Gen. τοῦ φιλεῖν *of loving*,
Dat. τῷ φιλεῖν *to, for, by, loving*.

NOMINATIVE: τὸ φρονεῖν εὐδαιμονίας πρῶτον ὑπάρχει *to be wise is the first law of happiness* (SAnt.1347).

ACCUSATIVE: αὐτὸ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται *mere dying nobody is afraid of* (PGO.522°), διὰ τὸ ξένος εἶναι οὐκ ἂν ὀλεῖ ἀδικηθῆναι; *do you think you would not be injured on account of being a foreigner?* (XM.2.1¹⁵), πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος *trained to having only moderate wants* (XM.1.2¹).

GENITIVE: τοῦ πιεῖν ἐπιθυμία *desire of drinking* (T.7.84), ἀήθης τοῦ κατακούειν τινός *unaccustomed to obeying any one* (D.1²⁸), ἐμοὶ οὐδὲν πρεσβύτερον τοῦ ὅτι βέλτιστον ἐμὲ γενέσθαι *to me there is nothing more important than to become as good as possible* (PSym.218^d), ἄρξαντες τοῦ διαβαίνειν *having taken the lead in crossing* (XA.1.4¹⁵), ἀντὶ τοῦ ἐπὶ Κάρϊαν ἰέναι εὐθὺς ἐπὶ Φρυγίᾳ ἐπορεύετο *instead of going against Caria he marched straight toward Phrygia* (XH.3.4¹²), ἐκτὸς εἰ τοῦ μέλλειν ἀποθνήσκειν αὐριον *you are in no danger of dying to-morrow* (PCr.46°).

DATIVE: κεκράτηκε τῷ πρότερος πρὸς τοῖς πράγμασι γίγνεσθαι *he has triumphed by being more prompt in action* (D.8¹¹), Μένων ἡγάλλετο τῷ ἐξαπατᾶν δύνασθαι *Menon delighted in being able to deceive* (XA.2.6²⁶), ἐν τῷ φρονεῖν γὰρ μηδὲν ἡδιστος βίος *in knowing nought consists the happiest life* (SAj.554), ἐθαυμάζετο ἐπὶ τῷ εὐθὺς τε καὶ εὐκόλως ζῆν *he was admired for his living cheerfully and contentedly* (XM.4.8²).

960. The infinitive with τοῦ is often used, without a preposition, to denote the *purpose*, especially a *negative* purpose:

ἐτειχίσθη Ἀταλάντη ἡ νῆσος, τοῦ μὴ ληστὰς κακουργεῖν τὴν Εὐβοίαν *the island Atalante was fortified, that pirates might not ravage Euboea* (T.2.32), Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης, τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ *Minos swept piracy from the sea, for the better coming in to him of his revenues* (T.1.4).

961. The infinitive with τό is sometimes found in loose construction, analogous to the accusative of specification: τὸ πρισταλαιπωρεῖν οὐδεὶς πρόθυμος ἦν *as to enduring hardships no one was zealous* (T.2.53).

a. In this way τὸ μὴ with the infinitive often expresses a *negative result*: τίς Μήδων σοῦ ἀπελείφθη, τὸ μὴ σοὶ ἀκολουθεῖν; *what one of the Medes remained away from you, so as not to follow you?* (XC.5.1²⁵).

962. INFINITIVE IN EXCLAMATIONS.—The infinitive with τό is used as an exclamation of surprise or indignation: τῆς μωρίᾱς· τὸ Δία νομίζειν *what folly! to believe in Zeus!* (ArNub.819).

a. In poetry τό is sometimes lacking: ἐμὲ παθεῖν τάδε *that I should come to this!* (AEum.837).

963. Verbs of *hindering* and kindred meaning take either (1) the simple infinitive, or (2) the infinitive with τοῦ: furthermore, in accordance with 1029, they may take (3) the infinitive with μή or (4) with τοῦ μή, or (5) with τὸ μή (961). All these forms mean exactly the same. Thus for *he hinders me from speaking*, may be said κωλύει με λέγειν, κωλύει με τοῦ λέγειν, κωλύει με μὴ λέγειν, κωλύει με τοῦ μὴ λέγειν, κωλύει με τὸ μὴ λέγειν.

INFINITIVE WITH ἄν.

964. The infinitive takes ἄν when it stands in the place of a finite verb which would take it. Thus the infinitive with ἄν corresponds

- (a) to the *potential optative* with ἄν (872), and
- (b) to the *hypothetical indicative* with ἄν (895):

(a) λέγει σωτηρίᾱς ἄν τυχεῖν (independent construction ἄν τύχοι) *he says that he should attain safety* (XA.3.1²⁶), δοκεῖτέ μοι πολὺ βέλτιον ἄν περὶ τοῦ πολέμου βουλευσασθαι (indep. βέλτιον ἄν βουλευσασθε), εἰ τὸν τόπον τῆς χώρᾱς ἐνθυμηθεῖητε *it appears to me that you would take much better counsel concerning the war, if you should consider the situation of the country* (D.4⁸¹).

(b) Κῦρος, εἰ ἐβίωσεν, ἄριστος ἄν δοκεῖ ἄρχων γενέσθαι (indep. ἄριστος ἄν ἐγένετο) *it seems probable that Cyrus, if he had lived, would have proved a most excellent ruler* (XO.4¹⁸), ἀνευ δὲ σεισμοῦ οὐκ ἄν μοι δοκεῖ τὸ τοιοῦτο ξυμβῆναι γενέσθαι (indep. οὐκ ἄν ξυνέβη) *except for an earthquake, it seems to me that such a thing would not have happened* (T.3.89).

a. The future infinitive is not used with ἄν: cf. 855 a and 872 f.

D. PARTICIPLE.

For the nature of the participle, see 938. For the agreement of the participle with its substantive, see 620, 614–617. For the time denoted by the tenses of the participle, see 856.

ATTRIBUTIVE PARTICIPLE.

965. The participle, like any adjective, may qualify a substantive as an attributive: πόλις οἰκουμένη *an inhabited city*.

So always when it follows the article (666): ὁ παρὼν καιρός *the present occasion* (D.3³), ὁ ἱερὸς καλούμενος πόλεμος *the so-called Sacred war* (T.1.112).

966. The attributive participle is often used alone, its substantive being omitted (621):

οἱ παρόντες *the persons present*, ὁ τυχὼν *whoever happens*, ἐπλεῖ ἐπὶ πολλὰς ναῦς κεκτημένους *he sailed against men who possessed many ships* (XH.5.1¹⁹).

Such participles are often to be translated by substantives: ὁ δρᾶσᾶς *the doer*, οἱ λέγοντες *the speakers*, προσήκοντές τινες *some relatives*, πόλις πολεμούντων *a city of belligerents*, τὰ δέοντα *the duties*, τὸ μέλλον *the future*, τὸ τελευταῖον ἐκβάν *the final issue*.

a. Participles thus used sometimes take a *genitive*, like substantives, especially in poetry: τὰ συμφέροντα τῆς πόλεως *the advantages of the state* (D.18²⁸), ὁ ἐκείνου τεκὼν *his parent* (EEI.335).

b. The participle with the neuter article is rarely used in an *abstract* sense, like the infinitive: τὸ μὴ μελετῶν *the not-exercising, failure to exercise* (T.1.142), = τὸ μὴ μελετᾶν. In prose, this is nearly confined to Thucydides.

PREDICATE-PARTICIPLE.

967. All participles which are not attributive, are called *predicate-participles*. See 594 rem. The predicate-participle is either *circumstantial* or *supplementary*; being in the latter case more closely related to the principal verb. These two classes are not in all cases clearly distinguished, but run into each other.

Circumstantial Participle.

968. The circumstantial participle adds a circumstance connected with the action of the principal verb: ταῦτα εἰπὼν ἀπῆειν *having said this, he went away*.

So γελῶν ἐπῆνεσε *he praised them laughing* (XC.2.2¹¹), ἐδάκρυε πολὺν χρόνον ἐστῶς *he wept a long time standing* (XA.1.3²), ἔτι παῖς ὢν πάντων κράτιστος ἐνομίσετο *while yet a boy, he was thought to excel all* (XA.1.9²), ἀκούσᾶσι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν *when the generals heard this, they resolved to collect their forces* (XA.4.4¹⁹). Often the participle must be

translated by a clause with *when* or some similar word, as in the last two examples. Sometimes it is best rendered by a separate finite verb: καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδῳ *he sprang from his chariot and put on his cuirass* (XA.1.8³). In cases like the third example above, ὦν cannot be omitted.

a. The following participles are idiomatically used for adverbs (cf. 619 and a): ἀρχόμενος *at first*, τελευτῶν *at last*, διαλιπὼν χρόνον *after an interval of time*. So ἔχων means *persistently*, ἀνύσας *quickly*, θαρρῶν *boldly*, λαθῶν *secretly*, χαίρων *with impunity*:

τελευτῶν οὖν ἐπὶ τοῖς χειροτέχναις ἦα *at last, then, I went to the artisans* (PAr.22^c), φλυαρεῖς ἔχων *you keep trifling*, i. e., 'holding on to it' (PGo.490^c), ἀνοιγ' ἀνύσας *make haste and open* (ArNub.181), οὐ χαίροντες ἂν ἀπαλλάξατε *you will not get off scot-free* (XA.5.6³²).

b. The participles ἔχων, ἄγων, φέρων, λαβῶν, χρώμενος may often be rendered *with*: Σωσίᾱς παρῆν ἔχων ὀπλιτᾱς τριακοσίους *Sosias was there with 300 hoplites* (XA.1.2⁹), βοῇ χρώμενοι *with a shout* (T.2.84).

c. The phrases τί παθών; ('having suffered what?') and τί μαθών; ('having learned what?') signify *why*, asked in a tone of surprise or severity: τί γὰρ μαθόντες τοὺς θεοὺς ὑβρίζετε; *why the deuce did you insult the gods?* (ArNub.1506).

969. Most commonly, the circumstantial participle denotes *merely* an attendant circumstance. But it may also imply *means, manner, cause, purpose, condition, or concession*. Thus:

a. MEANS OR MANNER: ληζόμενοι ζῶσι *they live by plundering* (XC.3.2³⁵), ἥκει τὰ χαλεπὰ φερόμενα *the troubles are come with a rush* (XC.2.3³).

b. CAUSE: Παρύσᾱτις ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξερξην *Parysatis favored Cyrus, because she loved him more than the reigning Artaxerxes* (XA.1.1⁴).

c. PURPOSE: the participle is then usually *future*: παρελήλυθα συμβουλεύσω *I have come forward to advise* (I.6¹), ἐπεμψέ τινα ἐροῦντα ὅτι συγγενέσθαι αὐτῷ χρήζει *he sent a man to say that he wished to meet him* (XA.2.5²). The present also occurs, though seldom: πέμπειν κωλύοντας *to send persons to hinder* (T.6.88).

d. CONDITION: σὺ δὲ κλύων εἰσεῖ τάχα *but if you listen, you will quickly know* (ArAv.1390). The conditional participle with μή can often be rendered by *without*: οὐκ ἔστιν ἄρχειν μὴ διδόντα μισθόν *it is not possible to command without giving pay* (D.4²⁴).

e. CONCESSION: τὸ ὕδωρ εὐωνότατον ἄριστον ὦν *water is the cheapest of things, though it is the best* (PEuthyd.304^b), ὑμεῖς ὑφορώμενοι τὰ πεπραγμένα καὶ δυσχεραίνοντες ἤγετε τὴν εἰρήνην *you, though you were suspicious as to what had been done, and were dissatisfied, continued to observe the peace notwithstanding* (D.18⁴³).

REMARK.—It must be remembered that the Greek participle, while it stands in all these relations, does not express them definitely and distinctly. Hence the different uses run into each other, and cases occur in which more than one might be assigned: thus τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολάζειν *by benefiting your friends (means), or if you benefit your friends (condition), you will be able also to chastise your enemies* (XC.8.7³⁸).

Participle with Case Absolute.

970. GENITIVE ABSOLUTE.—The circumstantial participle may be joined with a genitive not immediately dependent on any word in the sentence. The two are then said to be in the *Genitive Absolute*: τούτων λεχθέντων ἀνέστησαν *this said, they rose up*.

ὑποφαίνοντος τοῦ ἥρος, ὁ Ἀγησίλαος κλινοπετῆς ἦν *when spring was just peering, Agesilaus was bed-ridden* (XH.5.4⁵⁸), ταῦτα ἐπράχθη Κόνωνος στρατηγούντος *this was done while Conon was general* (I.9⁵⁶), ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος *he ascended the mountains, no one hindering* (XA.1.2²²).

971. The genitive absolute, besides denoting merely time or attendant circumstances (as in the above examples), may imply other relations (cf. 969). Thus:

a. CAUSE: τῶν σωμάτων θηλυνόμενων, καὶ αἱ ψυχαὶ ἀρρωστώτεραι γίνονται *(the body being enfeebled) by the enfeebling of the body, the spirit also is made weaker* (XO.4³).

b. CONDITION: θεῶν θελόντων ἂν δ' ἀληθεύσαιμ' ἐγώ *if the gods will it, I will speak the truth* (ASept.562).

c. CONCESSION: βοηθήσαι, πολλῶν ὕντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται *though there be many on the opposite bank, no one will be able to come to their aid* (XA.2.4³⁰).

972. The Greek construction of the genitive absolute differs from the Latin ablative absolute in several respects:

a. The noun is often omitted, when it can be easily supplied: ἐντεῦθεν προϊόντων (sc. αὐτῶν), ἐφαίνετο ἵχνια ἵππων *as they were proceeding thence, there appeared tracks of horses* (XA.1.6¹), ὕοντος (Zeus raining, cf. 602 c) *while it was raining* (ArVesp.774).

b. The participle ὢν *being* cannot be omitted: παίδων ὢντων ἡμῶν *when we were boys* (but Lat. *nobis pueris*). Except with the adjectives ἐκῶν and ἄκων, which closely resemble participles: ἐμοῦ ἐκόντος *with my consent*, ἐμοῦ ἄκοντος *against my will*.

c. The Greek, as it has perfect and aorist participles in the active voice, uses the construction of the case absolute much less often than the Latin: Κῦρος συγκαλέσας τοὺς στρατηγοὺς εἶπεν *Cyrus, convocatis ducibus, dixit* (XA.1.4⁸).

d. The genitive absolute is sometimes needlessly used, when the noun denotes something mentioned in the main clause: ταῦτ' εἰπόντος αὐτοῦ, ἔδοξε τι λέγειν τῷ Ἀστυάγει (= ταῦτ' εἰπὼν ἔδοξε) *when he had said this, he seemed to Astyages to say something important* (XC.1.4²⁰), διαβεβηκότος Περικλέους, ἡγγέλθη αὐτῷ (= διαβεβηκότι Περικλεῖ ἡγγέλθη) *when Pericles had crossed over, word was brought to him* (T.1.114).

973. ACCUSATIVE ABSOLUTE.—Instead of the genitive absolute, the accusative is used when the participle is impersonal: thus ἐξόν (it being permitted) *since it is permitted*.

ἀλλὰ τί δή, ὅμᾱς ἐξὸν ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἤλθομεν; *but why, when it was in our power to destroy you, did we not proceed to do so?* (XA.2.5²²), προσταχθέν μοι Μένωνα ἄγειν εἰς Ἑλλήσποντον, φρόνην διὰ τάχους (it being commanded) *when a command was given me to convey Menon to the Hellespont, I went in haste* (D.50¹²), παρεκελεύοντο κραυγῇ οὐκ ὀλίγη χρώμενοι, ἀδύνατον ὅν ἐν νυκτὶ ἄλλω τῷ σημῆναι *they cheered each other on with no little outcry, (it being impossible) as it was impossible in the night to give signals by any other means* (T.7.44).

a. Usually the participle belongs to an *infinitive*, as in the above examples. But sometimes it stands quite alone, as the participle of a verb with indeterminate subject (602 d): δῆλον γὰρ ὅτι οἶσθα, μέλον γέ σοι *for of course you must know*, (it being a care to you) *since you take an interest in it* (PAr.24^d).— Yet in this case the participle is commonly put in the genitive, if the corresponding verb is not ordinarily impersonal: οὕτως ἔχοντος or ἔχόντων (it being thus, things being thus) *in this state of things* (PRp.381^c, XA.3.1⁴⁰). So, also, when the noun is replaced by a *dependent sentence*: σημανθέντων τῷ Ἀστυάγει ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ *when it was reported to Astyages that enemies were in the land* (XC.1.4¹⁸); for the plural, cf. 635 a.

974. After ὥς (978) and ὥσπερ, the accusative absolute is sometimes found, even when the participle is not impersonal:

Σωκράτης ἤρχετο πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόναι, ὥς τοὺς θεοὺς κάλλιστα εἰδότες ὅποια ἀγαθὰ ἐστὶ *Socrates prayed to the gods simply to bestow good, thinking that the gods know best what things are good* (XM.1.3²), σιωπῇ ἐδείκνουν, ὥσπερ τοῦτο προστεταγμένον αὐτοῖς *they were dining in silence, just as if this had been enjoined upon them* (XSym.1¹¹).

a. Rarely so, without preceding ὥς or ὥσπερ: προσῆκον αὐτῷ τοῦ κλήρου μέρος *since a part of the inheritance belonged to him* (Isae.5¹²), δόξαντα δὲ ταῦτα *but this having been resolved on* (XH.3.2¹⁹); even δόξαν ταῦτα (XA.4.1¹⁸), on the analogy of ἔδοξε ταῦτα.

Adjuncts of the Participle.

975. The relations of the circumstantial participle to the principal verb are rendered more distinct by certain particles, which may be called adjuncts of the participle. Thus:

976. The adverbs εὐθύς *straightway* and αὐτίκα *forthwith*, prefixed to the participle, denote that the action of the principal verb immediately *succeeds* that of the participle; ἅμα *at the same time* and μεταξύ *between*, prefixed (rarely appended), represent the two actions as *contemporaneous*:

τῷ δεξιῷ κέραι εὐθύς ἀποβεβηκότι ἐπέκειντο *they fell upon the right wing immediately after its landing* (T.4.43), αὐτίκα γενόμενον ἐς τὸν μηρὸν ἐνεβράσατο Ζεὺς *as soon as he was born, Zeus sewed him into his thigh* (Hd.2.146), ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες *the Greeks fought while upon the march* (XA.6.3⁵), Μενέξενος μεταξύ παίζων εἰσέρχεται *Menexenus, sporting the while, comes in* (PLys.207^a).

a. Strictly speaking the above adverbs, though closely connected with the participle, modify the principal verb. And sometimes they are joined with this verb, not with the participle. So also

b. τότε, εἶτα, ἔπειτα, οὕτως are often used with the principal verb after participles: ὑπὲρ μεγίστων καὶ καλλίστων κινδυνεύσαντες, οὕτω τὸν βίον ἐτελεύτησαν *they risked all for a great and noble cause, and so ended their lives* (Lys.279).

977. The adverb ὅτε (also οἷον, οἷα) with the participle gives a *causal* meaning:

Κῦρος, ὅτε παῖς ὢν, ἠδετο τῇ στολῇ *Cyrus, inasmuch as he was a child, was delighted with the equipage* (XC.1.83), ἔφη καταδαρθεῖν πᾶν πολὺ, ὅτε μακρῶν τῶν νυκτῶν οὕσων *he said that he slept a long while, because the nights were long* (PSym.223b).

978. The conjunction ὥς *as, as if*, with the participle, represents its action sometimes as *seeming* or *pretended*, but oftener merely as *thought* or *asserted* by some other person than the speaker. Thus ὥς νικῶν ('as conquering') may mean either *pretending to be victorious* or *thinking himself victorious*.

Πρόξενον ἐκέλευσε παραγενέσθαι, ὥς ἐς Πεισιδᾶς βουλόμενος στρατεύεσθαι, ὥς πράγματα παρεχόντων Πεισιδῶν τῇ ἑαυτοῦ χώρᾳ *he bade Proxenus report himself for duty, on the pretence that he wanted to march against the Pisidians, because the Pisidians (as he alleged) were harassing his territory* (XA.1.11).—ταύτην τὴν χώρην ἐπέτρεψε διαρπᾶσαι τοῖς Ἑλλησιν, ὥς πολεμίαν οὖσαν *this country he gave over to the Greeks to be plundered, since it was (as he considered) hostile* (XA.1.219), θαυμάζονται ὥς σοφοί τε καὶ εὐτυχεῖς ἄνδρες γεγεννημένοι *they are admired as having been (in the view of their admirers) both wise and fortunate men* (XC.1.11), ὥς διδακτοῦ οὐσης τῆς ἀρετῆς λέγει *he speaks in the belief that virtue is a thing that can be taught* (PMen.95°), ἀπεβλέψατε πρὸς ἀλλήλους, ὥς αὐτοὺς μὲν ἕκαστος οὐ ποιήσων, τὸν δὲ πλησίον πράξοντα (974) *ye looked to one another, expecting each that he himself would not do it, but that his neighbor would accomplish it* (D.1415), συλλαμβάνει Κῦρον ὥς ἀποκτενῶν *he seizes Cyrus, meaning (as he declared) to put him to death* (XA.1.13).

a. ὥσπερ *as, as if*, on the other hand, implies simply *resemblance* or *comparison*: ὤρχοντο ἐφιστάμενοι ὥσπερ ἄλλοις ἐπιδεικνύμενοι *they stopped and danced, as if exhibiting for others* (XA.5.424).

979. καίπερ (less often καί) with the participle gives a *concessive* meaning and is rendered *though*: συμβουλεύω σοι καίπερ νεώτερος ὢν *I advise you, although I am younger* (XC.4.532).

a. In Hm., the καί and πέρ are often separated: οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὺν γέλασαν *but they, though troubled, gleefully at him did laugh* (B 270); or πέρ alone is used in the same sense: ἀχνύμενοί περ (κ 174).

b. ὅμως *yet, nevertheless* may be added to the principal verb, whether καίπερ is expressed or not: τὸ πλῆθος ἄμετρον ὄρωντες, ὅμως ἐτολμήσατε ἰέναι ἐπ' αὐτούς *though seeing that their number was immense, you still had the courage to charge on them* (XA.3.216).—Sometimes ὅμως is separated from its verb by the concessive clause: σὺν σοι ὅμως καὶ ἐν τῇ πολεμίᾳ ὄντες θαρρόμεν *with you, though in the enemy's country, we are not afraid* (XC.5.126), ἐρήσομαι δὲ καὶ κακῶς πάσχουσ' ὅμως *but I, though wronged, will ask thee none the less* (EMed.280).

c. For καὶ ταῦτα *and that* with concessive participles, see 612 a.

Supplementary Participle.

980. The supplementary participle is closely connected with the verb, and supplies an essential part of the predicate. It may belong either to the subject or to the object of the principal verb.

Thus: (subject) ἴσθι λῦπηρὸς ὢν *know that you are offensive*;
(object) οἶδα αὐτὸν λῦπηρὸν ὄντα *I know that he is offensive*.

981. The supplementary participle is used with verbs of *being, appearing, and showing*; and of *beginning, continuing, and ceasing* to be.

So εἰμί, ὑπάρχω *am*, φαίνομαι *appear*, φανερός (δῆλος) εἰμι *am manifest*, ἔοικα *seem*, δείκνυμι, δηλόω, ἀποφαίνω *show*, ποιέω *represent*, ἐξελέγχω *convict*, ἀγγέλλω *announce*, ὁμολογέω *acknowledge*;—ἄρχομαι *begin*, διατελέω *continue*, παύω *make cease*, παύομαι, λήγω *cease*, διαλείπω, ἐπιλείπω *leave off*, also ἀπαγορεύω *give over*, ἐλλείπω *fail*.

Thus εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν *if we are acceptable to the majority* (T.1.38), δῆλος ἦν ἀνιώμενος *it was clear that he was distressed* (XA.1.2¹¹), ἀποφαίνουσι τοὺς φεύγοντας πάλαι πονηροὺς ὄντας *they show that the exiles were long ago bad* (Lys.30¹), πάντα ἔνεκα ἑαυτοῦ ποιῶν ἐξελέγκεται *he has been convicted of doing everything for his own advantage* (D.2⁸).

ἐπτα ἡμέρας μαχόμενοι διετέλεσαν *seven days they (continued fighting) fought without stopping* (XA.4.3²), τοὺς βαρβάρους ἔπαυσεν ὑβρίζοντας *he made the barbarians cease behaving insolently* (I.12⁸³), οὐκ ἀπέειπε μεγάλην καὶ καλὴν ἐφίεμενος δόξαν *he did not give up aiming at a great and noble reputation* (XAg.11¹⁴).

a. Here belongs the construction of ἔχω with the aorist (seldom the perfect) participle, as a circumlocution for the perfect; this is chiefly found in dramatic poetry: κηρύξας ἔχω *I have proclaimed* (SAnt.192) *liter. 'having proclaimed I hold myself thus,'* ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις; *hast thou my sister as thy wedded wife?* (SOt.577).

982. Verbs of *knowing, perceiving, remembering, and the contrary*, take the supplementary participle.

Such are οἶδα, γινώσκω *know*, ἐπίσταμαι *understand*, ἀγνοέω *am ignorant*,—αἰσθάνομαι *perceive*, νομίζω *consider*, ὁράω *see*, περιοράω (overlook) *allow*, ἀκούω *hear*, μανθάνω *learn*, πυνθάνομαι *learn by inquiry*, εὕρισκω *find*, λαμβάνω (catch) *detect*, ἀλίσκομαι, φωράομαι *am detected*,—μέμνημαι *remember*, ἐπιλανθάνομαι *forget*.

Thus οἶδά σε λέγοντα αἰεὶ *I know that you are always saying* (XC.1.6⁶), ἴσθι μέντοι ἀνόητος ὢν *however, that you are foolish* (XA.2.1¹³), ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἥξοντα *he knows not that the war which is raging there will come hither* (D.1¹⁵).

εἶδον αὐτοὺς πελάζοντας *they saw them approaching* (XC.1.4³⁰), ὁρῶ μὲν ἑξαμαρτάνων, γύναι *I see indeed, woman, that I do err* (EMed.350), ἡδέως ἀκούω Σωκράτους διαλεγομένου *I like to hear Socrates discourse* (P.Sym.194^d), ἢ ἐπιβουλεύων ἀλίσκεται *if he be detected in laying plots* (XAg.8³).

μέμνημαι Κριτίᾳ τῷδε ξυνόντα σε *I remember that you were in company with Critias here* (PCharm.156*), ἐπιλελήσμεθ' ἡδέως γέροντες ὄντες *we have forgot with joy that we are old* (EBacch.188).

a. The phrase σύννοιά μοι (or ἐμαυτῷ) may take the participle either in the nominative or in the dative: σύννοίδα ἐμαυτῷ σοφὸς ὢν or σοφῷ ὄντι *I am conscious of being wise* (see PAp.21^b; 22^d).

983. The supplementary participle is further used with verbs of *endurance* and *emotion*.

So with φέρω *bear*, ἀνέχομαι *support*, καρτερέω *endure*,—χαίρω, ἡδομαι, τέρπομαι *am pleased*, ἀγαπάω *am content*, ἀγανακτέω, ἄχθομαι, χαλεπῶς φέρω *am vexed, displeased*, ὀργίζομαι *am angry*, αἰσχύνομαι *am ashamed*, μεταμέλομαι, μεταμέλει μοι *repent*: also κάμνω *am weary*.

Thus οὐκ ἀνέχομαι ζῶσα *I shall not endure to live* (EHipp.354), ἡδομαι ὑφ' ὑμῶν τιμώμενος *I am pleased to be honored by you* (XA.6.1²⁶), οὐ μοι μεταμέλει οὕτως ἀπολογησαμένῳ *I do not repent of having made such a defence* (PAp.38*), μανθάνων μὴ κάμνε *be not weary in learning* (Stob.Flor.380).

984. With τυγχάνω (poet. κυρέω) *happen*, λανθάνω *escape notice*, φθάνω *anticipate*, the supplementary participle contains the main idea. In translating, it often becomes the *verb*, while the verb becomes an adverbial modifier: ἔτυχε θυόμενος *he happened to be sacrificing* or *by chance he was sacrificing*.

Thus ἔτυχον ἐν τῇ ἀγορᾷ ὄπλῃται καθεύδοντες *hoplites, as it chanced, were sleeping in the market-place* (T.4.113), ἔλαθον ἐγγὺς προσελθόντες *they approached unperceived* (XA.4.2¹), βουλοίμην ἂν λαθεῖν αὐτὸν ἀπελθὼν *I should like to go away without his knowledge* (XA.1.3¹⁷), φονεᾶ ἐλάνθανε βόσκων (sc. ἐαυτὸν) *he entertained a murderer unawares* (Hd.1.44), φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους *they arrive at the summit before the enemy do* (XA.3.4⁴⁹).

a. With τυγχάνω, the participle, especially ὢν, is sometimes omitted: εἴ τις εὖνους τυγχάνει *if any one chances to be friendly* (ArEccl.1141).

985. Some other verbs, especially those meaning to *do well* or *ill* (εὖ or κακῶς ποιέω, ἀδικέω, ἀμαρτάνω), to *surpass* or *be inferior* (νικᾶω, ἡττάομαι) may take a supplementary participle to express the *manner*:

εὖ γ' ἐποίησας ἀναμνήσας με *you have done well to remind me* (PPhaed.60*), ἀδικεῖ τοὺς νέους διαφθείρων *he is guilty of corrupting the young* (XM.1.1¹).

986. GENERAL REMARK.—With many of these verbs, an infinitive may be used in the same sense; but often there is a difference of meaning.

Thus φαίνεται πλουτῶν means *he is manifestly rich*, but φαίνεται πλουτεῖν *he appears (perhaps deceptively) to be rich*.

αἰσχύνομαι λέγων *I speak with shame*, but αἰσχύνομαι λέγειν *I am ashamed to speak* (and therefore do not speak).

οἶδε (μανθάνει) νικῶν *he knows (learns) that he is victorious*, but οἶδε (μανθάνει) νικᾶν *he knows (learns) how to be victorious*.

μέμνημαι εἰς κίνδυνον ἐλθὼν *I remember that I came into danger*, but μέμνημαι τὸν κίνδυνον φεύγειν *I am mindful to shun the danger*.

PARTICIPLE WITH ἄν.

987. The participle takes ἄν when it represents a finite verb which would take it. Thus the participle with ἄν corresponds

- (a) to the *potential optative* with ἄν (872), and
- (b) to the *hypothetical indicative* with ἄν (895).

(a) αἰτεῖ ξένους, ὥς οὕτω περιγεγόμενος ἄν τῶν ἀντιστασιωτῶν (independent construction περιγενοίμην ἄν) *he asks for mercenaries, saying that thus he should be able to overcome his adversaries* (XA.1.1¹⁰), ἐγώ εἰμι τῶν τι ἡδέως ἄν ἐλεγχθέντων, εἴ τι μὴ ἀληθὲς λέγω, ἡδέως δ' ἄν ἐλεγχάντων, εἴ τίς τι μὴ ἀληθὲς λέγοι (indep. οἱ ἄν ἐλεγχθεῖεν, ἐλέγξειαν) *I am one of those who would gladly be confuted, if I say anything untrue, but would gladly confute another, if he should say anything untrue* (PGo.458^a).

(b) Ποτείδαιαν ἐλὼν καὶ δυνήθεις ἄν αὐτὸς ἔχειν, εἰ ἐβουλήθη, παρέδωκε (indep. ἐδυνήθη ἄν) *when he had taken Potidaea, and would have been able to keep it himself, if he had wished, he gave it up* (D.23¹⁰⁷).

VERBAL ADJECTIVES IN -TEOZ.

988. The verbal adjective in -τέος has a passive meaning, like the Latin participle in -*dus* (cf. 475). Used as a predicate with εἰμί, it has two constructions—a personal and an impersonal. The copula εἰμί is very often omitted, see 611 a.

989. In the personal construction the verbal agrees with the subject of the sentence, like any predicate-adjective: ἐπιστολὴ γραπτέα ἐστίν (*epistula scribenda est*) *a letter must be written*.

οὐ πρό γε τῆς ἀληθείας τιμητέος ἀνὴρ *a man is not to be honored before the truth* (PRp.595^o), ὠφελητέα σοι ἡ πόλις ἐστί *the state must be aided by you* (XM.3.6³), ἃ τοῖς ἐλευθέροις ἡγοῦντο εἶναι πράκτεια *things which they thought were to be done by freemen* (Ae.1¹⁸⁸).

990. In the impersonal construction the verbal stands in the neuter (-τέον or -τέα, see 635 a); and, although still passive, it takes an *object* in an oblique case, the same which the active voice of the verb would take: γραπτέον ἐστὶν ἐπιστολήν *one must write a letter*.

τὴν πόλιν ὠφελητέον *one must aid the state* (XM.2.1²⁸), τῶν βοσκημάτων ἐπιμελητέον *one must take care of his flocks and herds* (XM.2.1²⁸), φημὶ δὴ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν *I say that you must come to the rescue of the interests at stake* (D.1¹⁷), οὓς οὐ παραδοτέα ἐστί *whom we must not surrender* (T.1.86).

a. Observe that the *subject* of the personal construction becomes the *object* of the impersonal. Verbals of *transitive* verbs admit either construction, those of *intransitive* verbs the impersonal construction only.

In Latin, the impersonal construction is confined to intransitives: thus *parendum est legi* πειστέον τῷ νόμῳ, but not *scribendum est epistulam*.

991. The verbal in -τέος takes the *agent*, or doer of the action, in the *dative* (cf. 769 b). For examples, see the sentences given above.

a. With the impersonal construction, the agent is sometimes put in the *accusative*, perhaps because the verbal was thought of as equivalent to δει with the infinitive: οὐ δουλευτέον τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονοῦσιν 'tis not right that the wise should be subject to the foolish (I.9').

992. The verbal in -τέος sometimes shows the meaning of the *middle* voice: πειστέον one must obey (πείθω persuade, mid. obey), φυλακτέον one must guard against (φυλάσσω watch, mid. guard against), ἅπτεον one must take hold of (ἅπτω attach, mid. touch).

PECULIARITIES IN THE CONSTRUCTION OF RELATIVE SENTENCES.

Attraction, Incorporation, etc.

993. A relative pronoun agrees with its antecedent in *number* and *gender* (627), but stands in any *case* required by the construction of its own clause. Yet we often find an irregular agreement in case (*attraction*), and sometimes a peculiar arrangement of the words (*incorporation*). Both these changes have the effect of bringing the relative clause into closer connection with its antecedent.

994. **ATTRACTION.**—The relative is often *attracted* into the case of its antecedent, especially *from* the accusative *to* the genitive or dative:

ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίᾳς ἣς κέκτησθε (instead of ἣν κέκτησθε) you will be men worthy of the freedom which you possess (XA.1.7³), τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κῦρος διδῷ (for ὃν ἂν διδῷ) we shall trust the guide whom Cyrus shall give us (XA.1.3¹⁶).

a. Other varieties of attraction are nearly confined to instances of incorporation and omitted antecedent: see below, 995, 996.

995. **INCORPORATION.**—The antecedent is often *incorporated*, or taken up, into the relative clause. The relative and antecedent must then be in the same case:

οὐκ ἀπεκρύπτετο ἣν εἶχε γνώμην (for τὴν γνώμην ἣν εἶχε) he did not conceal the opinion he had (XM.4.4¹), μὴ ἀφέλησθε ὑμῶν αὐτῶν ἣν ἀεὶ δόξαν κέκτησθε (for τὴν δόξαν ἣν κέκτησθε) do not deprive yourselves of the reputation which you have always possessed (D.20¹⁴²).

a. A *nominative* or *accusative* antecedent, when incorporated, conforms to the case of the relative; but a *genitive* or *dative* antecedent commonly attracts the relative to its own case, unless the relative is nominative, or depended, before the incorporation, on a preposition (cf. 996 a):

εἰ τινα ὁρῶν κατασκευάζοντα ἧς ἄρχοι χώρᾱς (for τὴν χώρᾱν ἧς ἄρχοι) if he saw any one improving the district of which he was governor (XA.1.9¹⁹).—ἐπορεύετο σὺν ᾗ εἶχε δυνάμει (for σὺν τῇ δυνάμει ἣν εἶχε) he marched with what force he had (XH.4.1²³), τοὺτους ἄρχοντας ἐποίησεν ἧς κατεστρέφετο χώρᾱς (for τῆς χώρᾱς ἣν κατεστ.) he made them governors of the country he subdued (XA.1.9¹⁴). But οὐ λυδιστί, ἀλλ' ἥπερ μόνῃ Ἑλληνικῇ ἐστὶν ἁρμονίᾳ (for τῇ ἁρμονίᾳ ἥπερ) not in the Lydian key, but in that key which alone is Greek (PLach.188^d).

b. The relative may also keep its case when a demonstrative pronoun represents the antecedent in the main clause: see Φ 441, SOc.907.

c. Observe that the antecedent, when incorporated, loses its article.

996. OMISSION OF ANTECEDENT.—The antecedent is often entirely omitted, where it is implied in the context, or is merely the general idea of person or thing:

ναυμαχίᾳ παλαιάτῃ ᾧν ἴσμεν (for τῶν ναυμαχιῶν ᾧς) a sea-fight the most ancient (of the sea-fights) that we know of (T.1.13), ἐγγίγνεται εὖνοια πρὸς οὓς ἂν ὑπολάβω εὖνοικῶς ἔχειν (for πρὸς τοὺτους οὓς) I conceive good-will toward those whom I believe to be kindly disposed (XM 2.6²⁴).

a. The relative: (1) keeps its own case when the omitted antecedent is nominative or accusative; but (2) it usually takes the case of the omitted antecedent when that is genitive or dative. A relative in the nominative masculine or feminine, or depending on a preposition, remains, however, unchanged:

(1) NOMINATIVE: ἐγὼ καὶ ᾧν ἐγὼ κρατῶ μενοῦμεν (for οὗτοι ᾧν) I and those whom I command will stay (XC.5.1²⁶).—ACCUSATIVE: στυγῶν μὲν ἧ μ' ἔτικτεν (for ἐκείνην ἧ) hating her who bore me (EAlc.838).

(2) GENITIVE: ἡ πόλις ἡμῶν ᾧν ἔλαβεν ἀπ᾽ αἰ μετέδωκε (for τούτων ᾧ) our city gave to all a share of (those things which) what she took (I.4²⁹), ᾧν ἐντυγχάνω μάλιστα ἄγμαι σε (for τούτων οἷς) of those whom I meet with, I admire thee most (PProt.361^o). But ἡ θίγω δῆθ' οἷ μ' ἐφύσαν; (for τούτων οἷ) shall I touch those who begot me? (EIon 560).—DATIVE: δεῖται σου τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς (for σὺν τούτοις οὖς) he requests you to drink this (wine) with those whom you best love (XA.1.9²⁵), ἐμμένειν οἷς ἄρτι ἔδοξεν ἡμῖν (for τούτοις ᾧ) to abide by what we agreed just now (PProt.353^b). But ἀναγκαῖον αὐτοῖς διαλέγεσθαι παρ' ᾧν ἂν λάβοιεν τὸν μισθόν (for τούτοις παρ' ᾧν) they are obliged to give lessons to those from whom they expect to receive their fee (XM.1.2⁶).

b. The omitted antecedent may be afterwards supplied by an emphatic demonstrative: ἀφ' ᾧν προσαυτεῖ, ἀπὸ τούτων διάγει on what he begs, on that he subsists (D.8²⁶).

997. OTHER RELATIVES.—The peculiarities just described (994–996) are not confined to οἷς, but apply also to the other relatives, ὅσος, οἷος, ἡλίκος, ὅστις, etc.:

διοικεῖν τὰς πόλεις τοιούτοις ἥθεσιν οἷοις Εὐαγόρᾱς εἶχε (for οἷα) to govern the cities with such manners as Euagoras had (I.9⁴⁸), πάντας εἰσφέρειν ἀφ' ὅσων

ἕκαστος ἔχει (for ἀπὸ τοσούτων ὧσα) *that all shall contribute from such means as each man has* (D.2³¹).

a. The same peculiarities extend to *relative adverbs*: ἄξω ὑμᾶς ἔνθα τὸ πρᾶγμα ἐγένετο (for ἐκεῖσε ἔνθα) *I will take you to the place where the affair occurred* (XC.5.4²¹), ἀποκλείοντες ὅθεν ἂν τι λαβεῖν ῆ (for ἐκεῖθεν ὅθεν) *excluding them from places whence it may be possible to take anything* (XM.2.1¹⁶). Often we may supply a *pronoun* as the antecedent: ἄσκει δόθεν δόξεις φρονεῖν (for τοῦτο δόθεν) *practise that from which you will appear to be wise* (PGo.486^c). An instance of *attraction* is seen in διεκομίζοντο εὐθὺς ὅθεν ὑπεξέθεντο παῖδας καὶ γυναῖκας (for ἐκεῖθεν οἱ) *they immediately brought over their children and women from the places to which they had withdrawn them* (T.1.89).

SPECIAL CONSTRUCTIONS.

998. Ἔστιν οἷ.—The frequent phrase ἔστιν οἷ ('*there are those who*') means *some*: it is used in all cases, ἔστιν ὧν, ἔστιν οἷς, ἔστιν οὓς:

ἄκων ἔστιν οὓς ἐγὼ φιλῶ *some men I love in spite of myself* (PProt.346^o), πλὴν Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἔθνῶν *except the Achaeans and some other peoples* (T.3.92), ὑποπτοὶ ἐγένοντο ἔστιν ἐν οἷς *they came to be suspected in some things* (T.5.25).

a. For the singular ἔστιν, see 605. In the nominative, εἶσι οἷ often occurs.

b. Similar expressions are ἔστιν ὅτε *sometimes*, ἔστιν οὗ or ὅπου *somewhere*, ἔστιν ὅπως *somehow*, etc.

c. In questions, ἔστιν οἷτινες is common: ἔστιν οὐστίν᾽ ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ; *hast thou admired any among men on account of wisdom?* (XM.1.4²).

999. The neuter relative, with omitted antecedent, is sometimes loosely used in place of a conjunction, as ὅτι or ὥστε. In this way ἀνθ' ὧν and ἐξ ὧν mean *because* (cf. οὐνεκα, ὁθούνεκα, 1050):

προσθήκει χάριν αὐτοῖς ἔχειν ὧν ἐσώθησαν ὑφ' ὑμῶν *it becomes them to be grateful for this, that they were saved by you* (D.16¹³), δοῦναι δίκην ἀνθ' ὧν ἐμὲ ζητεῖτον ἐνθένδ' ἀφανίσαι *penance to pay, because ye sought to drive me hence* (ArPlut.434).

a. So also ἐφ' ὧτε (= ἐπὶ τούτῳ ὥστε) *on condition that*, often used with the infinitive: αἰρεθέντες ἐφ' ὧτε συγγράψαι νόμους *having been chosen on the condition that they should draw up laws* (XH.2.3¹¹).

b. Similar are ἐξ οὗ and ἀφ' οὗ *since*, ἐν ᾧ *while*, εἰς ᾧ *till*, μέχρι (ἄχρι) οὗ *until*, also *to where* (to that point of space at which), and like expressions.

1000. Οἷος (full form τοιοῦτος οἷος) is often used with the *infinitive*, and means *of such sort as to, proper for*. And so οἷός τε *in such condition as to, able to*; ὅσος *of such amount as to, enough to*.

Thus οὐκ ἦν ὥρᾱ οἷᾱ τὸ πεδίον ἄρδεν *it was not the proper season for watering the plain* (XA.2.3¹³), συμβουλεύειν οἷοί τ' ἐσόμεθα *we shall be able to give advice* (PGo.455^d), νεμόμενοι ὅσον ἀποζῆν *tilling the land enough to live* (T.1.2).

1001. Οἷος and ὅσος are sometimes used where we must supply an idea of '*thinking*,' '*considering*': ἀπέκλαον τὴν ἐμαντοῦ τύχην, οἷου ἀνδρὸς ἐταίρου ἐσπερημένος εἶην *I bewailed my own fortune (considering what kind of man)*

in that I had been deprived of such a man as a companion (PPhaed.117^c). Similarly εὐδαίμων μοι ἀνὴρ ἐφαίνετο, ὥς γενναίως ἐτελεύτῃ the man appeared to me happy (considering how) in that he died so nobly (PPhaed.58^c).

a. The same relatives, οἷος, ὅσος, and ὥς, are used in exclamations: ὦ πάππε, ὅσα πράγματα ἔχεις ἐν τῷ δείπνῳ O grandfather, how much trouble you have in your dinner, liter. 'oh! the amount of trouble which you have' (XC.1.3^d), ὥς καλὸς μοι ὁ πάππος how handsome my grandfather is! (XC.1.3^d).

1002. In saying 'such as I,' 'such as he,' etc., not only οἷος but the following nominative is attracted into the case of the antecedent:

χαριζόμενος οἷῳ σοι ἀνδρὶ (for τοιούτῳ οἷος σὺ εἶ) gratifying a man such as thou art (XM.2.9^d), πρὸς ἄνδρας πολμηροὺς οἷους καὶ Ἀθηναίους (for οἷοι καὶ Ἀθηναῖοι εἰσιν) against bold men such as the Athenians (T.7.21).—To this construction the article may be prefixed: τοῖς οἷοις ἡμῶν to such as we are. Rarely the attraction is neglected.

a. By a similar attraction ὅστις, and especially ὅστισιν, are used in all the cases with the meaning of *any whatsoever*: ἔστιν ἕρα δικαίου ἀνδρὸς βλάπτειν ὀντινοῦν ἀνθρώπων; (for τινὰ ὅστισιν ἐστὶ any one whoever he is) is it the part of a just man to injure any person whatsoever? (PRp.335^b). The same idiom extends to other indefinite relatives.

b. A peculiar incorporation is seen in the phrases, ὅσοι μῆνες monthly (as if τοσαυτάκις ὅσοι μῆνές εἰσι as many times as there are months), ὅσαι ἡμέραι (also ὁσημέραι) daily, etc.

1003. INVERSE ATTRACTION.—The antecedent, without being incorporated into the relative clause, is sometimes attracted to the case of the relative.

In most instances of this kind, the relative sentence comes between the antecedent and the word on which it depends: τὴν οὐσίαν ἣν κατέλιπεν οὐ πλείονος ἀξία ἐστὶ (for ἡ οὐσία ἣν) the property which he left is of no more value (Lys.19^d). So with adverbs: καὶ ἄλλοσε ὅποι ἂν ἀφίκη ἀγαπήσουσί σε (for ἄλλοθι) and in other places, wherever you may go, they will love you (PCr.45^c).

a. In this way, οὐδεὶς is attracted by a following ὅστις οὐ: and the whole phrase (declined throughout: οὐδεὶς ὅστις οὐ, οὐδενὸς ὅτου οὐ, etc.) has the meaning *every one*: οὐδενὶ ὅτῳ οὐκ ἀποκρίνεται (for οὐδεὶς ἐστὶν ὅτῳ οὐκ ἀπ. there is no one whom he does not answer) he answers every one (PMen.70^c).

b. By a somewhat similar change, θαυμαστόν ἐστὶν ὅσος, ὅσου, etc., passes into θαυμαστὸς ὅσος, θαυμαστοῦ ὅσου, etc.; and in like manner, θαυμαστόν ἐστὶν ὥς, into θαυμαστῶς ὥς. A few other adjectives show the same idiom. Thus θαυμαστὴν ὅσῃν περὶ σέ προθύμῃαν ἔχει he has a wonderful degree of devotion for you (PAlc.ii.151^a), ὑπερφυῶς ὥς χαίρω I am prodigiously pleased (PSym.173^c).

Other Peculiarities.

1004. RELATIVE WITH SUBORDINATE VERB.—A relative properly belonging with the main verb of the relative clause, is sometimes made to depend on a participle, or on a subordinate verb:

καταλαμβάνουσι τείχος, ὃ τειχισάμενοί ποτε Ἀκαρνανεὶς κοινῷ δικαστηρίῳ ἐχρῶντο (properly ὃ ἐχρῶντο) they take a fortress, which the Acarnanians, having

once fortified it were using as a common place of judgment (T.3.105), ἀνθρώπους ἀσχοῦμεν, οἷς ὅποτε τις διδῶ πλείω μισθόν, μετ' ἐκείνων ἀκολουθήσουσι (prop. οἱ ἀκολουθήσουσι) we are training men who, whenever any one offers them larger pay, will follow those (I.8⁴⁴).

1005. RELATIVE CLAUSE CONTINUED BY DEMONSTRATIVE.—When a relative clause is continued by a clause *co-ordinate* with it, the relative word is hardly ever *repeated*. Where this would be necessary, the relative construction is abandoned in the second clause, and the relative word is sometimes entirely omitted, and sometimes, if in an oblique case, replaced by a personal or demonstrative pronoun.

Ἀριαῖος, ὃν ἡμεῖς ἠθέλομεν βασιλεῖα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά (for ὃ ἐδώκαμεν, ἀφ' οὗ ἐλάβομεν) Ariæus, whom we wished to make king, and to whom we gave, and from whom we received pledges (XA.3.2^b), ἠνωχθὶ δέ μιν γαμέεσθαι τῷ ὅτε τε πατήρ κέλεται, καὶ ἀνδάνει αὐτῇ (for ὅστις ἀνδάνει) and bid her marry him whome'er her sire commandeth, and (who, literally he) is pleasing to herself (β 114).

ἐκεῖνοι τοίνυν, οἷς οὐκ ἐχαρίζοντο οἱ λέγοντες, οὐδ' ἐφίλουν αὐτούς those therefore, whom the speakers did not try to please, and did not caress them (D.3²⁴), ἀντίθεον Πολύφημον, δὸς κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι, Θόασα δέ μιν τέκε νύμφη Polyphemus, peer of gods, whose might 'mongst all Cyclopes is the greatest, and the nymph Thoosa bare him (α 70).

a. Yet the relative is occasionally repeated: see XA.1.7⁸, T.2.43.

1006. VERB OMITTED.—When the same verb belongs to both clauses, antecedent and relative, it is sometimes omitted in one of them, especially in the relative clause:

φίλους νομίζουσ' οὕπερ ἂν πόσις σέθεν (sc. νομίζη φίλους) counting as friends those whom thy husband counts so (EMed.1153), τὰ γὰρ ἄλλα ὅσα περ καὶ ὑμεῖς ἐποιεῖτε (sc. ἐποίη) for the rest he did just what you also were doing (XC.4.1³), ὥς ἐμοῦ ἰόντος ὅπῃ ἂν ὑμεῖς (sc. ἵητε), οὕτω τὴν γνώμην ἔχετε understanding that I am going wherever you go, so make up your mind (XA.1.3⁶).

1007. PREPOSITION OMITTED.—When the antecedent stands before the relative, a preposition belonging to both usually appears only with the first: ἐν τρισὶ καὶ δέκα οὐχ ὅλοις ἔτεσιν οἷς ἐπιπολάζει (for ἐν οἷς) in not quite thirteen years, in which he has been uppermost (D.9²⁵), ἀπὸ τῆς αὐτῆς ἀγνοίας ἥσπερ πολλὰ προΐεσθε τῶν κοινῶν from the same apathy from which you sacrifice many public interests (D.18¹²⁴).

1008. TRANSFER TO RELATIVE CLAUSE.—Designations, especially superlatives, which belong most properly to the antecedent, are sometimes taken into the relative clause:

εἰς Ἀρμενίαν ἥξειν, ἥς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος (for πολλὴν καὶ εὐδαίμονα) they would come to Armenia, of which Oronatas was governor, an extensive and prosperous country (XA.3.5¹⁷), ἡγαγον ὀρόσους πλείστους ἐδυνάμην I have brought (the largest number which) as many as I could (XC.4.5²⁹).

a. In this way arise expressions like ἐπεὶ (ὥς, ὅτε) τάχιστα as soon as; also ὥς τάχιστα as soon as possible, etc. (see 651).

1009. INTRODUCTORY RELATIVE CLAUSE.—A clause beginning with a neuter relative is sometimes loosely prefixed to another sentence, either—(a) to suggest the *matter* to which it pertains: ἃ δ' εἶπεν, ὥς ἐγώ εἰμι οἷος ἀεὶ ποτε μεταβάλλεσθαι, κατανοήσατε *but as to what he said, that I am one who is always changing, consider, etc.* (XH.2.3⁴⁵); or—(b) with *appositive* force: ὃ ἄρτι ἔλεγον, ζητητέον τίνες ἀριστοὶ φύλακες *as I just said, we must inquire who are the best guards* (PRp.413^c).

a. After such a clause, the principal clause is sometimes irregularly introduced by ὅτι or γάρ: ὃ μὲν πάντων θαυμαστότατον ἀκοῦσαι, ὅτι ἐν ἑκάστον ὧν ἐπηνέσαμεν ἀπόλλυσι τὴν ψυχὴν *what is strangest of all to hear, (that) each one of the things which we approved ruins the soul* (PRp.491^b). In like manner, after phrases such as ὥς λέγουσι, ὥς ἔοικε, etc., the principal clause is sometimes expressed as *dependent*: ὥς γὰρ ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου μέλλει ἔξειν *for as I heard from some one, (that) Cleander is about to come from Byzantium* (XA.6.4¹⁸).

For relative clauses signifying *cause* and *result*, see 910; signifying *purpose*, 911; signifying *condition*, 912.

INTERROGATIVE SENTENCES.

1010. There are two kinds of questions :

1. *Sentence-Questions*: these relate to the *action* itself: they ask *whether* a given thing is or is done, and can be answered by *yes* or *no*.

2. *Word-Questions*: these relate to *something connected* with the action: they ask, for instance, *who, what, where, when, how*, etc., and they cannot be answered by *yes* or *no*.

WORD-QUESTIONS.

1011. These are expressed by means of pronouns or adverbs, —by interrogatives, if the question is direct,—by interrogatives or indefinite relatives, if it is indirect (700).

τίς λέγει; *who is speaking?* τί λέγει; *what does he say?* πόθεν ἦλθεν; *whence came he?*

ἡρόμην τίς (or ὅστις) λέγοι *I asked who was speaking*, ἡρόμην πόθεν (or ὁπόθεν) ἔλθοι *I asked whence he had come*.

a. Strictly speaking, the *indefinite relatives* have no interrogative force: they are properly relatives ('I asked about *that which* he said'); it is the connection only which gives the idea of a question. Accordingly the *simple relatives* are sometimes used in their place, though never after verbs of *asking*: δημοῖ δς ἐστὶν *he explains who he is* (T.1.136), φράζουσιν ἃ λέγει *they make known what he says* (XA.2.4¹⁸). Such clauses are not properly indirect questions.

1012. The interrogative word often depends, not on the principal verb of the interrogative sentence, but on a *participle* or other *dependent word*. This cannot be imitated in English.

τί ἀδικηθεὶς ἐπιβουλεύεις μοι; (having been wronged in what, do you plot) *in what have you been wronged, that you plot against me?* (XA.1.6⁸), πότε ἂν χρή πράξετε; ἐπειδὴν τί γένηται; *when will you do your duty?* (when what has happened?) *what are you waiting for?* (D.4¹⁰), τὸν ἐκ ποίᾳ πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; (the general from what sort of city do I expect) *from what sort of city must the general be, whom I expect to do this?* (XA.3.1¹⁴), τί ἰδὼν ποιῶντα ταῦτα κατέγνωκας αὐτοῦ; (having seen him doing what, have you brought) *what have you seen him do, that you have brought these charges against him?* (XM.1.3¹⁰), ἀπειλῶν οὐκ ἐπαύετο, καὶ τί κακὸν οὐ παρέχων *he did not cease threatening, and (what evil not causing?) causing every evil* (D.25⁵⁰). For ἵνα τί, see 612. For τί παθὼν and τί μαθὼν, see 968 c.

a. The interrogative often stands as predicate-adjective with a demonstrative pronoun, in the construction described in 618: τί τοῦτ' ἔλεξας; (being what, hast thou said this?) *what is this that thou hast said?* (EBacch.1033), τίνας τοὺςδ' εἰσορῶ; *who are these I see?* (EOr.1347), τίς δ' οὗτος ἔρχεται ὁλος; *who art thou who comest alone?* (K 82). So with a substantive: τίς δ' πόθος αὐτοὺς ἔκετο; *what is this longing which has come upon them?* (SPhil.601).

1013. Two interrogative words, without connective, are sometimes found in the same sentence:

τίνας οὖν ὑπὸ τίνων εὖροιμεν ἂν μείζονα εὐηργετημένους; *whom then can we find more benefited, and by whom?* (XM.2.2³), ποῖα ὁποίου βίου μῖμῆματα, οὐκ ἔχω λέγειν *what kinds (of numbers) are imitations of what sort of life, I cannot say* (PRp.400^a), τίς, πόθεν εἰς ἀνδρῶν; *who, from whence of men art thou?* (a 170).

For interrogative pronouns with the article, see 676.

1014. When the respondent repeats the question before answering it, he uses the *indefinite relatives*: ἀλλὰ τίς γὰρ εἶ; ὅστις; πολίτης χρηστός A. *but who are you, pray?* B. *who am I? an honest burgher* (ArAch.594).

SENTENCE-QUESTIONS.

1015. Direct sentence-questions are usually introduced by one of the following particles:

ἄρα, ἦ, expecting neither *yes* nor *no*,
οὐ, ἄρ' οὐ, οὐκοῦν, expecting the answer *yes*,
μή, ἄρα μή, μὼν, expecting the answer *no*:

ἄρ' εἰμὶ μάντις; *am I a prophet?* (SAnt.1212), ἦ οὗτοι πολέμοι εἰσι; *are these enemies?* (XC.1.4¹⁹).

οὐκ εἰσορᾷς; *do you not see?* (SEl.997), ἄρ' οὐχ ὕβρις τάδε; *is not this insolence?* (SOc.883), οὐκοῦν σοι δοκεῖ; *do you not then think?* (XC.2.4¹⁵).

μή τί σοι δοκῶ ταρβεῖν; *seem I to thee afraid?* implying 'surely not' (APr.959), ἄρα μὴ διαβάλλεσθαι δόξεις; *you will not think yourself slandered, will you?* (XM.2.6³⁴), μὼν τί σε ἀδικεῖ; *surely he has not wronged you, has he?* (PProt.310^d).

a. Sometimes there is no interrogative word at all, the question being indicated by the tone of voice: Ἑλληνες ὄντες βαρβάροις δουλεύσομεν; *shall we, who are Hellenes, serve barbarians?* (EFr.717).

b. An interrogative expression which distinctly expects the answer *yes*, is ἄλλο τι ἢ (for ἄλλο τι ἔστιν ἢ) *is anything else true than* = *is it not certainly true that?*—also, with ἢ omitted, ἄλλο τι in the same sense:

ἄλλο τι ἢ ὁμολογοῦμεν; *do we not acknowledge?* (PGo.470^b), ἄλλο τι φιλεῖται ὑπὸ τῶν θεῶν; *is it not beloved by the gods?* (PEuthyphr.10^d).

1016. Indirect sentence-questions are introduced by εἰ *whether*; less often by ἄρα:

ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι εἰεν *he asked whether they had already made answer* (XA.2.1¹⁵), ἴδωμεν ἄρ' οὕτως γίγνεται ἅπαντα *let us see whether everything is so produced* (PPhaed.70^b).

a. In Homer ἦ (ἡέ) is sometimes used: ὥχετο πεισόμενος μετὰ σὸν κλέος, ἦ που ἔτ' εἴης *he went to ask for news of thee, if thou wert yet alive* (ν 415).

b. This use of εἰ is closely connected with its use in *conditions*: thus examples like εἰπέ μοι εἰ ἔτεδν γε φίλην ἐς πατρίδ' ἰκάνω *tell me whether I am really come to mine own land* (ν 328) can be understood as *tell me, if, etc.* ('if I am come, tell me so').

c. εἰάν never really introduces an indirect question. Cases like σκέψαι εἰάν καὶ σὺ ξυνδοκῇ *consider if you too agree* (PPhaed.64^o) are best referred to 907. Hm. uses εἰ κε after 'see' and 'know' (cf. b above), but not after 'ask.'

1017. Alternative sentence-questions, if direct, are introduced by πότερον (πότερα) . . . ἢ (*utrum . . . an*) *whether . . . or*. Indirect alternative questions are introduced by the same particles, or by εἰ . . . ἢ or εἴτε . . . εἴτε:

πότερον εἰς ἄρχειν ἢ ἄλλον καθίστης; *do you let him go on governing, or appoint another?* (XC.3.1¹²).

διηρώτῃ πότερον βούλοιο μένειν ἢ ἀπύλαι *she asked whether he wanted to stay or go away* (XC.1.3¹⁵), ἐβούλευετο εἰ πέμποιέν τινας ἢ πάντες ἴοιεν *he consulted whether they should send some, or all should go* (XA.1.10⁵), οὐπω ἴστε εἴτε ἀγαθοὶ εἴτε κακοὶ ἡβήσαντες γενήσονται *you do not yet know whether they will turn out good or bad when they grow up* (Lys.20²⁴).

a. πότερον is often omitted: ἐγρήγορας ἢ καθεύδεις; *are you awake or asleep?* (PProt.310^b). So even in indirect questions: Odyss. δ 110. Properly πότερον is a neuter pronoun; see 278: thus πότερον δέδρακεν ἢ οὐ; (D.23⁷⁹) originally meant 'which of the two (is true), has he done it, or not (done it)?'

b. Hm. does not use πότερον. For direct disjunctive questions he has ἦ (ἦε) . . . ἦ (ἦε); for indirect, ἦ (ἡέ) . . . ἦ (ἦε): ἦ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί; *do we know aught in heart, or do we not?* (δ 632), μέλαιτ' ἐπὶ χρόνον, ὅφρα δαῶμεν ἢ ἔτεδν Κάλχῃς μαντεύεται ἦε καὶ οὐκί *wait for a time, that we may know if Calchas truly prophesies or not* (B 299).

For the use of the *modes* in indirect questions, see 932–5. For the subject of the indirect question drawn into the principal sentence (*prolepsis*), see 878.

NEGATIVE SENTENCES.

1018. There are two negative particles, οὐ and μή. Οὐ expresses negation absolutely; μή expresses it as *willed* or *thought of*. The same difference appears in their *compounds*, as οὔτε, μήτε; οὐδείς, μηδείς; οὐδαμῶς, μηδαμῶς; and many others.

1019. The Subjunctive and Imperative, in all their uses, take μή:

Thus in independent clauses (874, 866): μή θαυμάζετε *be not surprised* (XA.1.3²), μη ἐκδῶτέ με *do not give me up* (XA.6.6¹⁸), μη ἀτελῇ τὸν λόγον καταλίπωμεν *let us not leave the discussion unfinished* (PGo.505^d), λέγετε, εἰσὶν ἢ μή; *say, shall I go in or not?* (PSym.213^a).

In dependent clauses: thus final clauses, παρακαλεῖς ἰατρούς, ὅπως μὴ ἀποθάνῃ *you call in physicians, that he may not die* (XM.2.10²); conditions, οὐκ ἐπιζητοῦνται, εἰ μὴ προβῇ παρῆναι *they are not required, unless orders have been issued for their presence* (XC.1.2⁴); conditional relative clauses, ὅταν μὴ τοὺς ἀδικούντας λάβητε, τοὺς ἐντυγχάνοντας κολάζετε *when you do not catch the offenders, you punish the first comers* (I.18³⁶).

a. But the subjunctive in its epic use for the future indicative (868) has οὐ.

1020. Independent clauses with the Indicative and Optative have μή in expressions of *wishing* (870, 871); but otherwise, οὐ:

ἤμαρτεν, ὥς μήποτ' ὠφέλε (sc. ἀμαρτεῖν) *he missed, as I would he had never done* (XC 4.6³), μη ζῶην μετ' ἀμουσιᾶς *let me not live in grossness* (EHf.6'76).

οὐκ οἶδα *I know not* (ArNub.761), οὐκ ἂν ἀποδοίην τοὺς τόκους *I should not pay the interest* (ArNub.755).

For the force of οὐ and μή in questions, see 1015.

1021. Dependent clauses with the Indicative and Optative have μή when they express a *purpose* or a *condition*; but otherwise, οὐ:

Thus μή in final clauses: λαβὼν με ἤγεν, ἵνα μὴ φθέγγοιτο μηδείς *he seized me and dragged me away, that no one might raise his voice* (XA.6.6²⁸), φυλακτέον ὅπως μηδὲν συμβήσεται σοι τοιοῦτον *you must take care that nothing of this sort befalls you* (I.5³⁵).

μή in conditions: εἰ μὴ τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι *if nothing hinders, I wish to confer with them* (XA.4.8⁴), εἰ μὴ ταύτη δύναιντο, ἄλλῃ ἐπειρῶντο *if they did not succeed in this way, they tried in another* (XA.4.2⁴).

μή in conditional relative clauses: ἃ μὴ οἶδα οὐδὲ οἶομαι εἰδέναι *what I do not know (= εἰ τι μὴ οἶδα) I do not even suppose that I know* (PAr.21^d), ὅποτε μὴ τι δείσειαν, οὐ ξυνῆσαν *when they had no fear of anything, they did not come together* (T.2.15).

οὐ in others: προσημαίνουσιν ἃ τε χρὴ ποιεῖν καὶ ἃ οὐ χρὴ *they signify before-hand what one must do, and what not do* (XC.1.6⁴⁶).

a. So, too, relative clauses expressing *purpose* take μή: see 911.

b. Relative clauses expressing *cause* and *result* (910), though properly taking *οὐ*, sometimes have *μή*, when the cause or result is to be characterized as *thought of* rather than *real*: *ταλαίπωρος σὺ γε ἄνθρωπος εἶ, ᾧ μήτε θεοὶ πατρῶοι εἰσιν μήτε ἱερὰ αὐτῷ αὐτοῦ ἔστιν οὐδὲν ἀνέστηναι θεῶν οὐδὲν ἀνέστηναι θεῶν* (PEuthyd.302^b), *ἕνα γὰρ ἐν πολλοῖς ἴσως εὖροις ἂν ὅστις ἐστὶ μὴ χείρων πατρός* for *one perchance 'mongst many thou mayst find, who is not meaner than his sire* (EHeracl.327); here *ὅστις* means 'such as to be.'

c. *εἰ οὐ* may be used for *εἰ μή* when the clause has a *causal* force (926): *μὴ θαυμάσης εἰ πολλὰ τῶν εἰρημένων οὐ πρόκειται σοι* *be not surprised that much of what has been said is not suited to you* (I.1⁴⁴).

1022. Sentences in indirect discourse take the same negatives that they would have in direct discourse:

εἶπεν ὅτι οὐδὲν αὐτῷ μέλει τοῦ ὑμετέρου θορύβου (direct *οὐδὲν μοι μέλει*) *he said that he cared nothing for your disturbance* (Lys.12¹⁴).

a. But after *εἰ* in indirect questions, either *οὐ* or *μή* can be used: *ἐρωτᾷς εἰ οὐ καλὴ μοι δοκεῖ εἶναι* *you ask whether I do not think it (rhetoric) a fine thing* (PGo.462^c), *βουλόμενος ἐρέσθαι εἰ μαθὼν τίς τι μὴ οἶδεν* *wishing to ask whether a man, who has learned a thing, does not know it* (PTheaet.163^d), *σκοπῶμεν εἰ πρόκειται ἢ οὐ* *let us consider whether it is proper or not* (PRp.451^d), *τοῦτ' αὐτό, εἰ χαίρεις ἢ μὴ χαίρεις, ἀνάγκη σε ἀγνοεῖν* *this very thing, whether you are pleased or not pleased, you must needs be ignorant of* (PPhil.21^b).

1023. The Infinitive, when not in indirect discourse, has *μή*:

τὴν Κέρκυραν ἐβούλοντο μὴ προέσθαι *they wished not to abandon Corcyra* (T.1.44), *ἔλεγον αὐτοῖς μὴ ἀδικεῖν* *they told them not to commit injustice* (T.2.5), *εἰκὸς σοφὸν ἄνδρα μὴ ληρεῖν* *it is fit that a wise man should not talk idly* (PTheaet.152^b), *τὸ μὴ ἀποδιδόναι χάριτας ἀδικον ἐκρίνεν* *the not returning of favors he accounted dishonest* (XAgas.4²), *αἱ Σειρήνες κατείχον, ὥστε μὴ ἀπιέναι ἀπ' αὐτῶν* *the Sirens detained them, so that they could not get away from them* (XM.2.6¹¹).

a. In some apparent exceptions, *οὐ* belongs with the principal verb: *ὑμᾶς ἀξιοῦντες οὐ ξυμμαχεῖν ἀλλὰ ξυναδικεῖν* *demanding not that you should be allies with them, but partners in wrong-doing* (T.1.39), where *οὐ* belongs properly to *ἀξιοῦντες*.

b. But *ὥστε οὐ*, instead of *ὥστε μή*, is sometimes found with the infinitive: *κατείργασται πυρὶ, ὥστ' οὐδ' ἵχνος γε τειχεῶν εἶναι σαφές* *'tis destroyed by flame, that not a trace of ramparts can be seen* (EHel.108).

1024. The Infinitive in indirect discourse takes regularly *οὐ*, yet sometimes *μή*:

φημι οὐκ εἰδέναι (direct *οὐκ οἶδα*) *I declare that I do not know* (PAp.37^b), *ἐνόμισεν οὐκ ἂν δύνασθαι μένειν τοὺς πολιορκοῦντας* (direct *οὐκ ἂν δύναιντο*) *he thought the besiegers would not be able to remain* (XH.7.4²²).

ἀπεκρίνατο μηδενὸς ἡττων εἶναι *he answered that he was no man's inferior* (XH.3.8¹¹), *πιστεύω μὴ ψεύσειν με τὰς ἐλπίδας* *I trust that my hopes will not disappoint me* (XC.1.5¹³). After 'hope,' 'promise,' etc. (948 a), this *μή* is the rule.

1025. The Participle has μή when it expresses a *condition* (969 d, 971 b); otherwise, οὐ :

οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν *thou canst not, if thou hast not toiled, be happy* (EFr.464), ὥς ἡδὺ τὸ ζῆν μὴ φθονούσης τῆς τύχης *how sweet is life, if fortune be not envious* (MMon.563).

Κῦρος ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς κωλύοντος *Cyrus went up on the mountains, (no one opposing) without opposition* (XA.1.2²²), ἐθορυβεῖτε ὥς οὐ ποιήσοντες ταῦτα *you made a clamor, as not intending to do this* (Lys.12¹³).

a. The participle with ὁ μὴ has the force of a *conditional relative* clause: ὁ μὴ εἰδώς *whoever does not know* (but ὁ οὐκ εἰδώς *the particular person who does not know*); ὁ μὴ δαρὲς ἄνθρωπος οὐ παιδεύεται *the man unwhipped receives of training nought* (MMon.422).

1026. Μὴ is also used with adjectives, adverbs, and even with substantives with the sense of a conditional relative: τὸ μὴ ἀγαθόν 'the not-good' = *whatever is not good*, ὁ μὴ ἱατρός 'the non-physician,' *whoever is not a physician* (PGo.459^b).

1027. Μὴ FOR οὐ.—Μὴ is often used instead of οὐ with participles or other words, through an influence of the verbs on which they depend, when these verbs either have μὴ, or would have it, if negative:

μὴ χαῖρ', Ἀτρεΐδῃ, κέρδεσιν τοῖς μὴ καλοῖς *rejoice not, son of Atreus, in dishonest gains* (SAj.1349), ὥς μηδὲν εἰδὼτ' ἴσθι μ' ὧν ἀνιστορεῖς (μὴ because ἴσθι would take μὴ) *know that I know nought of what thou askest* (SPhil.253), κελεύει μέιναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας (μὴ because μέιναι would take μὴ, 1023) *he bids them remain at the river without crossing* (XA.4.3²⁸), εἰάν τι αἰσθῇ σεαυτὸν μὴ εἰδόντα (μὴ because εἰάν αἰσθῇ would take μὴ, 1019) *if you perceive yourself to be ignorant of anything* (XM.3.5²³).

1028. Οὐ FOR μὴ.—With some particular words, οὐ has a special connection, the two expressing a simple idea, as in οὐ φημι *deny*, οὐκ ἐῷ *forbid*, οὐ πολλοί *few*, οὐχ ἥσσον *more* and the like; in such expressions, οὐ is often retained, when the rules require μὴ: thus εἰάν οὐ φῆτε *if you deny it* (PAp.25^b), whereas εἰάν μὴ φῆτε would be *unless you affirm it*.

1029. REDUNDANT NEGATIVE.—In connection with verbs of *negative* meaning, such as *hindering, forbidding, denying, refusing*, and the like, the infinitive usually takes μὴ, to express the negative result aimed at in the action of the verb:

κωλύόμεσθα μὴ μαθεῖν *we are hindered from learning*, i. e., so as not to learn (EIon 391), ἀπείπον τοῖς δούλοις μὴ μετέχειν *they forbade the slaves from sharing*, i. e., requiring them not to share (Ae.1¹²³), ἡρνοῦντο μὴ πεπτωκέναι *they denied that they had fallen*, asserting that they had not fallen (ArEq.572), ἀπέσχοντο μὴ ἐπὶ τὴν ἐκατέρων γῆν στρατεῦσαι *they refrained from making war upon the land of either*, i. e., so as not to make war (T.5.25).

Often τό is prefixed (cf. 961): οὗτοί εἰσιν ἡμῖν ἐμποδὼν τὸ μὴ ἤδη εἶναι ἔνθα ἐσπεύδομεν *they are a hindrance to our being already where we were hastening* (XA.4.8¹⁴).

a. After 'deny' and like verbs, we may even have ὥς οὐ or ὅτι οὐ: ἀρνηθῆναι ὥς οὐκ ἀπέδωκα *to deny that I have paid* (Lys.4¹).

DOUBLE NEGATIVES.

1030. When a negative is followed by a *compound* negative of the same kind, the negation is simply strengthened: οὐκ ἔστιν οὐδεὶς *there is not any one*.

In English, only *one* negative can be used: οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ φίλος σαφὴς *there's nothing better than a faithful friend* (EOr.1155), σμικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δρᾷ *a little nature does nothing great at any time to any one, either citizen or state* (PRp.495^b), μηδὲν τελείτω μήτε ἐμοὶ μήτε ἄλλῳ μηδένι *let him pay nothing either to me or to any one else* (XA.7.1⁶).

1031. When a negative is followed by a *simple* negative of the same kind, each has its separate force: οὐκ ἀγνοίᾳ τοῖς ἐκγόνοις οὐ κατέδειξεν αὐτό 'twas *not through ignorance that he did not make it known to his descendants* (PRp.406^o); and the two often balance each other, so as to make an affirmative: οὐδεὶς οὐκ ἔπασχε τι (no one was not affected) *every man was affected* (XSym.1⁹).

1032. Οὐ μὴ.—Οὐ followed by μὴ is used with the subjunctive (seldom the future indicative) in emphatic negation, referring to the future: οὐ μὴ γένηται *it will not happen* (D.4⁴⁴).

οὐ μὴ δέισις τὸν πολέμιον *you will certainly not fear the foe* (XA.7.3²⁶), οὐδὲν μὴ δεινὸν πάθῃτε *you will meet with no harm* (D.6²⁴), οὐ σοὶ μὴ μεθέψομαι ποτε *never will I follow thee* (SEl.1053).

a. Οὐ μὴ is also used with the future indicative to express a strong prohibition: οὐ μὴ λαλήσεις *don't chatter* (ArNub.505), οὐ μὴ προσοίσεις χεῖρα *lay not thy hand upon me* (EBacch.343). These are often printed as questions; cf. 844 a.—The origin of both these phrases with οὐ μὴ is obscure.

1033. Μὴ οὐ.—Μὴ followed by οὐ is used in two different ways.

First, after expressions of fearing, where μὴ means *lest, that*, μὴ οὐ means *lest not, that not* (Lat. *ne non*). For examples, see 887.

So too without the verb of fearing, in the construction described in 867.

1034. Secondly, the infinitive takes μὴ οὐ instead of μὴ when the word on which it depends has a negative:

οὐδεὶς οἶός τ' ἔστιν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι *no one speaking in any other way (is able not to be) can avoid being ridiculous* (PGo.509^a).

a. Hence verbs of *hindering, forbidding, denying*, etc. (1029), when they have a negative, are followed by μὴ οὐ with the infinitive. Thus:

ἀρνοῦμαι μὴ ποιῆσαι *I deny that I did it*, but

οὐκ ἀρνοῦμαι μὴ οὐ ποιῆσαι *I don't deny that I did it*.

οὐκ ἀνατίθεμαι μὴ οὐ καλῶς λέγεσθαι *I don't gainsay that it was rightly argued* (PMen.89^d), οὐκ ἀπεςχόμεν τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν *I did not refrain from proceeding to that* (PRp.354^b), μὴ παρῆς τὸ μὴ οὐ φράσαι *forbear not to make it known* (Sot.283).

b. Μὴ οὐ is used in the same way, when the principal verb stands in a question which *implies* a negative: τίνα οἶει ἀπαρνήσεσθαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια; *who, think you, will deny (= no one will deny) that he understands what is just?* (PGo.461^o).

SOME NEGATIVE EXPRESSIONS.

1035. a. οὐχ ὅτι, μὴ ὅτι *not only* (probably 'I do not (say) that,' 'do not (say) that' = it is not enough to say that): μὴ ὅτι θεὸς ἀλλὰ καὶ ἄνθρωποι *not a god only but also men* (XC.7.2¹⁷).

οὐχ ὅπως, μὴ ὅπως, are used in the same way: μὴ ὅπως (sc. οὐκ ἐδύνασθε) ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε *not only were ye not able to dance in measure, but ye were not able even to stand erect* (XC.1.3¹⁰).

b. μόνον οὐ, μόνον οὐχί *only not*, hence *all but, almost (tantum non)*; and, in reference to time, ὅσον οὐ *almost*: μόνον οὐ τὴν Ἀττικὴν ὑμῶν περιήρηνται *they have all but stripped you of Attica* (D.19²²⁰), ὅσον οὐκ ἤδη ἐνόμιζον αὐτοὺς παρῆναι *they thought they were already all but arrived* (T.8.96).

c. οὐ μὴν ἀλλά, οὐ μέντοι ἀλλά *nevertheless, notwithstanding*. They are to be explained by supplying before ἀλλά some idea drawn from the preceding context: ὁ ἵππος μικροῦ ἐκείνον ἐξετραχήλισεν· οὐ μὴν (sc. ἐξετραχήλισεν) ἀλλὰ ἐπέμεινεν ὁ Κῦρος *the horse almost threw him over its head; (yet it did not throw him, but) nevertheless Cyrus kept his seat* (XC.1.4⁸).

PARTICLES.

NOTE.—The term *particles* includes the conjunctions (1038), besides a number of adverbs, which, though not having of themselves a very definite meaning, yet serve to show the relations of other words.

1036. PREPOSITIVE AND POSTPOSITIVE.—A particle is said to be prepositive, when it is always put first in its own sentence; postpositive, when it is always put after one or more words of the sentence.

I. *Interrogative Particles*.—See 1010–1017.

II. *Negative Particles*.—See 1018–1035.

1037. III. *Intensive Particles*.—These add emphasis to particular words, or give additional force to the whole sentence.

1. γέ (postpositive and enclitic) *even, at least*, Lat. *quidem*, adds emphasis to the preceding word: πλήθει γε οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους *in numbers at least we should not surpass the enemy* (XC.2.1⁸), σὺ γὰρ νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι *for now at least thou seemest to be our king* (XC.1.4⁹), Hm. ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδός *but do thou, if only thou art able, protect thy son* (A 393).—It is added with especial frequency to pronouns: ἔγωγε *I for my part*, ὅγε in Hm. *even he*, ὅς γε Lat. *qui quidem*.

a. When γέ belongs to a word which has the article, it is usually attached to the article: ἡ γε φιλοσοφία *philosophy at least* (PSym.182^c). So too after a preposition, if the word depends on one: ἤκουσεν οὐδεὶς ἐν γε τῷ φανερῷ *no one heard, in public at least* (XA.1.3²¹).

2. **γούν** (postpositive) *at any rate*, Lat. *certe*, contracted from **γὰρ οὖν**. It is used especially to mark the transition from a less positive statement to one which is *certainly* true: οὐ πλαστήν τὴν φιλίαν παρείχοντο· ἐθελούσιοι γούν αὐτῷ συνεβοήθησαν *they offered no pretended friendship; at any rate, they willingly joined him in giving aid* (XAges.1³⁸).

3. **πέρ** (postpositive and enclitic) *very, just, even*. In Attic, it is used to strengthen *relatives*: ὅσπερ *just who, the one who*, ὅσπερ *even as*; also in εἴπερ (ἐάνπερ, ἥνπερ) *if really*, καίπερ *though*. In Hm., it is used with a variety of words: πρῶτόν περ *for the very first time* (Ξ 295), τὰ τε στυγέουσι θεοί περ *which even gods detest* (Υ 65); and especially with *participles*, in the sense of καίπερ (979).

4. **δή** (postpositive) *now, indeed, in particular*, marks something as being immediately present to the mind. It is commonly put after the emphatic word, and admits a great variety of rendering: πολλοὶ δὴ (obviously many) *a great many*, μόνος δὴ *all alone*, δῆλα δὴ *it is quite plain*. It adds urgency to imperative expressions: ἐννοεῖτε δὴ *consider, I pray you*, ἄγε δὴ *come now*. It strengthens the superlative: μέγιστος δὴ *the very greatest*; and gives definiteness to demonstratives and relatives: ὁ δὴ *the (very) one who*, οὕτως δὴ *just so*. So with other pronouns and particles: τί δὴ; *what now?* ποῦ δὴ; *where pray?* εἰ δὴ *if indeed, if really*. For καὶ δὴ καί, see 1042 c.

a. It often means *accordingly*, referring to something preceding: ἔλεγον ὅτι κατίδοιεν στράτευμα· ἐδόκει δὴ οὐκ ἀσφαλὲς εἶναι διασκηνοῦν *they said that they had seen an army; it seemed accordingly unsafe to encamp apart* (XA.4.4¹⁰), οὕτω δὴ *thus then* (as previously described): and hence often in the *apodosis* (879), as ὅτε . . . τότε δὴ *when . . . then, I say*.

b. It sometimes approaches the meaning of ἤδη, Lat. *jam*: νῦν δὴ (*nunc jam*) *now already*, πάλαι δὴ (*jam dudum*) *long since*. So in καὶ δὴ, often used in answer to a command: ἔπειγε νῦν· καὶ δὴ βέβηκα *A. hasten now. B. see, I am already gone* (SEL.1436).

c. The epic δὴ γάρ, and poetic δὴ τότε, may stand at the *beginning* of a sentence.

5. **δήπου** (or δὴ που) *I suppose, probably, methinks*, often used, with slight irony, in cases which admit no doubt: τρέφεται δὲ ψυχὴ τίνι; μαθήμασι δήπου *with what is the spirit nourished? with learning, doubtless* (PProt.318^o).—A stronger form is δήπουθεν.

6. **δῆτα** (a stronger δὴ) *surely, in truth*, nearly confined to the Attic: οὐ δῆτα *surely not*, πῶς δῆτα; *how in truth?*

7. **δῆθεν** *truly, forsooth*, mostly in reference to a *seeming* or *pretended* truth.

8. **δαί** (an Attic equivalent of δὴ), used only in questions, and chiefly in τί δαί; πῶς δαί; *what now? how now?* with surprise or passion.

9. **ῥ** (prepositive) *really, truly*, (not to be confounded with ῥ interrog., 1015, and ῥ or, than, 1045, 1) adds

force to an assertion.—*ἡ μὴν* (Hm. *ἡ μὲν*) is used especially in declarations under oath: *ὁμόσαντες ὅρκους ἡ μὴν μὴ μνησικακήσειν* *having sworn oaths that in very truth they would not bear resentment* (XH.2.4⁴³).

10. *τοί* (postpositive and enclitic) *surely, doubtless*, may often be rendered *you know, you must know, be assured*, and the like. It is frequent in statements of general truths: *τόν τοι τύραννον εὐσεβεῖν οὐ ῥᾶδιον* *for princes 'tis no easy task to be devout* (SAj.1350).—Compounds of *τοί* are *ἦτοι* *verily* (only epic), *οὔτοι* *surely not*.—For *μέντοι*, see 1047, 4: for *τοίνυν*, *τοίγαρ*, *τοιγαροῦν*, *τοιγάροι*, see 1048, 4 and 5. For the disjunctive *ἤτοι . . . ἢ* *either . . . or*, see 1045, 1 a.

11. *μήν* (postpositive) *in truth, Lat. vero*, Ion. *μέν*, Dor. *μάν*. Hm. has *μέν*, *μάν*, and *μήν*: *ἴδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται* *for thus I'll speak, and verily 'twill be fulfilled* (Ψ 410). The word has also an adversative use, *yet, however*. In Attic *τί μήν*; ('what indeed?') means *of course*.

12. *μέν* (postpositive) *indeed, Lat. quidem*; originally the same as *μήν*: oftenest used in connection with *δέ* (1046, 1 a), but found also alone (so in questions), and with other particles, as *μέν οὖν*, *μέν δή*.

13. *ναί* *yes, surely*,—*νή* and *μά* *surely*, used in oaths and followed by the accusative (728).

CONJUNCTIONS.

1038. The conjunctions are particles used to connect sentences or words with each other. They are divided into classes, according to their meaning. Some conjunctions belong to more than one class.

a. The first four classes of conjunctions (*copulative, disjunctive, adversative, and inferential*) connect *co-ordinate* sentences (876 a): so too the causal *γάρ*. The other classes connect *subordinate* sentences with the principal sentences on which they depend.

1039. *ASYNDETON*.—In continued discourse, every Greek sentence has, in general, a conjunction to connect it with what goes before. The absence of such connective is called *asyndeton* (*ἀσύνδετον* *not bound together*): it is most common in explanatory sentences. Sometimes it is preferred as a livelier and more striking mode of expression.

1040. IV. Copulative Conjunctions.

The principal copulatives are *καί*, *τέ*, and *ἔτι*. *Τέ* is postpositive and enclitic: it corresponds in general to Lat. *que*, as *καί* to Lat. *et*. The poets have also *ἠδέ*, *ἰδέ*, and *ἰδέ* is epic only.

a. The copulative is often used with both members (*correlation*): so very frequently *τέ . . . καί*, *τέ . . . τέ*; often where in English simple

and would be used. Καί . . . καί emphasizes the two members separately, *both . . . and*:

διέσχον ἀλλήλων βασιλεύς τε καὶ οἱ Ἕλληνες ὥς τριάκοντα στάδια *the king and the Greeks were about thirty stades apart from each other* (XA.1.10⁴), Hm. αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε *for always strife is dear to thee and wars and battles* (A 177), λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρᾳ ὑποψία *I think there is an end, both of their insolence and of our suspicion* (XA.3 1²¹).—In like manner, the epic has ἡμὲν . . . ἡδέ *as well . . . as also*.

b. Occasionally we find τέ . . . δέ, the two members being at first thought of as simply connected, but afterwards as standing in a certain contrast.

1041. In the epic language, τέ is used very extensively to mark the connection of sentences and parts of sentences, being often attached to other particles, as καί, μέν, δέ, γάρ, ἀλλά, and to relatives (ὅς τε, οἷός τε). In such cases, it cannot be translated into English. The common words ὥστε and οἷός τε, used by all writers, are remnants of this early usage.

1042. To καί belong further the meanings *also* and *even*:

Hm. παρ' ἐμοί γε καὶ ἄλλοι οἳ κέ με τιμήσουσι *with me are others also who will honor me* (A 174), τοῦ ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμῶν τὴν κεφαλὴν *having cut off his brother's head, even after he was already dead* (XA.3.1¹⁷). In the meaning *also*, it is often repeated with both members of a compound sentence: καὶ ἡμῖν ταῦτά μοι δοκεῖ ἅπερ καὶ βασιλεῖ *to us also the same things seem good, which seem good also to the king* (XA.2.1²²). In καὶ δέ, the proper connective is δέ, while καί means *also, even*: καὶ ἀρχικὸς δ' ἐλέγετο εἶναι *and he was also said to be fit to rule* (XA.2.6⁸).

a. After words of likeness, καί may be rendered *as*: ὁμοίως καί Lat. *aeque ac*.

b. Ἄλλως τε καί means *especially* (literally 'both in other ways and particularly in this'): χαλεπὸν οἶμαι διαβαίνειν, ἄλλως τε καὶ πολεμίων πολλῶν ἔμπροσθεν ὄντων *I consider it hard to cross, especially when the enemy in force is opposing* (XA.5.6⁹).

c. Καὶ δὴ καί *and in particular also*, gives special prominence to that which follows it: ἀπικνέονται ἐς Σάρδεις ἄλλοι τε πάντες ἐκ τῆς Ἑλλάδος σοφισταί, καὶ δὴ καὶ Σόλων *there come to Sardis both all the other wise men from Greece, and particularly Solon* (Hd.1.29).

1043. NEGATIVE SENTENCES are connected by οὐδέ, μηδέ, or οὔτε, μήτε. Of these, οὐδέ, μηδέ are the negatives of καί (standing singly), and have two uses:

1. As connective, *and not, nor*, continuing a preceding negative:

ἀγορὰν οὐδεὶς παρέξει ἡμῖν, οὐδ' ὁπόθεν ἐπισιτισόμεθα *nobody will provide us a market, nor any means of obtaining supplies* (XA.2.4⁵). Very seldom after an affirmative; *and not, but not*: πρὸς σοῦ γάρ, οὐδ' ἐμοῦ, φράσω *in thy behalf I'll speak, and not mine own* (Sot.1434): the Attic prose in such cases always employs καὶ οὐ or ἀλλ' οὐ.

2. With emphasizing sense, *not even* (Lat. *ne . . . quidem*):

ἀλλ' οὐδὲ τούτων στέρησονται *but not even of these shall they be deprived* (XA.1.4⁸).

a. Οὐδέ . . . οὐδέ are never correlated (*neither . . . nor*); when they occur, they mean *not even . . . nor yet*.

1044. οὔτε . . . οὔτε, μήτε . . . μήτε, *neither . . . nor*, are used in correlation; they are the negatives of τέ . . . τέ:

οὔτε ἀποδεδράκασιν οὔτε ἀποπεφεύγασι *they have neither stolen away nor escaped openly* (XA.1.4⁸).

a. Sometimes οὔτε (μήτε) . . . τέ occur (as in Lat. *neque . . . que*): ἔμοσαν μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι *they swore that they would not betray each other, and would be allies* (XA.2.2⁸).

b. Οὔτε (μήτε) . . . οὐδέ (μηδέ) is a slightly irregular form, corresponding to τέ . . . δέ (see 1040 b). But οὔτε . . . οὔτε may be continued by οὐδέ without any irregularity.

1045. V. *Disjunctive Conjunctions.*

1. ἢ *or, than* (not to be confounded with ἥ: 1015; 1037, 9):

a. Meaning *or*; and repeated, ἢ . . . ἢ *either . . . or*; also ἦτοι . . . ἦ, with special emphasis on the first member: ἦ καταγελῶσιν ἦ χαλεπαίνουνσιν *they either laugh at him, or are angry* (PProt.323^b).

b. Meaning *than*, after the comparative degree and adjectives like ἄλλος, ἕτερος, διάφορος, ἐναντίος, which have a comparative meaning. See 643.

2. εἴτε . . . εἴτε *whether . . . or*, Lat. *sive . . . sive*,

presenting a choice of two suppositions: ὁ μὲν οὖν θεός, εἴτε οὐκ ἐβούλετο, εἴτε τις ἀνάγκη ἐπῆν, ἐποίησε μίαν μόνον *now the god, be it that he chose not to, or that he was under some necessity, made one (bed) only* (PRp.597^o). Sometimes the first εἴτε is omitted, or ἢ is used for the second. With the subjunctive, εἴαντε (ἦντε, ἄντε) is used instead of εἴτε. For εἴτε . . . εἴτε in indirect questions, see 1017.

1046. VI. *Adversative Conjunctions.*

1. δέ (postpositive) *but, and*,

marks a slight contrast, being much weaker than ἀλλά. Hence, though generally meaning *but*, it is often better rendered by *and*.

a. Μέν . . . δέ *indeed . . . but, on the one hand . . . on the other* are very common; though, in many cases, μέν can hardly be rendered in English.

Thus ὁ μὲν βίος βραχύς, ἡ δὲ τέχνη μακρά *life indeed is short, but art is long* (Luc.Herm.63), Hm. οἱ περὶ μὲν βουλήν Δαναῶν περὶ δ' ἔστε μάχεσθαι *ye who in counsel (on the one hand), and (on the other) in fighting, do excel the Danaï* (A 258), πάταγον μὲν, ἀκουσον δέ *strike, but listen* (Plut.Them.11).

b. For ὃ μὲν . . . ὃ δέ, see 654. Μέν may be followed by ἀλλά, ἀτάρ, etc., instead of δέ; and sometimes the thought to be contrasted with it, is expressed in other ways or omitted altogether.

c. After a *conditional* or *relative* sentence, the *apodosis* (principal sentence) is sometimes introduced by δέ: Hm. εἰς ὃ ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἦλθε δ' Ἀθήνη *while he revolved these things in mind and soul, then came*

Athena (A 193). Here *δέ* is used as if the former sentence were *co-ordinate* with, not subordinate to, the latter. This construction, which is rare in Attic, occurs frequently in Homer.

2. *ἀλλά* *but, yet* (from *ἄλλος* *other*),

marks a stronger contrast than *δέ*: Hm. *ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί, ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ, ἀλλὰ κακῶς ἀφίει* *then all the other Greeks did shout assent, yet Agamemnon, Atreus' son, it did not please in soul, but harshly he dismissed him* (A 22).

a. After a *conditional* clause expressed or implied, *ἀλλά* is often to be rendered *at least*: *εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος* *though body captive be, the soul at least is free* (SFr.855), *ὦ θεοὶ πατρώοι, συγγένεσθέ γ' ἀλλὰ νῦν* *gods of my fathers, help me now at least* (SEl.411).

b. *Ἀλλά* is used in abrupt transitions. At the beginning of a speech it may often be translated by *well*: *ἀλλ' ὥφελε μὲν Κῦρος ζῆν* *well, I wish that Cyrus were alive* (XA.2.14).

c. After negative expressions, *ἀλλ' ἢ* (less often *ἀλλά* alone) is used in the sense of *other than, except*: *ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μῖκρόν τι* *I have no money, except some little* (XA.7.7⁵³). For *οὐ μὴν ἀλλά*, see 1035 c.

1047. Other conjunctions which express a contrast, or a transition to something different, are

1. *αὖ* (postpositive, properly *again*, hence) *on the other hand, on the contrary*. So epic *αὖτε*.

2. *ἀλλά* (prepositive, Hm. also *αὐτά*) *but, however*.

3. *μήν* (postpositive) *yet, however*: see 1037, 11.

4. *μέντοι* (postpositive: from *μέν* and *τοί*) *yet, however*.

5. *καίτοι* (from *καί* and *τοί*: not in Hm.) *and yet, though*.

6. *ὅμως* *nevertheless, notwithstanding*. For its use with participles, see 979 b.

1048. VII. Inferential Conjunctions.

1. *ἄρα* (Hm. *ἄρα*, *ἄρ*, and enclitic *ρά*, all postpositive) *then, accordingly, so*:

οὐκ ἄρα ἔτι μαχεῖται *then he will not fight at all* (XA.1.7¹⁸). It is especially frequent in Homer, where it sometimes can hardly be translated: *ἦ τοι δ' γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο* *now when he thus had spoken, he sat down* (A 68). *Εἰ ἄρα* means *supposing that really*, *εἰ μὴ ἄρα* *unless indeed*. This word must not be confounded with the interrogative *ἄρα*: see 1015.

2. *οὖν* (postpositive, Hd. and Dor. *ὄν*) *therefore, then, consequently*, stronger than *ἄρα*:

τούτοις ἦσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι *Cyrus liked these; he therefore wishes you to taste them too* (XA.1.9²⁶). When preceded by another particle (as *ἀλλά*), *οὖν* often means *for that matter, at any rate, certainly* (so *δ' οὖν* *at any rate*). With relatives, it has the force of Lat. *-cumque*: *ὅστις οὖν* *whosoever* (285).

a. From οὐ and οὐν, arise both οὐκοῦν *therefore* (and in questions *not therefore? nonne igitur?*) and οὐκουν *therefore not, non igitur*.

(α) The first is properly interrogative, 'not therefore?': οὐκοῦν τοῦτο δῆλον; *isn't then this clear?* (XM.3.6³).—(β) But since questions with οὐ expect an affirmative answer, οὐκοῦν came to be used without interrogation, as an affirmative, 'therefore': οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπάνσομαι *well then, whenever my strength shall fail I will give over* (SAnt.91).—(γ) To express the sense 'therefore not' without interrogation, οὐκουν is used (with accent on the negative): οὐκουν ἀπολείψομαί γέ σου, εἰ τοῦτο λέγεις *I will not depart from you, then, if you say this* (XC.4.1²³). Some editors employ οὐκουν also in the first case (α).

3. νύν or νῦν (Hm. νύν and νύ) postpositive and enclitic, a weakened form of νῦν, like English *now* used for *then, therefore*. According to many critics, the word should be written νῦν (not enclitic) in all prose-authors except Hd.; and in poetry too, unless the verse requires a short syllable.

4. τοίνυν (postpositive) *therefore, then*, from τοί (1037, 10) and νύν: never found in Homer.

5. τοιγαροῦν, τοιγάρτοι *so then, therefore*, prepositive, like poet. τοίγαρ, of which they are strengthened forms.

6. ὥστε *so that, and so*: see 927.

1049. VIII. Declarative Conjunctions.

1. ὅτι *that* (Hm. also ὃ and ὃ τε), originally the same as ὃ τι, neuter of the pronoun ὅστις. Like Lat. *quod* it has both a declarative sense, *that*; and a causal sense, *because*.

a. Meaning *that*; see indirect discourse, 930. Hence the phrases δῆλον ὅτι (also written δηλονότι) *it is clear that, evidently*, and οἶδ' ὅτι or εἶ οἶδ' ὅτι *I know that, certainly*: πάντων οἶδ' ὅτι φησάντων γ' ἄν *though all, I am sure, would say* (D.9¹).

b. Meaning *because*; see 925.

REMARK.—ὅτι μὴ is used after a negative sentence, in the sense of *except*: οὐ πάποτε ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μὴ ἀπαξ εἰς Ἴσθμόν *you never went out of the city, except once to the Isthmus* (PCr.52^b) lit. 'what you did not go out that one time'. For ὅτι with *superlatives*, see 651.

2. Another declarative in general use is ὥς *that*, see 1054, 1 d. Little used are διότι and οὖνεκα *that*, cf. 1050, 3.

1050. IX. Causal Conjunctions.

1. ὅτι *because*, see 1049, 1.

2. ὅτε and ἐπεὶ *since*, see 1055, 1 and 5.

3. διότι, and poet. οὖνεκα, ὁθούνεκα *because*.

διότι is for δι' ὃ τι = διὰ τοῦτο ὅτι *on account of this that*. And so οὐνεκα, ὁθούνεκα are for οὐ (δτου) ἕνεκα, = ἕνεκα τούτου ὅτι. They are used also as declaratives, *that*, see 1049, 2.

4. γάρ (postpositive) *for*,

introduces a reason or explanation, mostly for a preceding thought, but some times for a following one: νῦν δέ, σφόδρα γάρ ψευδόμενος δοκεῖς ἀληθῆ λέγειν. διὰ ταῦτά σε ψέγω *but now since, in speaking what is utterly false, you think that you are speaking the truth, for this cause I blame you* (PProt.347^a).

a. Other uses of γάρ grow out of an older meaning *indeed* or *indeed then* (γέ and ἔρα). Thus especially in *answers* to questions: ἀγωνιστέον μὲν ἔρα ἡμῖν πρὸς τοὺς ἄνδρας; ἀνάγκη γάρ, ἔφη *must we, then, contend with the men? we must indeed, said he* (XC.2.1⁴).

b. In *questions*, γάρ expresses surprise, and may often be rendered by *what* or *why*: ὤλωλε γάρ; *what, is he dead?* (SOc.1583), πῶς γάρ κάτοιδα; *why, how do I know thee?* (SPhil.250).—But ἦ γάρ; οὐ γάρ; asking for assent to a statement just made, imply no surprise: φιλοσοφητέον ὡμολογήσαμεν· ἦ γάρ; *we agreed that one should pursue philosophy, did we not?* (PEuthyd.288^d).

c. So γάρ is used in *wishes*: κακῶς γάρ ἐξόλοιο (would indeed that you might perish wretchedly) *a curse upon you* (ECycl.261). For εἰ γάρ (*utinam*) in wishes, see 870 a.

d. Καὶ γάρ (*etenim*) is translated simply *for*; ἀλλὰ γάρ (*at enim*) *but*, and ἀλλ' οὐ γάρ *but not*: τοῦτο ἐποίει ἐκ τοῦ χαλεπὸς εἶναι· καὶ γάρ ὁρᾶν στυγνὸς ἦν *he accomplished this by harshness; for he was ugly in appearance* (XA.2.6⁹), ἐγὼ ἐμαυτοῦ δέομαι θεοῦσι τούτοις ἀκολουθεῖν· ἀλλ' οὐ γάρ δύναμαι *I demand it of myself to keep up with these in running; but I am not able* (PProt.336^a).—These are sometimes explained by ellipsis: *and* (this is certain) *for*, *but* (this is not so) *for*.

e. But καὶ γάρ sometimes means *for even*, *for also*; καὶ emphasizing the following word: καὶ γάρ ἡδικημένοι σιγησόμεσθα *for even though I'm wronged, I'll hold my peace* (EMed.314).

f. In οὐ γάρ ἀλλὰ there is an ellipsis after γάρ: μὴ σκῶπτέ μ' ὦδελφ'· οὐ γάρ ἀλλ' ἔχω κακῶς *do not mock me, brother; for I (am not to be mocked, but) am in wretched plight* (ArRan.58).

1051. X. *Final Conjunctions*.—See 881–888.

1052. XI. *Conditional Conjunctions*.

1. εἰ *if*;

2. εἰάν (for εἰ ἄν) or by contraction ἤν, ἄν, *if*.

For their use in conditional sentences, see 889 ff: for εἰ in indirect questions, 1016: in expressions of wishing, 870 a. For εἰ μὴ *except*, see 905 a. So εἰ μὴ εἰ *except if*, Lat. *nisi si*. For εἴπερ = Lat. *siquidem*, *if indeed*, see 1037, 3.

For ἄν, epic κέ, κέν, Dor. κά (postpos. and enclitic), see 857–864.

1053. XII. *Concessive Conjunctions*.—These are really conditional conjunctions (1052), but indicate that the condition

which they introduce may be granted without destroying the conclusion. They are:

1. *εἰ καὶ* (ἐὰν καὶ) *although*:

πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως οἷα νόσφ' ξύνεστι *as for the town, though thou art blind, thou yet dost know with what a plague it is afflicted* (Sot.302).

2. *καὶ εἰ* (καὶ ἐάν, καῖν) *even if*, Lat. *etiamsi*:

ἡγούμενος ἀνδρὸς εἶναι ἀγαθοῦ ὠφελεῖν τοὺς φίλους, καὶ εἰ μηδεὶς μέλλοι εἰσεσθαι *thinking it was the part of a good man to assist his friends, even if no one were about to know of it* (Lys.19⁵⁹).

a. The difference between *εἰ καὶ* and *καὶ εἰ* is often slight, but *καὶ εἰ* lays more stress on the condition as an extreme or perhaps improbable supposition.

3. *καίπερ* (Hm. καί . . . περ) with the participle, see 979.

1054. XIII. *Comparative Conjunctions*.—These are properly relative adverbs of manner.

1. *ὥς* *as, that*, Lat. *ut*,

a proclitic (111 c, yet see 112 b). It has a great variety of uses, viz.:

a. COMPARATIVE use: *ὥς βούλει* *as thou wilt*, *ὥς πολεμίους αὐτοῖς χρῶνται* *they treat them as enemies* (XC.3.1³⁹). So in expressions like *οὐκ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰπεῖν* *not unskilled in speaking, for a Lacedaemonian*, i. e., considering that he was a L. (T.4.84).—It corresponds to Lat. *quam* in exclamations (see 1001 a).—For *ὥς* with *superlatives*: *ὥς τάχιστα* Lat. *quam celerrime*, see 651.—With words of *number* and *measure*, it has the meaning *about, not far from*: *ὥς δέκα* *about ten*, *ὥς ἐπὶ τὸ πολὺ* (pretty much over the greater part) *for the most part*.—In expressions of action, it often denotes that which is *apparent, supposed, or professed*: *ἐπέκαμπτεν ὥς εἰς κύκλωσιν* *he wheeled as if to surround them* (XA.1.8²³). Hence its use as an *adjunct* of the *participle*, see 978. For its use with the *infinitive*, see 956.

b. TEMPORAL use, *as, as soon as, when*: Hm. *ὥς εἶδ'*, *ὥς μιν μᾶλλον ἔδῃ χόλος* *when he espied them, then the more did anger come upon him* (T 16). So *ὥς τάχιστα* (Lat. *ut primum*) *as soon as*: 1008 a.

c. CAUSAL use, *as, inasmuch as, seeing that*: *δεῖ καὶ χρῆσθαι αὐτοῖς, ὥς οὐδὲν ὄφελος τῆς κτήσεως γίγνεται* *one must make use of them, since no advantage comes from the acquiring* (PEuthyd.280^d).

d. DECLARATIVE use, *that*: *ἦκεν ἀγγέλλων τις ὥς Ἐλάτεια κατεῖληπται* *there came one with the tidings that Elatea is taken* (D.18¹⁶⁹), cf. 930.

e. FINAL use, *that, in order that*: *ὥς μὴ πάντες ὄλωνται* *that all may not perish* (Θ 37), cf. 881.

f. CONSECUTIVE use, like *ὥστε* *so that*, to express result; mostly with the infinitive (953): *ἱκανὰ προσήγον ὥς δειπνήσαι τὴν στρατιάν* *they brought enough so that the army could dine* (XC.5.2⁵); see also the example in 935 a.

g. For *ὥς* in expressions of *wishing* (Lat. *utinam*), see 870 b.

2. *ὥσπερ* (*ὥς* and *πέρ*) *even as, just as*,

a strengthened *ὥς*, but found only in the comparative use.

3. *ὅπως* *as, that, in order that*,

is the indefinite relative corresponding to *ὥς*. For its use as a *final* conjunction, see 881, 885. Like other indefinite relatives, it is used in dependent questions (1011) *how, in what manner*.

4. *ὥστε* (1041) is used in two ways:

a. COMPARATIVE use, *as* (= *ὥς*, *ὥσπερ*): this is Ionic and poetic, and is especially frequent in Homer: *ὥστε λῆς like a lion* (Λ 239).

b. CONSECUTIVE use, *so that*: see 927.

5. *ἄτε* *as*, used with participles, see 977.6. *ὅ*, *ὅπη* *as*, see 1056, 4.7. Hm. *ἥντε*, *εἵτε* *as, like as*.

1055. XIV. *Temporal Conjunctions*.—These are mostly relative adverbs of time.

1. *ὅτε*, *ὅποτε*, *when*; and (with *ἄν*) *ὅταν*, *ὅποτε*. *Ὅτε* is rarely used in a causal sense: *whereas, since*.

2. *εἵτε* (poetic and Ionic) = *ὅτε*, both temporal and causal.

3. *ἥνικα*, *ὀπηνίκα*, *at which time, when*, more precise than *ὅτε*.

4. Hm. *ἥμος* *when* (= *ἥνικα*): only with the indicative.

5. *ἐπεὶ* *when, since*; and (with *ἄν*) *ἐπὴν* or *ἐπὰν* (Hm. *ἐπεὶ κε*, Hd. *ἐπεάν*). *Ἐπεὶ* is very often used as a causal conjunction, *since, seeing that*.

6. *ἐπειδή* *since now, when now* (*ἐπεὶ* and *δή*). With *ἄν*, it forms *ἐπεδάν*, which is much more used than *ἐπὴν*, *ἐπὰν*.

7. *ἕως* (not in Hm.), *ἕως*, and poet. *ὅφρα* (Hm. *εἰς ὃ κε*, *εἰς ὅτε κε*) *until, as long as*: see 920–923. For *ὅφρα* as a *final* conjunction, see 881.

8. *μέχρι*, *ἄχρι* *until*. These stand for *μέχρι οὗ*, *ἄχρι οὗ* (cf. 758) *up to the point at which*; which also occur.

9. *πρὶν* *before (that), ere*.

In this use, it stands for *πρὶν ἢ* (*sooner than*, Lat. *prius quam*): it may be connected either with the infinitive (955) or with a finite verb (924). In its proper use (= *prius, sooner, earlier*), it has no relative force and is not a conjunction; this use is found in Attic Greek only after the article: *ἐν τοῖς πρὶν λόγοις* *in the foregoing statements* (T.2.62); but is very frequent in Hm.: *τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν* *but I will not release her; age shall come upon her first* (A 29). Hm. often uses this adverbial *πρὶν* in correspondence with a conjunction *πρὶν*: *οὐδέ τις ἔτλη πρὶν πίνειν πρὶν λείψαι* *nor any man durst sooner drink ere he had made libation* (H 480).

1056. XV. *Local Conjunctions*.—These are relative adverbs of place. They are also occasionally used to denote position in *time*; and very often to denote *conditions* or *circumstances*.

1. οὐ, ὅπου *where* (epic and lyric ὅθι, ὁπόθι).
2. ὅθεν, ὁπόθεν *whence*.
3. οἷ, ὅποι *whither*.
4. ἣ, ὅπη (Hm. also ἥχι), *which way, in which part, where*: also, in *comparative* sense, *as*.
5. ἐνθα *where*, ἐνθεν *whence*. Also, as demonstratives, *there, thence*.
6. ἵνα *where*; oftener as *final* conjunction (cf. 881), *in order that*.

FIGURES OF SYNTAX.

1057. ELLIPSIS (*defect*) is the omission of words which are requisite to a full logical expression of the thought.

For examples of elliptical constructions already described, see 612, 643 c, 863, 883, 903–905, 996, 1015 b; but many of those constructions fall under the special head of brachylogy.

1058. BRACHYLOGY (*brief expression*) is a species of ellipsis, by which a word appears but once, when in the complete expression it would be repeated, and, usually, with some change of form or construction:

ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους), καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην *we made peace with them, and they with us* (D.37).—Very often the complete expression, instead of repeating the same word, would use another word of kindred meaning: ἀμελήσας ὧν οἱ πολλοί (sc. ἐπιμελοῦνται) *neglecting things which the most care for* (PAr.36^b). Thus ἕκαστος or τις must sometimes be supplied from a preceding οὐδεὶς: οὐδεὶς ἐκὼν δίκαιος, ἀλλὰ ψέγει τὸ ἀδικεῖν ἀδυνατῶν αὐτὸ δρᾶν *no one is just by his own will, but each one blames injustice, because he is unable to practise it* (PRp.366^d).

1059. ZEUGMA (*junction*) is a variety of brachylogy, by which two connected subjects or objects are made to depend on the same verb, when this is appropriate to but one of them:

Hm. ἥχι ἐκάστῳ ἵπποι ἀερίποδες καὶ ποικίλα τεύχε' ἔκειτο *where for each man (stood, ἔστασαν) his steeds fleet-footed and his cunningly-wrought arms were lying* (Γ 327), ἐσθῆτα φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην *they wear a dress similar to the Scythian, but (have, ἔχουσι) a peculiar language* (Hd.4.106).

1060. APOSIOPESIS (*becoming silent*) occurs when from strong or sudden feeling a sentence is abruptly broken off and left incomplete: Hm. εἶπερ γὰρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς ἐξ ἐδέων στυφελίξαι—*for if in sooth Olympus' thunderer shall will to hurl us from our thrones*—implying 'it will go hard with us' (A 580). It is a figure of rhetoric rather than of syntax.

1061. PLEONASM (*excess*) is the admission of words which are not required for the complete logical expression of the thought:

πειράσομαι τῷ πάππῳ, κράτιστος ὢν ἵππεύς, συμμαχεῖν αὐτῷ *to my grandfather I will try, being an excellent horseman, to be an ally to him* (XC.1.3¹⁵). For other instances, see 652 c, 697.

1062. HYPERBATON (*transposition*) is an extraordinary departure from the usual and natural order of words in a sentence. Thus words closely connected in construction are separated by other words which do not usually and naturally come between them:

ὦ πρὸς σε γονάτων (for πρὸς γονάτων σε sc. ἱκετεύω) *by thy knees I entreat thee* (EHipp.607), ἐξ ὀμαι τῆς ἀκροτάτης ἐλευθερίᾳ δουλείᾳ πλείστη *as a consequence, I suppose, of extreme freedom, comes utter servitude* (PRp.564^a). It often gives *emphasis* to some particular word or words: πολλῶν, ὦ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων *though many, O Athenians, are the speeches made* (D.9¹);—especially by bringing similar or contrasted words into immediate juxtaposition: ἐγὼ ξυνῆν ἡλικιώταις ἡδόμενος ἡδομένοισι ἐμοί *I associated with persons of my own age, taking pleasure in them, and they in me* (XHier.6²), Hm. παρ' οὐκ ἐθέλων ἐθελοῦσιν *unwilling with her willing* (ε 155).

1063. ANACOLUTHON (*inconsistency*).—This occurs, when in the course of a sentence, whether simple or compound, the speaker, purposely or inadvertently, varies the scheme of its construction:

καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἀνὴρ εἶναι σοφός *and conversing with him, this man appeared to me to be wise* (PAr.21^c), for 'I thought the man to be wise,' ἐνόμιζον τὸν ἄνδρα, etc.; μετὰ ταῦτα ἡ ξύνοδος ἦν, Ἀργεῖοι μὲν ὀργῇ χωροῦντες *after this the engagement commenced, the Argives advancing eagerly* (T.5.70), Ἀργεῖοι instead of Ἀργείων, as if the sentence began with ξυνῆλθον *they engaged*; τοὺς Ἕλληνας τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας οὐδὲν πω σαφὲς λέγεται εἰ ἔπονται *but the Greeks that live in Asia, nothing certain is as yet reported, whether they are following* (XC.2.1^b), εἰ ἔπονται instead of ἔπεσθαι, the expression changing to an indirect question; Hm. μητέρα δ' εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, ἀψ ἴτω ἐς μέγαρον πατρός *but thy mother, if her mind is bent on wedlock, then let her to her father's house go back* (α 275), ἀψ ἴτω instead of ἀπόπεμψον *send back*; ὥσπερ οἱ ἀθληταί, ὅταν τῶν ἀνταγωνιστῶν γένωνται ἡττους, τοῦτ' αὐτοὺς ἀνιά *as the athletes, when they prove inferior to their antagonists, this troubles them* (XHier.4⁶), as if οἱ ἀθληταί belonged to the relative sentence, properly τοῦτ' ἀνιώνται *are troubled by this*.

Sometimes the anacoluthon is caused by an endeavor to keep up a similarity of form between two corresponding sentences: τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται· δυστυχοῦντας μὲν ἃ μὴ λύπην τοῖς ἄλλοις παρέχει ἀνιᾶρὰ ποιεῖ νομίζειν· εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνειν *for such effects does love exhibit: unfortunate persons he causes to regard as troublesome, things which give no pain to others; but fortunate persons, he makes it necessary that even things unworthy of pleasure should obtain praise from them* (PPhaedr.233^b), εὐτυχοῦντας παρ' ἐκείνων instead of παρ' εὐτυχούντων.

APPENDIX.

VERSIFICATION.

1064. KINDS OF POETRY.—Greek poetry is of two kinds; that which was recited (*ἔπη spoken verses*), and that which was sung (*μέλη songs*).

a. It is not always possible for us to distinguish the two. In the earliest times all kinds of poetry were sung; and, respecting some parts of the Attic drama, we do not know how they were performed.

1065. In *recited* poetry, one kind of verse (dactylic hexameter, iambic trimeter, etc.) is repeated indefinitely; the verse is then said to be *used by the line*.

In *sung* poetry (also called lyric poetry), verses are combined into groups or *strophes*. The same form of strophe is usually repeated one or more times to the same melody (though with different words), precisely like the *stanzas* of a modern ballad or church-hymn. A strophe commonly contains a variety of verses.

a. The simplest strophe is the *distich*, or couplet of two verses, differing somewhat from each other. Any number of distichs may constitute the poem.

b. Songs for the single voice (like those of Alcaeus and Sappho) consist of a short strophe, usually of four verses, repeated indefinitely.

c. Choral poetry, as seen, for instance, in the lyric portions of tragedy and comedy, consists of longer and more complex strophes. These are usually arranged in *pairs*. Each pair consists of a *strophe* and *antistrophe*, the latter of which is like the former, containing the same kinds of verse arranged in the same order. Such a pair is sometimes followed by a *single* strophe—called an *epode* (*after-song*)—differing from them in rhythms, and serving as a conclusion to them. In the lyric odes of Pindar, this is the general law; most of them consist of *trios*, in which a like pair, *strophe* and *antistrophe*, are followed by an unlike *epode*; but the successive trios of the same ode are all alike, showing the same kinds of verse in the same order of arrangement.

d. The anapaestic systems of the drama (see 1105) have no distinct division into strophes; and the same is true of many of the *monodies* (solos) which occur in some plays, composed in a great variety of irregular rhythms.

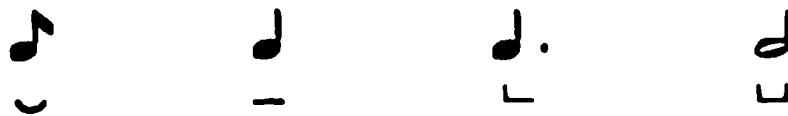
1066. RHYTHM AND METRE.—Greek verse, like English, has *rhythm* (*ῥυθμός*), or *regular movement*; and *metre* (*μέτρον*), that is, definite *measurement*, by feet and lines of a given length.

It is unlike English verse, in that a regular arrangement of *long and short syllables* is observed in its construction.

a. English verse, on the other hand, is based on *word-accent*, the rule being that the accented syllable of every word must be so placed as to re-

ceive the rhythmic stress (*ictus*, 1071). But in Greek versification, the word-accent was entirely disregarded; that is, the poet was wholly indifferent whether the ictus fell on the same syllables as the word-accent, or on different syllables. The reason of this lies in the nature of the Greek accent (95). In sung poetry, the word-accent disappeared altogether, as the pitch of each syllable was determined by the melody. In recited verse, it could still be observed along with the rhythmic stress, since it did not conflict with it. Thus the Greeks could pronounce *ἐκ-πέρ-σαι Πρι-ά-μοι-ο πό-λιν*, giving the stress to the syllables printed in heavy type, while speaking the syllables marked with the acute in a higher key.

1067. SYLLABLES.—In verse, the ordinary long syllable (—) has double the value of the short syllable (˘). *Prolonged* long syllables sometimes occur: the *triseme* (⏟), equal to three short syllables; and the *tetraseme* (⏟), equal to four. In musical notation these values may be thus expressed:



1068. FEET.—Verses are composed of metrical elements called *feet*. The most important are the following:

Feet of three times ($\frac{3}{2}$ time).

Trochee	— ˘	λεῖπε	
Iambus	˘ —	λιπεῖν	
Tribrach	˘ ˘ ˘	ἔλιπον	

Feet of four times ($\frac{4}{2}$ time).

Dactyl	— ˘ ˘	λείπομεν	
Anapaest	˘ ˘ —	λιπέτω	
Spondee	— —	λείπων	

Feet of five times ($\frac{5}{2}$ time).

Cretic	— ˘ —	λειπέτω	
First Paeon	— ˘ ˘ ˘	λειπόμεθα	
Fourth Paeon	˘ ˘ ˘ —	ἐλιπόμην	
Bacchius	˘ — —	λιπόντων	
Antibacchius	— — ˘	λείποισθε	

Feet of six times ($\frac{6}{2}$ time).

Ionic a majore	— — ˘ ˘	λειποίμεθα	
Ionic a minore	˘ ˘ — —	ἐλιπέσθην	
Molossus	— — —	λειπόντων	
Choriambus	— ˘ ˘ —	λειπομένους	



a. Less important are the *proceleusmatic* (— — — —), the *second paeon* (— — — —), and the *third paeon* (— — — —). Two short syllables (— —) are called a *pyrrhic*.

b. It will be seen from the above that the Greek music, like the modern, employed *common time* ($\frac{2}{4}$), and *triple time* ($\frac{3}{4}$, $\frac{3}{8}$). The former was called *γένος ἴσον*, because *thesis* and *arsis* (1071) were equal; the latter *γένος διπλάσιον*, because the thesis was double the arsis. Besides these, the Greeks used $\frac{3}{2}$ time (*γένος ἡμιόλιον*), which is unknown in modern music; in this the ratio of thesis to arsis is as 3 to 2.

1069. A dactyl occurring in $\frac{3}{4}$ time has the rhythm


 (not 

this is called a *cyclic dactyl*, and is marked — —. There is also a *long trochee*, — —: that is,

 (not ,

used in common time.

1070. IRRATIONAL SYLLABLE.—A long syllable sometimes stands in the place of a short one, in iambic and trochaic rhythms; thus instead of — — a trochee, or — — an iambus, we have apparently — — a spondee. Such a syllable is called *irrational*,* and is marked >; the seeming spondee is called an *irrational trochee* or *iambus*.

a. It is likely that the irrational syllable had a value between that of an ordinary long syllable and a short one. The irrational trochee would then be , and its effect would be a slight retardation or dragging of the $\frac{3}{4}$ rhythm.

1071. THESIS AND ARSIS.—In each foot, one part is distinguished from the other by a stress of voice, called the *ictus*, or rhythmic accent. The ictus has nothing to do with the written word-accent, which was disregarded in versification (1066 a).

That part of the foot which has the ictus is called the *thesis* (*θέσις setting, down-beat*); the other part is called the *arsis* (*ἀρσις raising, up-beat*).

a. The ictus is marked, in the rhythmical schemes, by a stroke (—); a weaker ictus (see 1082) by a dot (·).

b. The ictus usually falls on a long syllable. But if this is resolved into two short syllables, the *first* of them receives the ictus. For example, see 1080.

c. The names *thesis* and *arsis* came from the practice of marching, or of beating time with the foot. The Greeks used them as given above. In modern usage (which follows later Roman writers) they are commonly, but perversely, interchanged; *arsis* being used for the ictus-part, and *thesis* for the other.

1072. GROUPS OF FEET.—A single foot, taken by itself, is called a *monopody*; two feet, taken together, a *dipody*; three feet, a *tripody*; four, five, six, etc., a *tetrapody*, *pentapody*, *hexapody*, etc.

* Because it destroys the proper *ratio* between thesis and arsis.

a. More than six feet cannot unite as a single group, and even a group of six is possible only in trochaic, iambic, and logaoedic verses.

1073. VERSES.—Verses are named *trochaic*, *iambic*, *dactylic*, etc., according to the principal (or fundamental) foot used in them. They are further distinguished as *monometer*, *dimeter*, *trimeter*, etc., according to the number of their feet, or of their *bases*.

a. A *basis* (*βάσις* *step*, in dancing or marching) is sometimes one, sometimes two feet. In *trochaic*, *iambic*, and *anapaestic* verses, a *basis* consists of two feet: thus, an iambic trimeter consists of six feet; a trochaic tetrameter, of eight, etc. In other kinds of verse, each foot is reckoned as a basis: thus, a dactylic hexameter consists of six feet; an ionic tetrameter, of four.

1074. FINAL SYLLABLE.—A verse must end with the end of a word; and its final syllable is unrestricted as to quantity (*syllaba anceps*). A long syllable may be used in that place instead of a short, and a short syllable instead of a long.

Thus in the verse *τεκνούντα καὶ τεκνούμενον* the last syllable is short, although the scheme of the verse (— — — — — — — —) requires a long one. —In the rhythmical schemes throughout the following sections, the final syllable of each verse will be marked long or short, as the rhythm may require, without reference to its quantity in the annexed specimen.

a. The reason of this freedom is the *pause* which occurs at the end of every verse; this obscures the difference between a long and a short syllable. For the same reason, *hiatus* (75) is not avoided at the end of a verse.

b. Yet we sometimes find a *system* of lines, having the same or similar rhythm throughout, in which the liberties above described (*syllaba anceps* and *hiatus*) are allowed *only in the closing line*. A system of this kind is properly a single long verse, the lines which compose it being *metrical series* (1075) rather than verses. Hence the lines of such a system are sometimes found ending in the middle of a word, which can never be true of a verse, strictly so called.

1075. DICOLIC VERSES.—A long verse sometimes contains two (or even more) separate groups of feet. Thus the trochaic tetrameter (1083) consists, not of one group of eight feet, but of *two* groups of *four* feet. The groups are called also *metrical series* or *cola* (*κῶλον member*). The first group may end in the middle of a word.

In the following schemes dicolic verses are marked by a dot under the first thesis of each group.

1076. SYNCOPE.—The arsis of a foot is sometimes omitted. When this occurs in the middle of a verse, it is called *syncope*. The time of the omitted arsis is made up by prolonging the preceding long thesis.

Thus the verse *ἀμφὶ νᾶων κόρυμβα* (— — — — — — — —) is a trochaic tetrapody with the second arsis omitted: the syllable *νᾶ-* is prolonged so as to take the time of a whole trochee.

1077. CATALEXIS.—If the last foot of a verse is incomplete, this is called *catalexis* (κατάληξις *stopping short*), and the verse is said to be *catalectic*. On the other hand, verses which close with a complete foot are called *acatalectic*.

Thus μηδέ τις κικλησκέτω (— ◡ ÷ ◡ — ◡ ÷) is a catalectic trochaic tetrapody; the time of the missing final arsis is made up by a pause.

a. Generally it is the *last* part of the foot that is omitted; and in anapaestic verses this is the *thesis*. But in catalectic iambic verses, the *first* syllable of the foot is wanting; see 1090.

1078. a. A verse is *doubly catalectic* when the arses of the last *two* feet are omitted: thus καρδίᾱς τερασκόπου ποτᾶται (— ◡ ÷ ◡ — ◡ ÷ ◡ — ◡ ÷) is a doubly catalectic trochaic hexapody.

b. The name *hypercatalectic* is sometimes applied to a verse which extends one syllable beyond a given measure. For an example, see 1096 f.

1079. ANACRUSIS.—An initial arsis (long, short, or irrational syllable) prefixed to rhythms beginning with an ictus, is called an *anacrusis* (upward beat). Sometimes we find a *double* anacrusis, of two short syllables.

Thus, the verses b, c, d, are like a, but have anacruses prefixed:

- | | |
|----------------------------|---------------------|
| a. Λᾱμνιάδων γυναικῶν. | — ◡ — ◡ — ◡ — ◡ |
| b. προκηδομένᾱ βαρεῖαν. | ◡ — ◡ — ◡ — ◡ — ◡ |
| c. μὴ παραλέᾳ θάνοιμι. | > — ◡ — ◡ — ◡ — ◡ |
| d. ὅτε καὶ Διὸς ἄστερωπός. | ◡ ◡ — ◡ — ◡ — ◡ — ◡ |

REMARK.—The names *iambic* (1088 ff) and *anapaestic* (1103 ff), applied to large classes of rhythms, though convenient from their brevity, are not indispensable: the iambic rhythms might with propriety be designated as *anacrusic-trochaic*, the anapaestic as *anacrusic-dactylic*, since they are in fact simply trochaic and dactylic rhythms with preceding anacrusis.

1080. RESOLUTION AND CONTRACTION.—Many kinds of verse allow the use of two short syllables in place of a long one, which is then said to be *resolved*; or, vice versa, the use of a long syllable in place of two short ones, which are then said to be *contracted*.

Thus, in the trochaic tetrapody Ἀραβίᾱς τ' ἄρειον ἄνθος (— ◡ — ◡ — ◡ — ◡), a tribrach stands by resolution in place of the first trochee. An example of contraction is the substitution of a spondee for the dactyl in the dactylic hexameter (1100).

1081. CAESURA.—*Caesura* (τομή *cutting* or *dividing*) is a break in a verse, produced by the end of a word.

According to one use of the term, there is a caesura whenever a word ends within a verse. But in the stricter sense, caesura is an important break in a verse, usually marked by a pause in the sense, and occurring for the most part in certain fixed places. Sometimes this is called the *principal caesura*; and the others lesser caesuras.

c, d, e. tetrapody, or dimeter; d, catalectic; e, doubly catalectic.

ἀλλὰ καὶ νῦν ἐκπόριζε¹ (c). $\text{—} \cup \div > \text{—} \cup \div \cup$

ἐς τὸ μὴ τελεσφόρον² (d). $\text{—} \cup \div \cup \text{—} \cup \div$

ἐν βροτοῖσιν ἔξεις³ (e). $\text{—} \cup \div \cup \text{—} \div$

f, g. hexapody, or trimeter; f, catalectic; g, doubly catalectic.

ἄρπαγαὶ δὲ διαδρομῶν δμαίμονες⁴ (f). $\text{—} \cup \div \cup \cup \cup \div \text{—} \cup \div$

Δίδς ὑπαγκάλισμα σεμνὸν Ἡρᾶ⁵ (g): $\cup \cup \cup \div \cup \text{—} \cup \div \cup \text{—} \div$

h. tetrameter acatalectic (two complete dimeters, 1075).

κλυθὲ μέν, γέροντος εὐέθειρε χρυσόπεπλε κούρη.⁶

$\text{—} \cup \div \cup \text{—} \cup \div \cup \text{—} \cup \div \cup \text{—} \cup \div$

REMARK.—The forms a and e have the same syllables, but very different rhythms. Which is the right measurement in a given case can be determined only by the surroundings, and is often doubtful.

1086. The following are specimens of *syncopated forms* (1076): a is a syncopated tetrapody; b, a tetrapody catalectic; c, d, catalectic hexapodies; e, f, g, catalectic tetrameters. Such forms as d appear to begin with a spondee, which, however, is really a syncopated dipody.

a. ἀμφὶ νᾶων κόρυμβα.⁷ $\text{—} \cup \text{—} \text{—} \cup \div \cup$

b. πᾶς γὰρ ἱππηλάτᾱς.⁸ $\text{—} \cup \text{—} \text{—} \cup \div$

c. μὴ τυχοῦσαι θεῶν Ὀλυμπίων.⁹ $\text{—} \cup \text{—} \text{—} \cup \div \cup \text{—} \cup \div$

d. εὐσημόν τε φάσμα ναυβάταις.¹⁰ $\text{—} \cup \text{—} \text{—} \cup \div \cup \text{—} \cup \div$

e. Ζεὺς ἀναξ ἀποστεροίη γάμον δυσᾶνορα.¹¹ $\text{—} \cup \div \cup \text{—} \cup \text{—} \text{—} \cup \div \text{—} \cup \div \cup \text{—} \cup \div$

f. πτώκα, μᾶτρῶν ἄγνισμα κύριον φόνου.¹² $\text{—} \cup \text{—} \text{—} \cup \text{—} \text{—} \text{—} \cup \div \text{—} \cup \div \cup \text{—} \cup \div$

g. πημονᾶς ἐλύσατ' εὖ χειρὶ παιωνίᾳ.¹³ $\text{—} \cup \div \cup \text{—} \cup \text{—} \text{—} \cup \text{—} \text{—} \cup \div \text{—} \cup \text{—} \text{—} \cup \div$

1087. In lyric strophes, the tragedy avoids the irrational syllable altogether; the comedy admits it.—Systems (1074 b) are sometimes found, in which a succession of complete dimeters, with here and there a monometer, is closed by a dimeter catalectic.

IAMBIC RHYTHMS.

1088. The fundamental foot is the iambus; and the ictus is on the second syllable, $\cup \text{—}$. In verses which have an even number of feet (4, 6, etc.) the feet are commonly grouped by *twos* (dipodic bases, 1072 a), the first thesis of such dipody having a stronger ictus than the second. The *first* foot of each dipody may then be irrational (1070): that is, $> \text{—} \cup \div$ may stand in place of $\cup \text{—} \cup \div$. Hence the rule is that the dimeter, trimeter, etc., may have the irrational iambus (apparent spondee) for the odd feet (1st, 3d, 5th), but only pure iambs for the even feet (2d, 4th, 6th). In a tripody or pentapody, only the first foot can be irrational.

¹ ArVesp.365. ² AAg.1000. ³ ArNub.460. ⁴ ASept.851. ⁵ EHel.242. ⁶ Anacreon.
⁷ ELa.258. ⁸ APers.126. ⁹ ASupp.161. ¹⁰ ELa.252. ¹¹ ASupp.1064. ¹² AEum.326.
¹³ ASupp.1066.

1092. The *trimeter of comedy* differs from the above in these respects:

- (1) The anapaest is freely used for every foot except the last.
- (2) The apparent dactyl may stand as the fifth foot (as well as the first and third).
- (3) The resolved feet (tribrach and dactyl) are far more frequent than in tragedy.
- (4) Porson's rule of the fifth foot (1091, 5) is often neglected.

ὦ Ζεῦ βασιλεῦ, τὸ χρήμα τῶν νυκτῶν ὅσον > ˘ ˘ ˘, ˘ ˘ ˘ > ˘ ˘ ˘
ἀπέραντον. οὐδέποθ' ἡμέρᾱ γενήσεται; ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
ἀπόλοιо δῆτ', ὦ πόλεμε, πολλῶν οὐνεκα.¹ ˘ ˘ ˘ ˘, > ˘ ˘ ˘ > ˘ ˘ ˘

1093. *Scheme of the iambic trimeter* (forms in parentheses are confined to comedy).

˘ ˘ ˘ ˘		˘ ˘ ˘ ˘		˘ ˘ ˘ ˘
> ˘		> ˘		> ˘
˘ ˘ ˘ ˘		˘ ˘ ˘ ˘		˘ ˘ ˘
> ˘ ˘		> ˘ ˘		(> ˘ ˘)
˘ ˘ (˘ ˘		˘ ˘ ˘ ˘		˘ ˘)

1094. The TRIMETER SCAZON (*hobbling*), called also *choliambus*, or *Hipponactean*—a satiric verse—omits the syllable before the last thesis, but adds another syllable at the end; this unexpected close produces a humorous effect.

˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
δύ' ἡμέραι γυναικός εἰσιν ἡδισται.²

1095. The CATALECTIC IAMBIC TETRAMETER is often used by the line in comedy: it consists of two dimeters, the second of which is catalectic. There is generally a caesura between the two parts. The resolved thesis and the anapaest are freely admitted.

˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
ὦ πᾶσιν ἀνθρώποις φανεῖς μέγιστον ὠφέλημα.³

1096. LYRIC IAMBIC RHYTHMS. The following are specimens:

a. dipody or monometer:

τί δῆθ' ὀργᾶς.⁴ ˘ ˘ ˘ ˘

b, c. tripod; c, catalectic:

Ἑλλᾶνίδες κόραι.⁵ (b). > ˘ ˘ ˘ ˘ ˘

κράταιον ἔγχος.⁶ (c). ˘ ˘ ˘ ˘ ˘

d, e, f. tetrapody or dimeter; e, catalectic: f, hypercatalectic:

ζηλῶ σε τῆς εὐβουλίας.⁷ (d). > ˘ ˘ ˘ > ˘ ˘ ˘

θεοὶ βροτοῖς νέμουσιν.⁸ (e). ˘ ˘ ˘ ˘ ˘ ˘ ˘

ὦ Βύκχι, φάρμακον δ' ἄριστον.⁹ (f). > ˘ ˘ ˘ ˘ ˘ ˘ ˘

¹ ArNub.2. ² Hipponax. ³ ArEq.836. ⁴ ArNub.1098. ⁵ EHel.193. ⁶ Pind.Pyth.6,84
⁷ ArAch.1008. ⁸ ESupp.616. ⁹ Alcaeus.

g. pentapody:

βέβακεν ὄψις οὐ μεθυστερον.¹

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

h. hexapody or trimeter catalectic:

ἐπωφέλησα πόλεος ἐξελέσθαι.²

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

i. tetrameter acatalectic = dimeter repeated:

δέξαι με κωμάζοντα, δέξαι, λίσσομαί σε, λίσσομαι.³

> ⏏ ⏏ > ⏏ ⏏ > ⏏ ⏏ > ⏏ ⏏ >

1097. The following are specimens of *syncopated forms*: a—e are tetrapodies (the last two catalectic); f is a pentapody; g—k are hexapodies (the last two catalectic); l and m are tetrameters (tetrapodies repeated). The form m is occasionally used by the line.

a. βαρεῖται καταλλαγαί.⁴

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

b. κακοῦ δὲ χαλκοῦ τρόπον.⁵

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

c. μελαμπάγῃς πέλει.⁶

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

d. μόλοις ὦ πόσις μοι.⁷

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

e. διπλάζεται τιμὰ.⁸

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

f. φοβοῦμαι δ' ἔπος τόδ' ἐκβαλεῖν.⁹

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

g. βεβᾶσι γὰρ τοίπερ ἀγρέται στρατοῦ.¹⁰

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

h. βίᾳ χαλινῶν δ' ἀναύδῃ μένει.¹¹

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

i. ἐπαυχῆσᾱς δὲ τοῖσι σοῖς λόγοις.¹²

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

j. δαφνηφόροις βουθύτοισι τιμαῖς.¹³

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

k. ὑπ' ἀρχᾱς δ' οὔτινος θαάζων.¹⁴

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

l. πόννοι δόμων νέοι παλαιοῖσι συμμιγεῖς κακοῖς.¹⁵

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

m. βροτῶν ἄλαι, νεῶν τε καὶ πεισμάτων ἀφειδεῖς.¹⁶

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

1098. In the iambic strophes of tragedy, the irrational syllable is in general avoided; in those of comedy, it is frequent. Cf. 1087.

Systems (1074 b) are sometimes found, in which a succession of complete dimeters, with here and there a monometer, is closed by a dimeter catalectic.

DACTYLIC RHYTHMS.

1099. The fundamental foot is the *dactyl*. But a *spondee* is very often used instead (1080): at the end of a verse, it is much more common than the dactyl. A *proceleusmatic*, used for the dactyl (1068 a), is rare, and only found in lyric poetry. The ictus is on the first syllable of each foot.

¹ AAg.425. ² SOc.541. ³ Alcaeus. ⁴ ASept.767. ⁵ AAg.390. ⁶ AAg.392. ⁷ ETro.587. ⁸ ESupp.781. ⁹ ACho.46. ¹⁰ APers.1002. ¹¹ AAg.238. ¹² ArAv.629. ¹³ ASupp.706. ¹⁴ ASupp.595. ¹⁵ ASept.740. ¹⁶ AAg.195.

THE DACTYLIC HEXAMETER.

1100. This is the most common of all Greek verses, being the established measure for epic, didactic, and bucolic poetry. It consists of six feet, of which the last is always a spondee.* Each of the others may be at pleasure a dactyl or a spondee, but the dactyl prevails; especially in the fifth place, where hardly one line in twenty has the spondee (*spondaic* verse, see example c below).

The third foot is almost always divided by a caesura, and this is usually the *principal caesura* of the verse (1081). It may be either *masculine*, i. e. after the long thesis of a dactyl or spondee (*penthemimeral* caesura),—or *feminine*, i. e., between the two shorts of a dactyl. Often also there is a caesura after the thesis of the fourth foot (*hephthemimeral* caesura), or at the end of the fourth foot (called *bucolic* caesura, from its frequent occurrence in bucolic poetry); and occasionally one of these is made the principal caesura.

The scheme therefore is:

÷ ∞ ÷ ∞ ÷, ∞ ∞ ÷ ∞ ÷ ∞ ÷ —

Examples:

a. οἱ δ' ἐπ' ἀνέστησαν, πείθοντό τε ποιμένι λαῶν.¹

÷ ∞ ∞ ÷ — ÷, — ÷ ∞ ∞ ÷ ∞ ∞ ÷ —

b. ἀλλ' αὐτός τε κάθησο, καὶ ἄλλους ἴδρυε λαούς.²

÷ — ÷ ∞ ∞ ÷ ∞, ∞ ÷ — ÷ ∞ ∞ ÷ —

c. τίπτ' αἶψ', αἰγίοχοιο Διὸς τέκος, εἰλήλουθας;³

÷ — ÷ ∞ ∞ ÷ ∞ ∞ ÷ ∞ ∞, ÷ — ÷ —

REMARK.—The hexameter is properly a dicolic verse (1075), consisting of two tripodies, less often of a tetrapody and a dipody.

1101. THE ELEGIAC DISTICH.—This was not confined to the elegy, but was the usual form for *gnomic* or reflective poetry. Its first line is the hexameter; its second is a verse containing two catalectic tripodies, which are always separated by a caesura. Of this verse the first two feet may be dactyls or spondees at pleasure; the fourth and fifth feet are always dactyls. The third foot is filled out by the prolonged final syllable of the first tripody.

÷ ∞ ÷ ∞ ÷, ∞ ∞ ÷ ∞ ÷ ∞ ÷ —

÷ ∞ ÷ ∞ ∞, ÷ ∞ ∞ ÷ ∞ ∞ ÷

τίμῃν τε γάρ ἐστι καὶ ἀγλαὴν ἀνδρὶ μάχεσθαι
γῆς πέρι καὶ παίδων κουριδίας τ' ἀλόχου.⁴

1102. LYRIC DACTYLIC RHYTHMS.—The following are specimens:

a. dimeter:

μοῖρα διώκει.⁵

÷ ∞ ∞ ÷ —

¹ B 85. ² B 191. ³ A 202. ⁴ Callinus. ⁵ EHeracl. 612.

* Cf. 'Under the open sky, in the odorous air of the orchard.' But English dactylic and anapaestic verses are read in $\frac{2}{3}$ time, unlike the Greek.

b. trimeter catalectic (*penthemimeris*):παρθένοι ὀμβροφόροι.¹

⏑ ⏑ ⏑ ⏑ ⏑ ⏑

c, d. tetrameter; d, catalectic (*hepthemimeris*):οὐρανίοις τε θεοῖς δωρήματα² (c).

⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ — ⏑ ⏑ ⏑

ἔλθετ' ἐποψόμεναι δύναμιν³ (d).

⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑

e. pentameter:

ἀλλὰ μάτ᾽ ὁ πρόθυμος ἀεὶ πόνον ἔξει.⁴

⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ —

f. lyric hexameter (two trimeters):

μόρσιμα δ' οὐτι φυγεῖν θέμις, οὐ σοφίᾳ τις ἀπώσεται.⁵

⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑

g. octameter (= two tetrameters):

ὦ πόποι, ἦ μεγάλᾳς ἀγαθᾶς τε πολισσονόμου βιοτᾶς ἐπεκύρσαμεν.⁶

⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑

ANAPAESTIC RHYTHMS.

1103. The fundamental foot is the *anapaest*, with the ictus on the last syllable, ⏑ ⏑ ⏑. But a *spondee* (— —) or a *dactyl* (— ⏑ ⏑) is very often used (1080) instead of the anapaest; much less often, a *proceleusmatic* (⏑ ⏑ ⏑ ⏑). In catalectic verses, the last foot lacks the ictus (1077 a).

a. Anapaests are properly a marching rhythm. The feet are commonly grouped by twos (1072 a), the two feet of each dipody corresponding to a step with the right and left foot in succession.

1104. In marching-songs and lyric strophes the following kinds of verses occur:

a, b. dipody or monometer; b, catalectic:

ἀπολείς μ', ἀπολείς⁷ (a).

⏑ ⏑ ⏑ ⏑ ⏑ ⏑

νέκυσ ἤδη⁸ (b).

⏑ ⏑ ⏑ —

c, d. tripod (*prosodiac*); d, catalectic:Σαλαμῖνιάσι στυφέλου⁹ (c).

⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑

ναοὶ θ' οἱ Φοίβου¹⁰ (d).

— ⏑ — ⏑ —

e. tetrapody or dimeter catalectic (*paroemiac*):καὶ μὴν τόδε κύριον ἡμαρ.¹¹

— ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ —

πάντα γὰρ ἤδη τετέλεστα.¹²

— ⏑ ⏑ — ⏑ ⏑ ⏑ —

f. tetrapody or dimeter (acatalectic):

μέλεος γέννα γὰρ τε πατρώα.¹³

⏑ ⏑ ⏑ — ⏑ — ⏑ ⏑ — ⏑

1105. ANAPAESTIC SYSTEMS (1074 b) are much used in tragedy and comedy. They are composed of several complete dimeters (and

¹ ArNub.299. ² ArNub.305. ³ ArRan.879. ⁴ EHeracl.617. ⁵ EHeracl.615. ⁶ APers.852.
⁷ STr.1007. ⁸ EAlc.93. ⁹ APers.964. ¹⁰ EIon 178. ¹¹ EAlc.105. ¹² EAlc.132.
¹³ APers.983.

sometimes a monometer), with a catalectic dimeter (*paroemiac*) always added as a close.

They are subject to the following rules: (a) A succession of four short syllables is avoided: hence a proceleusmatic almost never occurs, or a dactyl followed by an anapaest.—(b) The dimeter has a regular caesura, generally at the end of the second foot, but sometimes in the middle of the third.—(c) The paroemiac admits a dactyl only as the first foot, and almost always has an anapaest for the third.

The following is a short anapaestic system:

τάδε μὲν Περσῶν τῶν οἰχομένων	υ υ ˘ — ˘ — ˘ υ υ ˘
Ἑλλάδ' ἐς αἶαν πιστὰ καλεῖται,	— υ υ — ˘ — υ υ — ˘
καὶ τῶν ἀφνεῶν καὶ πολυχρῦσων	— ˘ υ υ ˘ — υ υ — ˘
ἐδράνων φύλακες κατὰ πρεσβείαν	υ υ ˘ υ υ ˘ υ υ ˘ — ˘
οὓς αὐτὸς ἀναξ Εἰρένης βασιλεὺς	— ˘ υ υ ˘ — ˘ υ υ ˘
Δᾶρειογενῆς	— ˘ υ υ ˘
εἴλετο χώρας ἐφορεύειν. ¹	— υ υ — ˘ υ υ ˘ —

1106. There are also *freer* (lyrical) systems, which are not subject to these restrictions. They sometimes consist, for lines together, of spondees only, or dactyls only; and sometimes they have two or more paroemiacs in succession. They are much less used than the stricter systems, and are mainly confined to the expression of complaint or mourning.

1107. The ANAPAESTIC TETRAMETER is much used by the line (1065) in comedy. It consists of a dimeter and paroemiac. These two parts are almost always separated by a caesura; and each of them is subject, in general, to the rules given above (1105) for dimeters and paroemiacs in anapaestic systems.

πρόσσχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς αἰὲν ἐοῦσι,	
τοῖς αἰθερίοις, τοῖσιν ἀγῆρως, τοῖς ἄφθιτα μηδομένοισιν. ²	
— υ — ˘ — ˘ υ υ ˘, — ˘ — ˘ υ υ ˘ —	
— ˘ υ υ ˘ — υ υ — ˘, — ˘ υ υ ˘ υ υ ˘ —	

LOGAOEDIC RHYTHMS.

1108. Logaoedic verses consist of mixed *dactyls* and *trochees*. The dactyls may stand before the trochees, or between them; but trochees never stand between the dactyls. Each trochee may be resolved into a *tribrach*; but a dactyl is not contracted to a spondee. The dactyls are *cyclic* (1069), and the movement is in $\frac{3}{4}$ time.

a. Logaoedic verse differs from the compound dactylo-trochaic rhythms described in 1118, in having the dactyls and trochees united in the same group or metrical series.

1109. A trochee standing as the first foot is treated with great freedom: besides being a tribrach (υ υ υ), it may be irrational (˘ >),

¹ APers.1. ² ArAv.688.

or may be replaced by an iambus (◡ —) or an apparent anapaest (◡ ◡ >), and, in Aeolic poetry, even by a *pyrrhic*.

A logaoedic verse may have an *anacrusis* (short or irrational) prefixed to its first foot. Also a *double* anacrusis (two short syllables) may be used.

1110. (a) If two trochees precede the first dactyl, the *second* may be irrational, or a tribrach, but admits no other substitution.—(b) An irrational trochee may be used as the second foot, even when the first foot is a dactyl.—(c) Further, in catalectic verses, an irrational trochee may stand before the final thesis.—Thus:

- a. ὑπὲρ ἀκαπίστων πεδίων.¹ ◡ ◡ ◡ ◡ > ◡ ◡ ◡
 b. χαλκοκρότων ἵππων κτυπος.² ◡ ◡ ◡ > ◡ ◡ ◡
 c. τὰς ἡλεκτροφαεῖς αὐγὰς.³ ◡ > ◡ ◡ ◡ > ◡

d. *Trochaic* rhythms used in near connection with logaoedic, may have anacruses, and the same freedom of substitution in the first foot. Thus:

- πρὸς ὕμᾱς ἐλευθέρως.⁴ ◡ — ◡ ◡ ◡ ◡

1111. The following are specimens of logaoedic rhythms *with one dactyl*. The Pherecratean is called *first* or *second*, according as the dactyl is its first or second foot: the Glyconic is called *first*, *second*, or *third*, by a similar distinction.

Dipody.

a. Adonic (dactyl and trochee):

- οὐδὲν ἔτ' ἵκει.⁵ ◡ ◡ ◡ ◡

Tripodies.

b, c. Pherecratean (first, second); d, e, catalectic:

- ὅς χαρίτων μὲν ὄζει⁶ (b). ◡ ◡ ◡ ◡ ◡ ◡
 δέξεται τ' ἐπὶ μισθῷ⁷ (c). ◡ ◡ ◡ ◡ ◡ ◡
 ψεύδεσι ποικίλοις⁸ (d). ◡ ◡ ◡ ◡ ◡
 καίπερ ἀχνύμενος⁹ (e). ◡ ◡ ◡ ◡ ◡

f, g. Pherecratean with anacrusis (*logaoedic paroemiae*):

- ἐγὼ δὲ μόνᾳ καθεύδω¹⁰ (f). ◡ ◡ ◡ ◡ ◡ ◡
 εὐδοξὸν ἄρματι νικάῃ¹¹ (g). > ◡ ◡ ◡ ◡ ◡ ◡

h, i. Pherecratean catalectic with anacrusis (*logaoedic prosodiae*):

- Ἥρᾳ ποτ' Ὀλυμπίᾳ¹² (h). > ◡ ◡ ◡ ◡ ◡
 Κᾰφῖσίῳ ὑδάτων¹³ (i). > ◡ ◡ ◡ ◡ ◡

Tetrapodies.

The forms b, c, f, g, are often to be read as *doubly catalectic tetrapodies*, instead of tripodies. Thus:

- j. Λᾰμνιάδων γυναικῶν¹⁴ (= b). ◡ ◡ ◡ ◡ ◡ ◡
 k. χρῦσος αἰθόμενον πῦρ¹⁵ (= c). ◡ ◡ ◡ ◡ ◡ ◡

¹ EPhoen.210. ² ArEq.552. ³ EHipp.741. ⁴ ArNub.518. ⁵ Sappho. ⁶ Eupolis ii.494.
⁷ Crates ii.246. ⁸ Pind.Ol.1.46. ⁹ Pind.Isth.7.5. ¹⁰ Sappho. ¹¹ Pind.Pyth.6.17.
¹² ArAv.1731. ¹³ Pind.Ol.14.1. ¹⁴ Pind.Ol.4.32. ¹⁵ Pind.Ol.1.2.

l, m, n. Glyconic (first, second, third):

καὶ κυανέμβολοι θααί ¹ (l).	⌣ ⌣ ⌣ ⌣ ⌣ ⌣
ἔρως παρθένιος πόθος ² (m).	⌣ — ⌣ ⌣ ⌣ ⌣
ὁ μέγας ὕλβος ἄ τ' ἀρετὰ ³ (n).	⌣ ⌣ ⌣ ⌣ ⌣ ⌣

o, p. acatalectic tetrapodies; p, with anacrusis:

τῶν ἐν Θερμοπύλαις θανόντων ⁴ (o).	⌣ > ⌣ ⌣ ⌣ ⌣ ⌣
πλήρης μὲν ἐφαίνεθ' ἁ σελάννα ⁵ (p).	> ⌣ ⌣ ⌣ ⌣ ⌣ ⌣

Pentapodies.

q. Phalaecæan (hendecasyllable):

ἐν μύρτου κλαδί τὸ ξίφος φορήσω. ⁶	⌣ > ⌣ ⌣ ⌣ ⌣ ⌣ ⌣
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r. Sapphic (hendecasyllable):

ποικιλόθρον' ἀθάνατ' Ἀφροδίτῃ. ⁷	⌣ ⌣ ⌣ ⌣ ⌣ ⌣ ⌣
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s. Alcaic (hendecasyllable), begins with anacrusis:

οὐ χρή κακοῖσι θυμὸν ἐπιτρέπην. ⁸	> ⌣ ⌣ ⌣ ⌣ ⌣ ⌣
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1112. The following have *more than one dactyl*:

a. οἶνον ἐνειαμένοις μεθύσθην. ⁹	⌣ ⌣ ⌣ ⌣ ⌣ ⌣
b. μέλει τέ σφισι Καλλιόπῃ. ¹⁰	⌣ — ⌣ ⌣ ⌣ ⌣
c. παρθένε τὰν κεφαλὰν τὰ δ' ἔνερθε νύμφῃ. ¹¹	⌣ ⌣ ⌣ ⌣ ⌣ ⌣ ⌣
d. οἶνος ὃ φίλε παῖ λέγεται καὶ ἀλάθεια. ¹²	⌣ ⌣ ⌣ ⌣ ⌣ ⌣ ⌣
e. ἦρος ἀνθεμόεντος ἐπ' αἶον ἐρχομένοιο. ¹³	⌣ ⌣ ⌣ ⌣ ⌣ ⌣ ⌣

The forms d and e belong to the so-called *Aeolic dactyls*. The form c is called *Praxillæan*.

1113. The following have a *double anacrusis* (logaoedic anapaestic):

a. ἱκετεύσατε δ', ὦ κόραι. ¹⁴	⌣ ⌣ ⌣ ⌣ ⌣ ⌣
b. κατέλαμψας, ἔδειξας ἐμφανῇ. ¹⁵	⌣ ⌣ ⌣ ⌣ ⌣ ⌣
c. Ἑλένῃ ἐλύσατο Τροίᾳ. ¹⁶	⌣ ⌣ ⌣ ⌣ ⌣ ⌣
d. τίνι τῶν πάρος, ὦ μάκαιρα Θήβῃ. ¹⁷	⌣ ⌣ ⌣ ⌣ ⌣ ⌣

Trochaic forms with double anacrusis are also regarded as logaoedic anapaestic:

e. Χαρίτων ἑκάτι τόνδε κῶμον. ¹⁸	⌣ ⌣ ⌣ ⌣ ⌣ ⌣
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1114. SYNCOPATED FORMS are very numerous. The following are specimens:

a. ναυτιλίᾳς ἐσχάτῃς. ¹⁹	⌣ ⌣ ⌣ ⌣ ⌣
b. οὐ ψεύδει τέγξω λόγον. ²⁰	> ⌣ ⌣ ⌣ ⌣ ⌣
c. ἔρως ἀντίκατε μάχῃ. ²¹	⌣ ⌣ ⌣ ⌣ ⌣

¹ ArEq.554. ² Anacreon. ³ EOr.807. ⁴ Simonides. ⁵ Sappho. ⁶ Scollion. ⁷ Sappho. ⁸ Alcaeus. ⁹ Alcaeus. ¹⁰ Pind.Ol.10.18. ¹¹ Praxilla. ¹² Theoc.29.1. ¹³ Alcaeus. ¹⁴ EIon 468. ¹⁵ EEI.586. ¹⁶ Pind.Isth.8.112. ¹⁷ Pind.Isth.7.1. ¹⁸ Pind.Ol.4.15. ¹⁹ Pind.N.3.39. ²⁰ Pind.Ol.4.28. ²¹ SAnt.781.

- d. ὦ πατρίς, ὦ δώματα μή.¹ ˘ ˘ ˘ ˘ ˘ ˘
 e. δακρυόεσσάν τ' ἐφίλησεν αἰχμάν.² ˘ ˘ ˘ ˘ ˘ ˘ ˘
 f. εἰ δὲ κυρεῖ τις πέλας οἰωνοπόλων.³ ˘ ˘ ˘ ˘ ˘ ˘ ˘

1115. Some verses consist of *more than one series*: thus

- a. Asclepiadēan (two Pherecrateans catalectic, second and first):
 ἦλθες ἐκ περάτων γᾶς ἐλεφαντίνᾳ.⁴ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
 b. greater Asclepiadean (dipody catalectic between two Pherecrateans):
 μηδὲν ἄλλο φυτεύσης πρότερον δένδριον ἀμπέλω.⁵
 ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
 c. Priapēan (= Glyconic and doubly catalectic tetrapody):
 εὐμενὴς δ' ὁ Λύκειος ἔστω πᾶσᾱ νεολαίᾳ.⁶
 ˘ ˘ ˘ ˘ ˘ ˘ ˘ > ˘ ˘ ˘ ˘
 d. Eupolidēan (= Glyconic and trochaic tetrapody catalectic):
 ὦ θεώμενοι κατερῶ πρὸς ὑμᾶς ἐλευθέρως,
 οὕτω νικήσαιμι τ' ἐγὼ καὶ νομιζοίμην σοφός.⁷
 ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
 ˘ > ˘ > ˘ ˘ ˘ ˘ ˘ ˘ ˘ > ˘ ˘ ˘

The Eupolidean is sometimes used by the line: in both halves of the verse the first two feet allow the substitutions described in 1109 and 1110.

1116. Pherecratean verses are sometimes combined in systems (1074 b) but much more frequent are Glyconic systems closing with a Pherecratean.

a. In antistrophic composition, the first and second Pherecratean sometimes correspond to each other in strophe and antistrophe, as equivalent forms. So too the second and third Glyconic. Other interchanges are very infrequent.

DACTYLO-EPITRITIC RHYTHMS.

1117. Dactylo-epitritic (or *Doric*) strophes are composed of the following elements:

1. ˘ ˘ ˘ ˘ ˘ ˘ — dactylic tripod with spondee as the 3d foot.
2. ˘ ˘ ˘ ˘ ˘ ˘ the same, catalectic.
3. ˘ ˘ ˘ — epitrite = long trochee (1069) and spondee.
4. ˘ ˘ ˘ the same, catalectic.

These are variously combined; for the most part two or three unite to form a verse. Forms 1 and 3 may have a short final syllable in caesura, even in the middle of a verse. The final syllable of 2 and 4, in the middle of a verse, is prolonged to ˘. An anacrusis may be prefixed to any verse. Sometimes, especially at the end of the strophe, other dactylic or trochaic rhythms are employed.

¹ EMed.643. ² Anacreon. ³ ASupp.57. ⁴ Alcaeus. ⁵ Alcaeus. ⁶ ASupp.686.
⁷ ArNub.518,519.

The following verses are specimens :

ἄνω ποταμῶν ἱερῶν χωροῦσι πᾶγαί, ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
καὶ δίκᾱ καὶ πάντα πάλιν στρέφεται.¹ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
ὄν αἰόλᾱ νύξ ἐναριζομένᾱ.² ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
ἔρχεται τιμὰ γυναικείῃ γένει.³ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
κέκλυτε, παῖδες ὑπερθύμων τε φωτῶν καὶ θεῶν.⁴
˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

1118. DACTYLO-TROCHAIC RHYTHMS.—In another class of lyric strophes, we find a mixture of dactylic and trochaic verses, in greater variety than those just described; these probably moved in $\frac{3}{4}$ time, so that the dactyls were cyclic. Sometimes dactylic and trochaic groups are united in one verse. Examples of such compound verses are:

a. dactylic tripod (with anacrusis, and syll. anceps), and trochaic tripod:

τούτοισι δ' ὀπισθεν ἵτω φέρων δίφρον Λυκούργος.⁵

> ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

b. dactylic tetrapody and trochaic tetrapody doubly catalectic:

τοῖος γὰρ φιλότῆτος ἔρως ὑπὸ καρδίᾱν ἐλυσθείς.⁶

+ > ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

CRETIC RHYTHMS.

1119. Apparent cretics often occur, as the result of syncope (1076), in trochaic, iambic, and logaoedic rhythms. Examples may be seen in 1086, 1097, 1114.

Much rarer are the real cretic rhythms, in which the cretic (or, by resolution, the first or fourth paeon) stands as the fundamental foot. In these, the movement is in $\frac{3}{4}$ time (see 1068 b).

The ictus falls on the first long syllable of the cretic; at the same time there is a certain stress, though weaker, on the second long.

The following will serve as specimens :

a, b, c. dimeter; c, with anacrusis:

ἡδομαι γ' ἡδομαι⁷ (a).

˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

μηδὲ λέγε μοι σὺ λόγον⁸ (b).

˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

ὦ Ζεῦ, τί ποτε χρῆσόμεθα⁹ (c).

˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

d. dimeter catalectic:

κᾶτ' ἐλαγοθήρει.¹⁰

˘ ˘ ˘ ˘ ˘ ˘

e. trimeter:

ὥς ἐμὲ λαβοῦσα τὸν δημότην.¹¹

˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

f. tetrameter:

ἄλλ' ἀφίει τὸν ἄνδρ', εἰ δὲ μή, φήμ' ἐγώ.¹²

˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

¹ EMed.410. ² STr.94. ³ EMed.418. ⁴ Pind.P.4.22. ⁵ Cratinus. ⁶ Archilochus.
⁷ ArPax 1127. ⁸ ArAch.297. ⁹ ArLys.476. ¹⁰ ArLys.789. ¹¹ ArAch.675. ¹² ArVesp.428

g. pentameter :

σοῦ γ' ἀκούσωμεν ; ἀπολεῖ· κατὰ σε χάσσομεν τοῖς λίθοις.¹

⌊ — ⌊ — ⌊ — ⌊ — ⌊ — ⌊ — ⌊ — ⌊ — ⌊ —

CHORIAMBIC RHYTHMS.

1120. *Apparent* choriambi are very frequent in logaoedic verse as the result of syncope (1076). These have the rhythmical value ⌊ — ⌊ — ⌊. For examples, see 1114.

Verses with the real choriambus (⌊ — ⌊ —) as the fundamental foot, would move in $\frac{3}{2}$ time. But such, if they were ever used at all by the Greeks, were exceedingly rare. The following is perhaps an instance :

δεινὰ μὲν οὖν, δεινὰ τάρσσει σοφὸς οἰωνοθέτας.²

⌊ — ⌊ — ⌊ — ⌊ — ⌊ — ⌊ — ⌊ — ⌊ — ⌊ —

IONIC RHYTHMS.

1121. The fundamental foot is the *ionic a minore* (⌊ — ⌊ —), with the ictus on the first long syllable.

a. ANACLASIS.—Two trochees (⌊ — ⌊ —) may be substituted for the two longs of one foot with the two shorts of the next (⌊ — ⌊ —). This change is very frequent: its effect is to produce a breaking up (*anacclasis*) of the ionic rhythm, which passes into the trochaic.

1122. Specimens of ionic rhythms :

a, b. dimeter ; b, with anacclasis :

τίεται δ' αἰολόμητις³ (a).

⌊ — ⌊ — ⌊ — ⌊ —

πολιοὶ μὲν ἤμιν ἦδη⁴ (b).

⌊ — ⌊ — ⌊ — ⌊ —

c. dimeter catalectic :

Ξικελὸς κομψὸς ἀνὴρ.⁵

⌊ — ⌊ — ⌊ — ⌊ —

d, e. trimeter (acatalectic) ; e, with anacclasis :

πεπέραιεν μὲν δ' περσέπτολις ἦδη⁶ (d).

⌊ — ⌊ — ⌊ — ⌊ — ⌊ — ⌊ —

λύσις ἐκ πόνων γένοιτ', οὐδαμὰ τῶνδε⁷ (e).

⌊ — ⌊ — ⌊ — ⌊ — ⌊ — ⌊ —

f. trimeter catalectic :

κατάρως Οἰδιπόδα βλαψίφρονος.⁸

⌊ — ⌊ — ⌊ — ⌊ — ⌊ — ⌊ —

g, h. tetrameter (acatalectic) ; h, with anacclasis :

ἐμὲ δειλᾶν, ἐμὲ πᾶσᾶν κακοτάτων πεδέχουσιν⁹ (g).

⌊ — ⌊ — ⌊ — ⌊ — ⌊ — ⌊ — ⌊ — ⌊ —

πατέρων τε καὶ τεκόντων γῶος ἔνδικος ματεύει¹⁰ (h).

⌊ — ⌊ — ⌊ — ⌊ — ⌊ — ⌊ — ⌊ — ⌊ —

¹ ArAch.295. ² SOf.484. ³ ASupp.1037. ⁴ Anacreon. ⁵ Timocreon. ⁶ APers.65.
⁷ Anacreon. ⁸ ASept.726. ⁹ Alcaeus. ¹⁰ ACho.330.

i, j. tetrameter catal. (*Galliambic*); j, with anacclasis:

θανάτῳ λῦσιμελεῖ θηρσὶν ὀρείοισι βοράν¹ (i).

⏏ ⏏ ⏏ — ⏏ ⏏ ⏏ — ⏏ ⏏ ⏏ — ⏏ ⏏ ⏏

φύσις οὐκ ἔδωκε μόσχῳ λάλον Ἄπιδι στόμα² (j).

⏏ ⏏ ⏏ — ⏏ ⏏ ⏏ — ⏏ ⏏ ⏏ — ⏏ ⏏ ⏏

1123. a. Sometimes the last long of the ionic is omitted by *syncope* (1076); the first long is then prolonged to supply its place:

πολύγομφον ὄδισμα.³

⏏ ⏏ ⏏ — ⏏ ⏏ ⏏ —

b. Very seldom indeed, one of the long syllables is resolved into two shorts, or the two short syllables contracted into a long:

χρυσέων πτέρυγα φέρεις.⁴

⏏ ⏏ ⏏ — ⏏ ⏏ ⏏ — ⏏ ⏏ ⏏

Διονύσου σαῦλαι βασσαρίδες.⁵

⏏ ⏏ ⏏ — — ⏏ — ⏏ ⏏ ⏏

c. In the form with anacclasis, the first of the two trochees is sometimes irrational (⏏ >):

περιναίονται παλαιόν.⁶

⏏ ⏏ ⏏ > — ⏏ ⏏ ⏏ —

1124. The SOTADEAN VERSE of the Alexandrian period has the *ionic a maiore* as its fundamental foot. It is a catalectic tetrameter. Each of the three complete ionics may be replaced by two trochees, either of which may be irrational. Resolutions and contractions are frequent; so that the verse has a great variety of forms. Two examples will suffice:

τῶν χρυσοφόρων οὐδὲ γυναικῶν βαθυκόλπων.⁷

⏏ — ⏏ ⏏ ⏏ — ⏏ ⏏ ⏏ — ⏏ ⏏ ⏏ —

εὐσεβὴς τίς ἐστίν, πενίᾳ δέδωκεν αὐτῷ.⁸

⏏ — ⏏ ⏏ ⏏ — ⏏ ⏏ ⏏ — ⏏ ⏏ ⏏ —

DOCHMIAC AND BACCHIC RHYTHMS.

1125. The *dochmius* is a dipody, consisting of a *bacchius* with a following *iambus* (⏏ ⏏ — ⏏ ⏏). The ictus is on the first long of the bacchius, and the long of the iambus.

a. Dochmii have, therefore, a broken rhythm, in which $\frac{4}{8}$ time (1068 b) alternates with $\frac{3}{8}$. They are used only in lyric passages which express great mental agitation.

1126. Either of the two shorts may be replaced by an irrational syllable; and each of the three longs may be resolved into two shorts. These liberties give rise to a great variety of forms, most of which are given below. The forms a, c, d are the most frequent.

a. ἰὼ πρόσπολοι.⁹

⏏ ⏏ — ⏏ ⏏

b. ἐν γὰρ τὰδε φεῦ.¹⁰

> ⏏ — ⏏ ⏏

c. στρατόπεδον λιπών.¹¹

⏏ ⏏ ⏏ — ⏏ ⏏

d. δουλοσύνης ὕπερ.¹²

> ⏏ ⏏ — ⏏ ⏏

¹ ESupp.46. ² Diog.La.viii end. ³ APers.72. ⁴ EBacch.372. ⁵ Anacreon. ⁶ ASupp.1021. ⁷ Lycophronides. ⁸ Sotades. ⁹ SAnt.1321. ¹⁰ AEum.781. ¹¹ ASept.79. ¹² ASept.112.

e. ἄτιτον ἔτι σε χρή. ¹	υ υ υ υ υ υ υ
f. ῥεῖ πολὺς ὄδε λεώς. ²	> υ υ υ υ υ υ υ
g. ἀνέφελον ἐπέβαλες. ³	υ υ υ υ υ υ υ
h. οὐποτε καταλύσιμον. ⁴	> υ υ υ υ υ υ υ
i. ἀπάγεται ἐκτόπιον. ⁵	υ υ υ — υ υ υ
j. τὸν καταρᾶτότατον. ⁶	> υ υ — υ υ υ
k. τί μ' οὐκ ἀνταΐαν. ⁷	υ υ — > υ
l. ἔχθεις Ἀτρείδης. ⁸	> υ — > υ
m. μεσολαβεῖ κέντρον. ⁹	υ υ υ — > υ
n. πλαζόμενον λεύσσων. ¹⁰	> υ υ — > υ
o. σύ τ', ὦ Διογενές. ¹¹	υ υ υ υ υ υ υ
p. εἴθ' αἰθέρος ἄνω. ¹²	> υ υ υ υ υ υ υ
q. μανείσῃ πρᾶσιδι. ¹³	υ υ — υ υ υ

REMARK.—Forms like o, p, q, in which the second or third long is resolved when the first is not, are very uncommon.

Dochmii are oftenest combined in groups of two (dimeters). Usually two or more groups unite to form a *system* (1074 b).

1127. OTHER BACCHIC RHYTHMS are little used in Greek poetry, and only in connection with dochmii. Thus we find a bacchic

a. dimeter :

χορευθέντ' ἀναύλοισ.¹⁴ υ υ — υ υ —

b. trimeter catalectic (= bacchius and dochmius) :

ὦ γὰρ τε καὶ παμφαής.¹⁵ υ υ — υ υ — υ υ

ἔκετο τερμόνιον ἐπὶ πάγον.¹⁶ υ υ υ — υ υ υ υ υ υ υ

c. tetrameter :

τίς ἄχῳ, τίς ὀδμᾷ προσέπτα μ' ἀφεγγής.¹⁷ υ υ — υ υ — υ υ — υ υ —

¹ AAg.1428. ² ASept.80. ³ SEl.1246. ⁴ SEl.1246. ⁵ SOt.1340. ⁶ SOt.1344. ⁷ SAnt.1307.
⁸ SPhil.510. ⁹ AEum.157. ¹⁰ SAj.886. ¹¹ ASept.127. ¹² SPhil.1092. ¹³ EBacch.999
¹⁴ EHf.879. ¹⁵ EMed.1251. ¹⁶ APr.117. ¹⁷ APr.115.

ABBREVIATIONS

USED IN CITING THE EXAMPLES.

A. = *Aeschylus*.

Ag(*amemnon*), Cho(*ephor*i),
Eum(*enides*), Pers(*ae*),
Pr(*ometheus*), Sept(*em*),
Supp(*lices*).

Ae. = *Aeschines*.

Andoc. = *Andocides*.

Ant. = *Antiphon*.

Antiph. = *Antiphanes*.

Ar. = *Aristophanes*.

Ach(*arnenses*), Av(*es*),
Eccl(*esiazusae*), Eq(*uities*),
Lys(*istrata*), Nub(*es*), Plut(*us*),
Ran(*ae*), Thesm(*ophoriazusae*),
Vesp(*ae*).

Arist. = *Aristotle*.

Pol(*itica*), Rhet(*orica*).

Carc. = *Carcinus*.

Chaer. = *Chaeremo*.

D. = *Demosthenes*.

E. = *Euripides*.

Alc(*estis*), And(*romache*),
Bacch(*ae*), Cycl(*ops*), El(*ectra*),
Hec(*uba*), Hel(*ena*), Heracl(*idae*),
Hf. = *Hercules furens*,
Hipp(*olytus*), Ia. = *Iphigenia*
Aulidensis, Med(*ea*), Or(*estes*),
Phoen(*issae*), Supp(*lices*), Tro(*ades*).

Hd. = *Herodotus*.

Hm. = *Homer*.

I. = *Isocrates*.

Isae. = *Isaeus*.

Luc. = *Lucian*.

Herm(*otimus*), Marin(*orum dialogi*).

Lycurg. = *Lycurgus*.

Lys. = *Lysias*.

M. = *Menander*.

Mon(*ostichi*).

Philem. = *Philemon*.

Pind. = *Pindar*.

P. = *Plato*.

Alc(*ibiades*), Ap(*ology*),
Charm(*ides*), Cr(*ito*), Crat(*ylus*),
Criti(*as*), Euthyd(*emus*),
Euthyphr(*o*), Go(*rgias*),
Hipp(*ias*) maj(*or*), Lach(*es*),
Lg. = *Leges*, Lys(*is*), Men(*o*),
Menex(*enus*), Par(*menides*),
Phaed(*o*), Phaedr(*us*), Phil(*ebus*),
Pol(*iticus*), Prot(*agoras*),
Rp. = *Republic*, Soph(*istes*),
Sym(*posium*), Theaet(*etus*),
Theag(*es*), Tim(*aeus*).

Plut. = *Plutarch*.

Them(*istocles*), Sol(*on*).

S. = *Sophocles*.

Aj(*ax*), Ant(*igone*), El(*ectra*),
Oc. = *Oedipus Coloneus*,
Ot = *Oedipus Tyrannus*,
Phil(*octetes*), Tr(*achiniae*).

Stob. = *Stobaeus*.

Flor(*ilegium*).

T. = *Thucydides*.

X. = *Xenophon*.

A(*nabasis*), Ages(*ilaus*),
C(*yropaedia*), Eq. = *de re equestri*,
H(*ellenica*), Hier(*o*), Hipp(*archicus*),
M(*emorabilia*), O(*economicus*),
Ra. = *Respublica Atheniensis*,
Rl. = *Respublica Lacedaemonia*,
Sym(*posium*).

The books of the Iliad are designated by Greek capitals (Α, Β, Γ, etc.); those of the Odyssey by Greek small letters (α, β, γ, etc.). Tragic fragments (*Fr.* or *Frag.*) are cited by Nauck's numbers, Comic fragments (except Menander's monostichi) by Meineke's volumes and pages. Otherwise, the dramatists are cited by Dindorf's lines. The Orators are cited by numbers of the speeches and sections.

ALPHABETICAL LIST OF VERBS.

THIS list contains all the verbs described in the classified verb-list (502 ff.), besides a few mentioned in other sections, on account of some peculiarity of inflection or tense-formation. For other verbal forms, see the general Greek index.

The Attic 'principal parts' of the verbs contained in the body of the classified verb-list, are given here in full.

- ἄδ-ω *harm* (ἔασα, ἄσα, ἄδοσθην) 504 D, 9.
 ἄγα-μαι *admire* (ἡγάσθην, ἡγασάμην) 535, 4.
 ἀγά-ομαι, ἀγαίομαι, 535 D, 4.
 ἀγείρω *collect* (ἡγείρα) 518, 1;
 ἡγερέθονται, ἀγρόμενος, D.
 ἀγινέω = ἄγω, 508 D, 6.
 ἀγ-νύμι *break* (ἔξω, ἔαξα, ἔαγα, ἔαγην) 528, 1.
 ἄγ-ω *lead* (ἔξω, ἡγαγον, ἦχα, ἦγμαι, ἦχθην) 508, 6.
 ἀδήσειε, ἀδηκώς, 363 D.
 αἰείρω *raise* (ἡείρα, ἡερέθονται, ἄωρτο) 518 D, 2.
 ἀέξ-ω = αἰξω, αἰξάνω, 522 D, 3.
 ἄεσα *slapt*; see ἰαύω, 506 D, 7.
 ἄημι *blow* 538 D, 1.
 αἰδέ-ομαι *am ashamed* (αἰδέσομαι, ᾗδεσμαι, ᾗδέσθην) 508, 7; αἰδ-ομαι *ib.*
 αἰνέ-ω *praise* (αἰνέσω, ᾗνεσα, ᾗνεκα, ᾗνημαι, ᾗνέθην) 504, 4.
 αἰνίζομαι, αἰνημι, 504 D, 4.
 αἰ-νυμαι, ἀπ(ο)αἰνυμαι *take*, 526 D, 5.
 αἰρέ-ω *seize* (αἰρήσω, εἶλον, ᾗρηκα, -μαι, ᾗρέθην) 539, 1; ἀραίρηκα D.
 αἶρω *lift* (ἄρῶ, ᾗρα, ᾗρηκα, ᾗρμαι, ᾗρθην) 518, 2.
 αἰσθ-άνομαι *perceive* (αἰσθήσομαι, ᾗσθόμην, ᾗσθημαι) 522, 1; αἰσθ-ομαι, *ib.*
 ἀτ-ω *hear* (ᾗτιον, ἐπ-ᾗισα) 356 a.
 ἀκαχίζω *rain* (ἡκαχον, ἀκάχησα) 528 D, 17.
 ἀκέ-ομαι *heal* (ἡκεσάμην) 508, 8.
 ἀκού-ω *hear* (ἀκούσομαι, ᾗκουσα, ἀκήκοα, ᾗκούσθην) 507, 1.
 ἀλαλκον, ἀλκαθεῖν, 510 D, 1.
 ἀλά-ομαι *wander* (ἀλάλημαι) 368 D, 389 D b, 497 a.
 ἀλδ-αίνω, -ήσκω, *nourish*, 518 D, 22.
 ἀλείφ-ω *anoint* (ἀλείψω, ᾗλειψα, ἀλήλιφα, -ιμμαι, ᾗλείφθην) 511, 5.
 ἀλέξ-ω *ward off* (ἀλέξομαι, ᾗλεξάμην) 510, 1; ἀλαλκον D.
 ἀλέ-ομαι *or* ἀλεύ-ομαι *avoid* (ᾗλεάμην, ᾗλεύαμην) 512 D, 7; ἀλεείνω *ib.*
 ἀλέ-ω *grind* (ᾗλεσα, ἀλήλε(σ)μαι) 503, 9.
 ἀλ-ᾗναι, ἔαλην; see εἶλω, 518 D, 23.
 ἄλθ-ομαι *am healed* (-ήσομαι) 510 D, 20.
 ἄλ-ισκομαι *am taken* (ἀλώσομαι, ἔαλων *or* ᾗλων, ἔαλωκα *or* ᾗλωκα) 533, 1.
 ἀλιτ-αίνω *sin* (-ήμενος, ᾗλιτον) 522 D, 11.
 ἀλλάσσω *change* (ἀλλάξω, ᾗλλαξα, ᾗλλαχα, -γμαι, ᾗλλάγην *or* -χθην) 514, 1.
 ἄλ-λομαι *leap* (ἄλουμαι, ᾗλάμην) 518, 3; ἄλτο 489 D, 35.
 ἀλυκτάζω *am troubled* (ἀλαλύκτημαι) 368 D.
 ἀλύσκω *avoid* (ἀλύξω, ᾗλυξα) 533, 7; ἀλυσκ-άζω, -άνω, D.
 ἀλφ-άνω *procure* (ᾗλφον) 522 D, 10.
 ἁμαρτ-άνω *err* (ᾗμαρτήσομαι, ᾗμαρτον, ᾗμάρτηκα, -ημαι, ᾗμαρτήθην) 522, 2; ᾗμβροτον D.
 ἁμβλ-ίσκω *miscarry* (ᾗμβλωσα, ᾗμβλωκα, -μαι) 533, 8.

ἄμεναι 489 D, 19.

ἀμιλλά-ομαι *contend* (ἡμιλλήθην) 497 a.

ἀμπ-ισχνέομαι, ἀμπ-έχομαι *have on* (ἀμφέξομαι, ἡμπισχόμεν) 524, 4.

ἀμπ-ίσχω, ἀμπ-έχω *put on* (ἀμφέξω, ἡμπισχόν) 524, 4.

ἀμπλακ-ίσκω *miss* (ἡμπλακόν) 533 D, 12.

ἀμύν-ω, ἀμυνάθω *defend* 494.

ἀν-ᾱλ-ίσκω, ἀν-ᾱλό-ω *spread* (ἀνᾱλώσω, ἀνᾱλώσα, -κα, -μαι, -θην) 533, 2.

ἀνδάνω *please* 523, 1; ἀδήσω, ἐήνδανον, ἄδον, εὐάδον, ἔαδα, D.

ἀν-έχ-ομαι *endure* (ἡνειχόμεν) 361 a.

ἀνῆνοθε 368 D.

ἀν-οίγ-ω *open* (ἀνοίξω, ἀνέφξα, ἀνέφγα, ἀνέφχα, ἀνέφγμαι, ἀνεφύχθην) 508, 20; ἀν-οίγ-νύμι *ib.*

ἀν-ορθό-ω *erect* (ἡνώρθωσα, -ωμαι) 361 a.

ἀνύ-ω, ἀνύτω *accomplish* (ἀνύσω, ἡνυσα, ἡνυκα, ἡνυσμαι) 503, 17; ἄνω D.

ἄνωγ-α *command* (ἄνωχθι; ἡνώγεα, ἡνωγον; ἀνώξω, ἡνωξα) 492 D, 11.

ἀπαφ-ίσκω *deceive* (ἡπαφον, ἡπάφησα) 533 D, 13.

ἀπονοέομαι *despair* (ἀπενοήθην) 497 a.

ἀπό-χρη *suffices* 486; ἀποχρᾶ D.

ἄπτω *touch* (ἄψω, ἦψα, ἦμμαι, ἦφθην) 513, 1.

ἄρά-ομαι *pray* (ἄρήμεναι) 535 D, 9.

ἄρ-αρ-ίσκω *fit* (ἦρσα, ἦραρον, ἦρηρα, ἦρμενος) 533 D, 14; ἄραρα *ib.*

ἄρέ-σκω *please* (ἄρέσω, ἦρεσα, ἡρέσθην) 530, 10.

ἄρῆμενος 363 D.

ἄρκέ-ω *suffice* (ἄρκέσω, ἦρκεσα) 503, 10.

ἄρμόζω = ἄρμόττω, 516, 1.

ἄρμόττω *fit* (ἄρμόσω, ἦρμοσα, ἦρμοσμαι, ἦρμόσθην) 516, 1.

ἀρνέ-ομαι *deny* (ἡρνήθην) 497 a.

ἄρ-νυμαι *win* (ἀρούμαι, ἡρόμην) 528, 2.

ἄρό-ω *plough* (ἦροσα, ἡρόθην) 503, 16.

ἄρπάζω *snaitch* (ἄρπάσω, ἦρπασα, ἦρπακα, -σμαι, ἦρπάσθην) 517, 1.

ἀρύ-ω or ἀρύτω *drain* (ἦρυσα, ἡρύθην) 503, 18.

ἄρχ-ω *rule* (ἄρξω, ἦρξα, ἦργμαι, ἦρχθην) 508, 7.

ἄσα, see ἄδω; ἄσαμεν, see ἰαύω.

ἄσμενος (ἄδ-, ἀνδάνω) 489 D, 46.

αὐξ-άνω, αὐξ-ω *increase* (αὐξήσω, ἠύξησα, ἠύξηκα, -μαι, ἠύξήθην) 522, 3.

ἄπ-αυρά-ω *deprive* (ἀπούρᾱς) 489 D, 20.

ἐπ-αυρ-ίσκομαι *enjoy* (ἐπαυρήσομαι, ἐπ-ῆυρον, -όμην) 533, 4.

ἄφάσσω *feel* (ἦφασα) 516 D, 8.

ἄφύσσω *dip up* (ἄφύξω, ἦφυσα) 517 D, 10.

ἄχθ-ομαι *am vexed* (ἄχθέσομαι, ἡχθέσθην) 510, 2.

ἄχ-νυμαι *am rained* (ἡκαχόμεν, ἀκάχημαι, ἀκῆχεμαι), ἀκαχίζω, ἀχέων, ἀχεύων, 528 D, 17.

ἄωρτο (ἄείρω) 518 D, 2.

βαίνω *go* (βήσομαι, ἔβην, βέβηκα) 519, 7; ἔβησα, βέβαμαι, ἐβάθην *ib.*

βάλ-λω *throw* (βαλῶ, ἔβαλον, βέβληκα, -μαι, ἐβλήθην) 518, 4; βεβολήατο, ἔβλητο, βλεῖο, D.

βάπτω *dip* (βάψω, ἔβαψα, βέβαμμαι, ἐβάφην) 513, 2.

βά-σκω = βαίνω, 519 D, 7; 530 D, 11.

βαστάζω *carry* (βαστάσω, ἐβάστασα) 517, 2.

βείομαι, βέομαι (βιόω) 507 D, 2.

βιβάζω *make go* (βιβάσω, βιβῶ) 424.

βιβᾶς, βιβῶν, 519 D, 7; 534 D, 10.

βιβρώσκω *eat* (βέβρωκα, -μαι, ἐβρώθην) 531, 3; βεβρώθω, ἔβρων, D.

βιό-ω *live* (βιώσομαι, ἐβίων, -ωσα, βεβίωκα, βεβίωμαι) 507, 2.

ἀνα-βιώσκομαι *revive* (ἀνεβίων) 531, 1.

βλάπτω *hurt* (βλάψω, ἔβλαψα, βέβλαφα, -μμαι, ἐβλάφθην, ἐβλάβην) 513, 3; βλάβεται D.

βλαστ-άνω *sprout* (βλαστήσω, ἔβλαστον, (β)ἐβλάστηκα) 522, 4.

βλέπ-ω *look* (βλέψω, ἔβλεψα) 508, 8.

βλίττω *take honey* (ἔβλισα) 516, 2.

βλώσκω *go* (μολοῦμαι, ἔμολον, μέμβλωκα) 531, 2.

βόλεσθαι (βούλομαι) 510 D, 4.

βόσκω *feed* (βοσκήσω) 510, 8.

βούλ-ομαι *wish* (βουλήσομαι, βεβούλημαι, ἐβουλήθην) 510, 4.

βράσσω *boil* 516, 3.

ξ-βραχε, -βρόξειε, -βροχείς, 508 D, 9.

βρέχ-ω *wet* (ξβρεξα, βέβρεγμαι, έβρέχ-
θην) 508, 9.

βρίθ-ω *am heavy* (βρίσω, ξβρίσα, βέβρι-
θα) 508, 10.

βρῦχ άμαι *roar* (βέβρῦχα) 509 D, 18.

βῦ-νέω *stop up* (βῦσω, ξβῦσα, βέβυσμαι)
524, 1.

Γαμ-έω *wed* (γαμῶ, ξγημα, γεγάμηκα,
-ημαι) 509, 1.

γά-νυμαι *rejoice*, γάων, 525 D, 5.

γέ-γων-α, γεγων-ίσκω, -έω, *shout* 508 D,
30.

γείνομαι *am born* (έγεινάμην *tr.*) 506 D, 1.

γελά-ω *laugh* (γελάσομαι, έγέλασα,
έγελάσθην) 503, 1.

γέν-το 489 D, 37; ξ-γεν-το 506 D, 1.

γηθέ-ω *rejoice* (γηθήσω, έγήθησα, γέγη-
θα) 509, 2.

γηρά-σκω *grow old* (γηράσω, έγήρᾱσα,
γεγήρᾱκα) 530, 1; γηρά-ω *ib.*

γίγνομαι *become* (γενήσομαι, έγενόμην,
γέγονα, γεγένημαι) 506, 1.

γιγνώσκω *know* (γνώσομαι, ξγνων, ξγνω-
κα, -σμαι, έγνώσθην) 531, 4.

γνάμπ-τω *bend* 513 D, 19.

γοά-ω *wail* (ξγοον) 509 D, 19.

γράφ-ω *write* (γράψω, ξγραψα, γέγραφα,
-μμαι, έγράφην) 508, 11.

Δα-, δήω, δέδαον, δεδάηκα, έδάην, 533
D, 8.

δαί-νῦμι *feast* (ξδαισα) 526 D, 6.

δαίομαι *divide* (έδασάμην, δέδασται),
520 D, 4.

δαίω *burn* (δέδηα, δάηται) 520 D, 3.

δάκ-νω *bite* (δήξομαι, ξδακον, δέδηγμαι,
έδήχθην) 521, 6.

δάμ-νημι, -νάω *subdue* (έδάμην, έδαμάσ-
θην, έδμήθην), δαμάζω, 529 D, 1.

δαρθ-άνω *sleep* (ξδαρθον, δεδάρθηκα) 522,
5; ξδραθον D.

δατέομαι *divide* (δατέασθαι) 520 D, 4.

δέ-ατο *seemed* 430 D.

δέδοικα, δέδια *fear* (ξδειςα) 490 5; δει-
σομαι, ξδδειςα, D.

δεῖ *oportet* (δεήσει, έδέησε) 510, 5 a.

δεί-δι-α, δείδω *fear*, 490 D, 5.

δείκ-νῦμι *show* (δείξω, ξδειξα, δέδειχα,
-γμαι, έδείχθην) 528, 3; δέξω, δει-
δεγμαι, δεικανάομαι, δειδίσκομαι, D.

δέμ-ω *build* (ξδειμα, δέδμημαι) 529 D, 1.

δέρκ-ομαι *look* (ξδρακον, δέδορκα) 508 D,
31.

δέρ-ω, δείρω *flay* (δερώ, ξδειρα, δέδαρμαι,
έδάρην) 508, 12.

δεύ-ομαι *lack* (έδεύησε, δῆσε) 510 D, 5.

δέχ-ομαι *receive* (δέξομαι, έδεξάμην,
δέδεγμαι, έδέχθην) 499; έδέγμην,
δέκτο 489 D, 38; δέχαται 363 D.

δέ-ω *bind* (δήσω, ξδησα, δέδεκα, δέδεμαι,
έδέθην) 504, 1.

δέ-ω *lack* (δεήσω, έδέησα, δεδέηκα, -μαι,
έδεήθην) 510, 5.

δηριά-ομαι *quarrel* (έδηρίνθην) 509 D, 20.

δαιτά-ω *live* (διήτησα) 362 b.

δια-λέγ-ομαι *converse* (διελέχθην) 497 a.

διανοέομαι *meditate* (διενοήθην) 497 a.

διδάσκω *teach* (διδάξω, έδίδαξα, δεδίδαχα,
-γμαι, έδιδάχθην) 533, 8.

δίδημι *bind* = δέ-ω, 534, 2.

δι-δρά-σκω *escape* (δράσομαι, ξδράν, δέ-
δράκα) 530, 2.

δίδωμι *give* (δώσω, ξδωκα, δέδωκα, δέδο-
μαι, έδόθην) 534, 4.

δίε, δίον 490 D, 5.

δί-ενται, έν-δίεσαν, δίωμαι, 538 D, 2.

δίζημαι *seek* (διζήσομαι) 538 D, 3.

διψά-ω *thirst* (διψῆ, διψήσω) 412.

διώκ-ω *pursue*, διωκάθω, 494.

δοκέ-ω *seem* (δόξω, ξδοξα, δέδογμαι,
έδόχθην) 509, 3.

δόσκον (δίδωμι) 534 D, 4.

δουπέ-ω *sound* (έγδούπησα) 509 D, 9.

δραμ-οῦμαι, ξ-δραμον *etc.*; see τρέχω,
539, 5.

δρά-ω *do* (δράσω, ξδράσα, δέδράκα, δέ-
δράμαι, έδράσθην) 505, 1.

δύνα-μαι *can* (δυνήσομαι, δεδύνημαι,
έδυνήθην) 535, 5; 487.

δύνω = δύω, 507 D, 3.

δῦ-ω *enter* (δύσω, ξδῦσα, ξδῦν, δέδικα,
-ῦκα, δέδυμαι, έδύθην) 507, 3.

ἔδ-ω *permit* (εἶων, εἶακα) 359.

ἐγείρω *rouse* (ἐγερῶ, ἡγείρα, ἡγρόμην, ἐγρήγορα, ἐγήγερμαι, ἡγέρθην) 518, 5; ἔγρω, -ομαι, ib.

ἔδ-ομαι, ἐδήδοκα, see ἐσθίω, 539, 3.

ἔδ-ω *eat*, ἔδ-μεναι 538 D, 9.

ἔζομαι *sit* 517, 7; see καθέζομαι.

ἐθέλ-ω *wish* (ἐθελήσω, ἠθέλησα, ἠθέληκα) 510, 10.

ἐθίζω *accustom* (εἴθισα, εἴθικα) 359.

εἶδον *saw*; see ὁράω, 539, 4.

εἶδ-ώς, εἶδ-έναι (οἶδα) 491.

εἵκ-ω, εἰκάθω *yield*, 494.

εἰκ-ώς, εἰκ-έναι (ἔοικα) 492, 7; εἵκε, ἔϊκτην etc. D.

εἶλω *press* (ἔλσα, ἔελμαι, ἐάλην, ἐόλει), εἰλέω, εἰλέω, εἵλλω, ἵλλω, 518 D, 23.

εἶμαι, εἶατο (ἔννυμι) 526 D, 1.

εἶμί *am* (ἔσομαι) 537, 1; 478; ἦα, ἔα, ἔον, ἔην, ἦην, ἔοις, ἔσσο etc. 478 D.

εἶμι *go* (ἦα, ἦειν) 536, 1; 477; ἦϊε, ἦε, ἴσαν, (ἐ)εισάμην, 477 D.

εἵνυον (ἔννυμι) 526 D, 1.

εἶπ-ον *said* (ἐρῶ, εἶρηκα, -μαι, ἐρρήθην) 539, 8; εἶρω, ἐν(ν)-έπω, ἐνισπον, ἐνίψω, D.

εἶργ-νυμι, εἶργω *shut in* (εἶρξω, εἶρξα, εἶργμαι, εἶρχθην) 528, 4; εἶργω ib.; ἐέργω, ἐέρχατο, εἶργαθον, D.

εἶρ-ομαι = ἔρομαι, 508 D, 14.

εἶρύ-αται, εἶρύτο, εἶρυσθαι, εἶρύσσομαι, etc. 538 D, 6.

εἶρω *say* 539 D, 8.

εἶρω *join* (ἐερμένος) 369 D.

εἶσα (ἔσσαι, ἔσας) 517 D, 7.

εἵσκω, ἴσκω *liken* 533 D, 15.

εἶωθα *am wont* 369; ἔωθα D.

ἐλαύνω *drive*, ἐλῶ, ἤλασα, ἐλήλακα, -μαι, ἠλάθην) 521, 1; ἐλάω ib.

ἐλέγχ-ω *convict* (ἐλήλεγμαι) 368.

ἐλ-εῖν, εἶλον, see αἶρέω, 539, 1.

ἐλεύσομαι, ἐλήλυθα; see ἔρχομαι, 539, 2.

ἐλήλατο, ἐληλέδατο, 521 D, 1; 464 D a.

ἐλθ-εῖν, ἦλθον, see ἔρχομαι, 539, 2.

ἔλίσσω *wind* (εἴλισσον) 359.

ἔλκ-ω *drag* (ἔλξω, εἴλκυσα, εἴλκυκα, εἴλκυμαι, εἴλκύσθην) 503, 19; ἐλκέω D.

ἔλπ-ω *hope* (ἔολπα) 508 D, 32.

ἐμέ-ω *vomit* (ἤμεσα) 503, 11.

ἐναίρω *slay* (ἤναρον, ἐνήρατο) 518 D, 24.

ἐναντιόομαι *oppose* (ἠναντιώθην) 497 a.

ἐνεγκ-εῖν, ἤνεγκα, -ον, ἐνήνοχα, ἐνήνεγμαι; see φέρω, 539, 6; ἤνεια, -ον, D.

ἐνέπω, ἐννέπω, ἐνίσπε(s), ἐνίψω, ἐνισπήσω; 539 D, 8.

ἐπ-ενήνοθε 368 D.

ἐνθυμέ-ομαι *consider* (ἐνεθυμήθην) 497 a.

ἐνίπ-τω *chide* (ἠνίπαπον, ἐνένιπον) 513 D, 20.

ἐνίσσω (= ἐνίπτω) 515 D, 3.

ἐννοέομαι *consider* (ἐνενοήθην) 497 a.

ἔννυμι, ἀμφι-έννυμι *clothe* (ἀμφιῶ, -έσομαι, ἡμφίεσα, ἡμφίεσμαι) 526, 1; εἵνυον, ἔσσα, εἶμαι, ἔσται, εἶατο, D.

ἐνοχλέ-ω *annoy* (ἠνώχλησα, -κα) 361 a.

ἔοικα *am like* (ἐφίκη, εἰκώς; εἴξω) 492, 7.

ἔοργα, ἔωργεα 514 D, 14.

ἐορτάζω *keep festival* (ἐώρταζον) 359 d.

ἐπιμέλομαι *care* (ἐπεμελήθην) 497 a.

ἐπίστα-μαι *understand* (ἐπιστήσομαι, ἠπιστήθην) 535, 6; 487.

ἔπ-ομαι *follow* (ἔψομαι, ἐσπόμην) 508, 13; ἔπ-ω, ἔσπον, σπεῖο, D.

ἔρα-μαι *love* 503, 2; 535, 7.

ἐρά-ω *love* (ἠράσθην) 503, 2.

ἐργάζομαι *work* (ἐργασμαι) 359.

ἔργω = εἶργω, 528 D, 4.

ἔρδω *do* (ἔρξω, ἔρξα) 514, 14; ἔοργα, ἐώργεα D.

ἐρείδ-ω *lean* (ἐρήρειαμαι, ἐρηρέδατο) 464 D a.

ἐρείκω *rend* (ἤρικον, ἐρήριγμαι) 511 D, 18.

ἐρείπω *overthrow* (ἐρείψω, ἐρείφθην) 511, 6; ἤριπον, ἐρήριπα D.

ἐρέσσω *row* 516, 4; ἤρεσα D.

ἐρέύγομαι *srew* (ἤρυγον), ἐρυγγάνω, 511 D, 19.

ἐρεύθω *redde*, ἐρυθ-αίνομαι, 511 D, 20.

ἐριδ-αίνω *contend* (-ήσασθαι), ἐριδμαίνω, 522 D, 12.

ἐρ-ομαι *ask* (ἐρήσομαι, ἠρόμην) 508, 14; εἶρομαι, ἐρέ-ω, -ομαι, -είνω, D.

ἐρπ-ω, -ύζω *creep* (εἶρπον, εἶρπυσα) 359.

ἐρῶ-ω *go* (ἐρῶήσω, ἠρῶησα, ἠρῶηκα) 510, 7.

ἀπό-ερ-σα 431 D c.

ἐρύκ-ω *hold back* (ἠρύξα) 508, 15; ἠρύκακον, ἐρύκ-άνω, -ανάω, D.

ἐρῶμαι *preserve*, εἰρύεται, ἐρῶτο, etc. 538 D, 6.

ἐρύ-ω *draw* (εἶρυσα, εἶρῦμαι) 504 D, 11.

ἐρχ-ομαι *go* (ἐλεύσομαι, ἦλθον, ἐλήλυθα) 539, 2; ἦλυθον, ἦνθον, εἰλήλουθα, D.

ἐρ-ῶ, εἶρηκα, ἐρῶήθην; see εἶπον, 539, 8.

ἐσθίω *eat* (ἐδομαι, ἐφαγον, ἐδήδοκα, ἐδήδεσμαι, ἠδέσθην) 539, 3; ἐσθω, D.

ἐσκον (εἶμι) 478 D.

ἐσπετε 539 D, 8.

ἐσπόμην; see ἐπομαι 508, 13.

ἐσ-σα, ἐσ-ται (ἐννῦμι) 526 D, 1.

ἐσσαι, ἐσσομαι (ἴζω) 517 D, 7.

ἐστιά-ω *entertain* (εἰστιᾶσα, -κα) 359.

εὐδ-ω *sleep* 510, 8.

εὐλαβέ-ομαι *beware* (ἠύλαβήθην) 497 a.

εὐρ-ίσκω *find* (εὐρήσω, ἠύρον, ἠύρηκα, -μαι, ἠύρέθην) 533, 5.

ἀπ-εχθ-άνομαι *am hated* (-εχθήσομαι, -ηχθόμην, -ήχθημαι) 522, 6; ἐχθω, -ομαι, ib.

ἐχ-ω *have* (ἐξω, σχήσω, ἐσχον, ἐσχηκα, -ημαι) 508, 16; ὕχωκα, ἐπ-ώχατο, ἐσχεθον, D.

ἐψ-ω *boil* (ἐψήσω, ἠψησα) 510, 9.

ἐωμεν (ἤ-ω) 489 D, 19.

ἐν-έωνται (ἴημι) 476 D.

Ζά-ω *live* (ζῆ, ζῆ), Ion. ζῶω, 412.

ζεύγ-νῦμι *yoke* (ζεύξω, ζεύξα, ζεύγμαι, ζεύγην) 528, 5.

ζέ-ω *boil* (ζέσω, ζέσα) 503, 12.

ζώ-ννῦμι *gird* (ζώσα, ζώ(σ)μαι) 527, 1.

Ἡβᾶ-σκω *come to puberty*, ἠβᾶ-ω (ἠβήσω, ἠβησα, ἠβηκα) 530, 3.

ἦδη, ἦσμεν etc. (οἶδα) 491; ἠεῖδη etc. D.

ἦδ-ομαι *am glad* (ἦσθην, ἦσθήσομαι) 497 a.

ἦμαι *sit* 537, 2; 483; εἴαται, ἔαται, 483 D.

ἦμι *say* (ἦν, ἦ) 535, 2.

Θάλ-λω *flourish* (τέθηλα) 518, 6; θαλέθων, τηλεθάων, D.

θάπ-τω *bury* (θάψω, ἔθαψα, τέθαμμαι, ἐτάφην) 513, 4.

θείνω *beat* (θενῶ, ἔθενον) 518 D, 25.

θέλ-ω (θελήσω) = ἐθέλ-ω, 510, 10.

θέουσι, θέοιτο (τίθημι) 534 D, 1.

θέρ-ομαι *grow warm* 508, 17; θέρσομαι, θερέω, D.

θέω *run* (τεύσομαι) 512, 1.

θηλέ-ω = θάλλω, 518 D, 6.

θιγγάνω *touch* (θίξομαι, ἔθιγον) 523, 2.

θλά-ω *bruise* 503, 5.

θλίβ-ω *press* (θλίψω, ἔθλιψα, ἐθλίφθην) 508, 1.

θνήσκω *die* (θανοῦμαι, ἔθανον, τέθνηκα) 530, 4.

θόρ-νυμαι = θρώσκω, 531, 5.

θράσσω *trouble* (ἔθραξα) 514, 8.

θραύ-ω *break* (θραύσω, ἔθραυσα, τέθραυ(σ)μαι, ἐθραύσθην) 505, 16.

θρέξομαι, ἔθρεξα; see τρέχω 539, 5.

θρέψω, ἔθρεψα; see τρέφω 508, 29.

θρύπ-τω *weaken* (θρύψω, ἔθρυψα, τέθρυμμαι) 513, 5.

θρώσκω *leap* (θοροῦμαι, ἔθορον) 531, 5.

θύ-νω, θύνέω *rush* (= θύ-ω), 521 D, 10.

θύ-ω *sacrifice* (θύσω, ἔθυσα, τέθυκα, τέθυμαι, ἐτύθην) 504, 2.

θύω *rush* 521 D, 10.

ἰά-ομαι *heal* (ἰᾶσάμην, ἰάθην) 499.

ιαύω *sleep* (ἄεσα, ᾤσαμεν) 506 D, 7.

ιάχ-ω, ιαχέ-ω *cry*, 508 D, 33.

ιδ-εῖν, εἶδον; see ὁράω 539, 4.

ιδ-μεν, ἴσθι, ἴσᾱσι (οἶδα), 491.

ιδρύ-ω *seat* (ιδίθην, ιδρύνθην) 469 D.

ἴζω *sit* 517, 7; εἴσα, ἐέσσατο D.

ἴημι *send* (ἦσω, ἦκα, εἴκα, εἶμαι, εἶθην) 534, 3; 476.

- ἰκ-άνω, ἴκω 524 D, 2.
 ἴκμενος 489 D, 47.
 ἰκ-νέομαι come (ἴξομαι, ἰκόμην, ἴγμαι) 524, 2.
 ἴλα-μαι propitiate (ἴληθι, ἴλαθι) 535 D, 10.
 ἴλα-σκομαι propitiate (ἴλάσομαι, ἴλασάμην, ἴλάσθην) 530, 5; ἴλάομαι, ἴληκα D.
 ἴλλω roll 518 D, 23.
 ἰμάσσω whip (ἴμασα) 516 D, 9.
 ἵπταμαι fly 508 D, 23.
 ἴσᾱμι 491 D.
 ἴσχω, ἔισχω liken, 533 D, 15.
 ἴστημι station (στήσω, ἔστησα, ἔστην, ἔστηκα, ἑστάθην) 534, 5.
 ἰσχάνω, ἰσχανάω, 506 D, 2.
 ἴσχω = ἔχω, 506, 2.
 καθέζομαι sit (καθεδοῦμαι) 517, 7.
 καθεύδω sleep (καθευδήσω) 510, 8.
 κάθηναι sit 537, 2; 484.
 καθίζω sit (καθῶ, καθιζήσομαι, ἐκάθισα or καθῖσα) 517, 7; καθεῖσα D.
 καίνυμαι surpass (κέκασμαι) 528 D, 18.
 καίνω kill (ἐκανον) 518, 7.
 καίω, κᾶω burn (καύσω, ἔκαυσα, κέκαυκα, -μαι, ἐκαύθην), 520, 1; ἔκηα, κέᾱς, ἐκάην D.
 καλέ-ω call (καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην) 504, 5.
 προ-καλίζομαι, κικλήσκω, 504 D, 5.
 καλύπτω cover (καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην) 513, 6.
 κάμ-νω am weary (καμοῦμαι, ἔκαμον, κέκμηκα) 521, 7.
 κάμπ-τω bend (κάμψω, ἔκαμψα, κέκαμμαι, ἐκάμφθην) 513, 7.
 κανάξαις 528 D, 1.
 κεδά-ννῦμι, κίδνημι scatter, 525 D, 4.
 κει-μαι lie (κείσομαι) 536, 2; 482; κέεται, κέσκετο, κείω, κέω, 482 D.
 κείρω shear (κερῶ, ἔκειρα, κέκαρμαι) 518, 8; ἔκερσα, ἐκάρην D.
 κέκαδον, -ήσω 514 D, 18; κεκαδήσομαι 510 D, 21.
 κελαδέ-ω roar (κελάδων) 509 D, 10.
 κελεύ-ω bid (κελεύσω, ἐκέλευσα, κεκέλευκα, -σμαι, ἐκελεύσθην) 505, 18.
 κέλ-λω land (κέλσω, ἔκελσα) 422 b, 431 c.
 κέλ-ομαι command (ἐκεκλόμην) 508 D, 34.
 κεντέ-ω goad (κένσαι) 509 D, 11.
 κερά-ννῦμι mix (ἐκέρασα, κέκρᾱμαι, ἐκράθην, ἐκεράσθην) 525, 1; κεράω, κεραίω D.
 κερδαίνω gain (κερδανῶ, ἐκέρδᾱνα, κεκέρδηκα) 519, 6.
 κευθάνω = κεύθω 511 D, 12.
 κεύθω hide (κεύσω, ἔκευσα, κέκευθα) 511, 12.
 κεχλαδῶς, -οντας 455 D a.
 κήδ-ω trouble (κεκαδήσομαι) 510 D, 21.
 κηρύσσω proclaim (κηρύξω, ἐκήρῡξα, κέκῡρῡχα, -γμαι, ἐκηρύχθην) 514, 2.
 κιγχάνω reach (κιχήσομαι, ἐκιχον) 523, 3.
 κίδνημι = κεδά-ννῦμι, 529 D, 8.
 κικλήσκω = καλέω, 530 D, 12.
 κῑ-νυμαι move (ἐκιον, ἐκῑαθον) 526 D, 4.
 κίρνημι, -νᾶω (= κερά-ννῦμι) 529 D, 2.
 κιχ-άνω reach 523 D, 3; ἐκίχεις, κιχήτην, κιχῆναι etc., 538 D, 4.
 κίχρημι lend (χρήσω, ἔχρησα, κέχρηκα, κέχρημαι) 534, 9.
 κλάζω resound (κλάγξω, ἔκλαγξα, κέκλαγγα) 514, 12; ἔκλαγον, κέκληγώς, D.
 κλαίω, κλάω weep (κλαύσομαι, -σοῦμαι, ἔκλαυσα, κέκλαυμαι) 520, 2.
 κλά-ω break (ἐκλασα, κέκλασμαι, ἐκλάσθην) 503, 3.
 κλεί-ω shut (κλείσω, ἔκλεισα, κέκλει(σ)-μαι, ἐκλείσθην) 505, 14.
 κλείω, κλέω celebrate, 512 D, 8.
 κλέπ-τω steal (κλέψω, ἔκλεψα, κέκλοφα, κέκλεμμαι, ἐκλάπην) 513, 8.
 κλή-ω shut (κλήσω, ἔκλησα, κέκληκα, κέκλημαι, ἐκλήσθην) 505, 14.
 κλίνω lean (κλινῶ, ἐκλίνα, κέκλιμαι, ἐκλίθην, -εκλίνην) 519, 1.
 κλύω hear (ἐκλυον, κλύθι, κέκλυθι, κλύμενος) 512 D, 8.

κναί-ω *scratch* (κναίω, ξκναισα, κέκναι-
κα, -σμαι, ξκναίσθην) 505, 11.

κνά-ω *scrape* (ἐκνήσθην) 505, 2.

κόπ-τω *cut* (κόψω, ξκοψα, κέκοφα,
-ομαι, ἐκόπην) 513, 9.

κορέ-ννῦμι *satisfy* (κεκόρεσμαι, ἐκορέσ-
θην) 526, 2; κορέ(σ)ω, κεκορηώς,
κεκόρημαι, D.

κορύσσω *equip* (κεκορυθμένος) 516 D,
10.

κοτέ-ω *am angry* (ἐκότεσα, κεκοτηώς)
504 D, 10,

κράζω *cry* (ξκραγον, κέκρᾱγα) 514, 13.

κρέμα-μαι *hang* (κρεμήσομαι) 535, 8;
487.

κρεμά-ννῦμι *hang* (κρεμῶ, ἐκρέμασα,
ἐκρεμάσθην) 525, 2.

κρήμναμαι (= κρέμα-μαι) 529 D, 3.

κρίζω *creak* (κρίκε, κέκρῖγα) 514 D, 20.

κρίνω *judge* (κρινῶ, ξκρίνα, κέκρικα, -μαι,
ἐκρίθην) 519, 2.

κρού-ω *beat* (κρούσω, ξκρουσα, κέκρουκα,
κέκρου(σ)μαι, ἐκρούσθην) 505, 21.

κρύπτω *hide* (κρύψω, ξκρυψα, κέκρυμμαι,
ἐκρύφθην, -φην) 513, 10.

κτά-ομαι *acquire* (κέκτημαι) 365 b,
465 a.

κτείνω *kill* (κτενῶ, ξκτανον, ἀπ-έκτονα)
519, 4; ξκταν 489, 4.

κτίζω *found* (κτί-μενος) 489 D, 28.

ἀπο-κτίννῦμι *kill* 528, 6.

κτυπέ-ω *crash* (ξκτυπον) 509 D, 12.

κυ-ῖσσκομαι *conceive* (ξκῦσα), κύω, κυέω,
532, 1.

κυλί-ω or κυλίνδω *roll* (ἐκυλίσα, κεκύ-
λισμαι, ἐκυλίσθην) 505, 5.

κυ-νέω *kiss* (ξκυσα) 524, 3.

κύπ-τω *stoop* (κύψω, ξκῦψα, κέκῦφα)
513, 11.

κυρέ-ω *harpen* (ξκυρσα), κύρ-ω, 509, 4.

λαγχάνω *get by lot* (λήξομαι, ξλαχον,
εἴληχα, -γμαι, ἐλήχθην) 523, 4;
λάξομαι, λέλαχον, λέλογχα D.

λάζομαι *take* 515 D, 5.

λαμβάνω *take* (λήψομαι, ξλαβον, εἴληφα,
εἴλημμαι, ἐλήφθην) 523, 5; λάμ-
ψομαι, λελάβηκα, D.

λάμπ-ω *shine* (λαμψω, ξλαμψα, λέλαμπα)
508, 18.

λανθάνω *lie hid* (λήσω, ξλαθον, λέληθα,
-σμαι) 523, 6; λέλαθον D.

λάσκω *speak* (λακήσομαι, ἐλάκησα,
ξλακον, λέλᾱκα) 533, 9; ληκέω D.

λέγ-ω *gather* (λέξω, ξλεξα, εἴλοχα,
εἴλεγμαι, ἐλέγην) 508, 19 a; ἐλέγ-
μην D.

λέγ-ω *speak* (λέξω, ξλεξα, εἴρηκα, λέλεγ-
μαι, ἐλέχθην) 508, 19 b.

λείπω *leave* (λείψω, ξλιπον, λέλοιπα,
λέλειμμαι, ἐλείφθην) 511, 7.

λεύ-ω *stone* (λεύσω, ξλευσα, ἐλεύσθην)
505, 19.

λεχ- *lay* (ξλεκτο, λέχθαι, λέγμενος)
489 D, 40.

λήθω = λανθάνω, 511, 1.

ληθάνω *make forget* 523 D, 6.

ληκέω = λάσκω, 533 D, 9.

λιμπάνω = λείπω 511, 7.

λίσσομαι, λίτ-ομαι *pray*, 516 D, 11.

λιχμά-ω *lick* (λελειχμότες) 509 D,
21.

λού-ω *wash* (ξλου, λοῦμαι, λόε) 412 b.

λύ-ω *loose* (λύσω, ξλύσα, λέλυκα, λέλυ-
μαι, ἐλύθην) 504, 3; ἐλύμην D.

Μαίνομαι *am mad* (μανοῦμαι, μέμνηνα,
ἐμάνην) 518, 11.

μαίομαι *reach after* (μέμονα, μέμαμεν)
μαιμάω, 520 D, 5; μώμενος ib.

μακ-ών (μηκᾶομαι) 509 D, 22.

μανθάνω *learn* (μαθήσομαι, ξμαθον, μεμά-
θηκα) 523, 7.

μάρναμαι *fight* 529 D, 4.

μάρπ-τω *seize* (μέμαρπον, μεμάποιεν)
513 D, 21.

μαρτυρέ-ω, μαρτύρομαι *witness*, 509, 5.

μάσσω *knead* (μάξω, ξμαξα, μέμαχα,
-γμαι, ἐμάγην) 514, 3.

μαχέομαι 510 D, 11.

μάχ-ομαι *fight* (μαχοῦμαι, ξμαχεσάμην,
μεμάχημαι) 510, 11.

μέδ-ομαι *attend to* (μεδήσομαι), μήδομαι
510 D, 22.

μεθύ-σκω *intoxicate* (ἐμέθυσα, ἐμεθύ-
σθην), μεθύω, 532, 2.

μείρομαι *receive part* (ἔμμορε, εἴμαρται) 518 D, 26.

μέλλ-ω *am about* (μελλήσω, ἐμέλλησα) 510, 13.

μέλ-ω *care* (μελήσω, ἐμέλησα, μεμέληκα, -ημαι, ἐμελήθην) 510, 12; μέμηλα, D.

μέμβλεται (μέλω) 510 D, 12.

μέμβλωκα (βλώσκω) 531, 2.

μεμετιμένος (μεθίτημι) 476 D.

μέμονα; see μαίομαι 520 D, 5.

μέν-ω *remain* (μενῶ, ἔμεινα, μεμένηκα) 510, 14.

μεταμέλομαι *repent* (μετεμελήθην) 497 a.

μηκά-ομαι *bleat* (μακών, μεμηκώς) 509 D, 22.

μητιά-ω, μητιόμαι *plan*, 509 D, 23.

μίγ-νῦμι, μίσγω *mix* (μίξω, ἔμιξα, μέμιγμαι, ἐμίχθην, ἐμίγην) 528, 7; μίκτο D.

μιμέ-ομαι *imitate* (μεμίτημαι) 499 a.

μιμνήσκω *remind* (μνήσω, ἔμνησα, μέμνημαι, ἐμνήσθην) 530, 6.

μίμνω = μέν-ω, 506, 3.

μίσγω = μίγνῦμι, 528, 7; 533, 10.

μολ-εῖν, ἔ-μολ-ον (βλώσκω) 531, 2.

μύζω *suck* (ἐμύζησα) 517 D, 9.

μυκά-ομαι *roar* (ἐμυκον, μέμυκα) 509 D, 24.

μύ-ω *shut* (ἐμυσσα, μέμυκα) 504, 6.

Ναίω *dwelt* (ἔνασσα, ἐνάσθην) 520 D, 6.

νάσσω *press* (νένασμαι) 517, 3; ἔναξα, D.

νεικέ-ω *quarrel* (ἐνείκεσα) 503 D, 21.

νέμ-ω *distribute* (νεμῶ, ἔνειμα, νενέμηκα, -ημαι, ἐνεμήθην) 510, 15.

νέομαι *go* 516 D, 12.

νέω *swim* (νευσοῦμαι, ἔνευσσα, νένευκα) 512, 2.

νέ-ω *hear* (νήσω, ἔνησα, νένη(σ)μαι) 505, 4.

νήχ-ω *swim* 512 D, 2.

νίζω *wash* (νίψω, ἔνιψα, νένιμμαι, ἐνίφθην) 515, 2; νίπτομαι, D.

νίσσομαι *go* 516 D, 12.

Ξέ-ω *scrape* (ἔξεσα, ἔξεσμαι) 503, 13.

ξύ-ω *polish* (ἔξύσα, ἐξύσθην) 505, 9.

ὀδῶδυσται 368 D.

ὀζω *smell* (ὀζήσω, ὠζήσα) 517, 8; ὕδωδα, D.

οἶγ-ω *open* (ὠῖξα), οἶγνῦμι, 508 D, 20.

οἶδα *know* (ἴσασι, εἰδώς, ἤδη) 491.

οἶδ-άνω, οἶδέω *swell* (ῥόδησα, ῥόδηκα) 522, 7.

οἶκα, οἶκός (ἔοικα) 492 D, 7.

οἶνοχοέ-ω *pour wine* (ἐφνοχόει) 359 D.

οἶ-ομαι, οἶμαι *think* (οἶήσομαι, ῥήθην), 510, 16; οἶ-ω, οἶ-ω, οἶ-ομαι (ὠϊσάμην, ῥίσθην) D.

οἶσω, οἶσε etc.; see φέρω 539, 6.

οἶχ-ομαι *am gone* (οἶχήσομαι) 510, 17; οἶχνέω, παρ-ῥήκα, οἶχωκα, D.

ὀλισθ-άνω *slip* (ὠλισθον) 522, 8.

ὀλ-λῦμι *destroy* (ὀλῶ, ὠλεσα, ὠλόμην, ὀλώλεκα, ὤλωλα) 528, 8; ὀλέκω, οὐλόμενος, D.

ὀμ-νῦμι *swear* (ὀμοῦμαι, ὠμοσα, ὀμώμοκα, ὀμώμο(σ)μαι, ὠμό(σ,θην) 528, 9.

ὀμόργ-νῦμι *wire* (ὀμόρξομαι, ὠμορξα, ὠμόρχθην) 528, 10.

ὀνίνημι *benefit* (ὀνήσω, ὠνησα, ὠνήμην, ὠνήθην) 534, 6.

ὀνο-μαι *blame* (ὠνοσάμην, ὠνόσθην) 538 D, 5.

ὀπυῖω *wed* (ὀπύσω) 520 D, 7.

ὀπωπα, ὀψομαι, ὠφθην; see ὀράω 539, 4.

ὀρά-ω *see* (ὀψομαι, εἶδον, ἐδράκα or ἐώρακα, ἐώραμαι or ὠμμαι, ὠφθην) 539, 4; ὀπωπα ib.

ὀργαίνω *enrage* (ὠργᾶνα) 431 b.

ὀρέγ-νῦμι, ὀρέγ-ω *reach* (ὀρωρέχεται), 528 D, 19.

ὀρίνω *rouse* 528 D, 11.

ὀρ-νῦμι *rouse* (ὀρσω, ὠρσα, ὠρωρα) 528, 11; ὠρορον, ὠρτο, D.

ὀρούω *rush* 528 D, 11.

ὀρύσσω *dig* (ὀρύξω, ὠρυξα, ὀρώρυχα, -γμαι, ὠρύχθην) 514, 4.

ὕσσομαι *foresee* 515 D, 4.

ὀσφρ-αίνομαι *smell* (ὀσφρήσομαι, ὠσφρόμην, ὠσφράνθην) 519, 8.

οὐρέ-ω *make water* (ἐούρησα, -ηκα) 359.

οὐτά-ω *wound* (οὔτα, οὔτάζω, 507 D, 5.

ὀφείλω *owe* (ὀφειλήσω, ὠφείλησα,

- ὠφελον, ὠφείλῃκα, ὠφειλήθην) 518, 12; ὠφέλλω, D.
- ὠφέλλω *increase* (ὠφέλλειε) 518 D, 12.
- ὠφλ-ισκάνω *incur* (ὠφλήσω, ὠφλον, ὠφληκα, -μαι) 522, 9.
- Παθ-εῖν, ἔ-παθ-ον; see πάσχω 533, 11.
- παίζω *sport* (παιζοῦμαι, ἔπαισα, πέπαισμαι, 517, 4.
- παί-ω *strike* (παίσω οἱ παίῃσω, ἔπαισα, πέπαικα, ἐπαίσθην) 505, 12.
- παλαί-ω *wrestle* (παλαίσω, ἐπάλαισα, ἐπαλαίσθην) 505, 13.
- πάλ-λω *brandish* (ἔπηλα, -πεπαλών) 518 D, 27.
- παμφαίνων, παμφανόων, 518 D, 19.
- παροινέ-ω *behave drunken* (ἐπαρφύνουν, πεπαρφύνηκα) 362 a.
- πάσσω *sprinkle* (πάσω, ἔπασα, ἐπάσθην) 516, 5.
- πάσχω *suffer* (πέισομαι, ἔπαθον, πέπονθα) 533, 11; πέποσθε D.
- πατέ-ομαι *eat* (ἐπασάμην, πέπασμαι) 509 D, 13.
- παύ-ω *make cease* (παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην, παυστέος) 505, 17.
- πείθω *persuade* (πείσω, ἔπεισα, πέπεικα, πέποιθα, πέπεισμαι, ἐπείσθην) 511, 8; ἔπιθον ib.; πέπιθον, πεπιθήσω, πιθήσω, D.
- πείκω *comb, shear* 509 D, 6.
- πεινά-ω *hunger* (πεινῇ, πεινήσω) 412.
- πείρω *pierce* (περῶ, πέπαρμαι) 518, 13; ἐπάρην D.
- πέισομαι; see πάσχω, 533, 11.
- πεκ-τέω *comb* (ἐπέχθην) 509, 6.
- πελάζω *approach* (πελῶ, πληῖτο, ἐπλάθην); πελάω, πελάθω, πλάθω, πίλναμαι, 514 D, 21.
- πέλ-ομαι *move* (ἐπλόμην), πέλω, 508 D, 35.
- πέμπ-ω *send* (πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην) 508, 21.
- πέπιθον, πεπιθήσω, 511 D, 8.
- πέπληγον (πλήσσω) 514 D, 5.
- πέπνυμαι (πνέω) 512 D, 4.
- πέπρωται, -μένος, 508 D, 37.
- πέρδ-ομαι *redo* (παρδήσομαι, ἔπαρδον, πέπορδα) 508, 22.
- πέρθ-ω *sack* (ἔπραθον) 508 D, 36.
- πέρνημι *sell* (περάω, ἐπέρασα) 529 D, 5.
- πέσσω *cook* (πέψω, ἔπεισα, πέπεμμαι, ἐπέφθην) 515, 1.
- πέταμαι *fly* 508 D, 23.
- πετά-ννυμι *spread* (πετῶ, ἐπέτασα, πέπταμαι, ἐπετάσθην) 525, 3.
- πέτ-ομαι *fly* (πτήσομαι, πετήσομαι, ἐπτόμην) 508, 23.
- πεύθομαι, = πυνθάνομαι, 511, 13.
- πεφιδόμην, -ήσομαι 511 D, 11.
- πέφνον, ἔπεφνον, πέφαμαι, πεφήσομαι 519 D, 9.
- πήγ-νυμι *fix* (πήξω, ἔπηξα, πέπηγα, ἐπάγην) 528, 12; ἔπηκτο D.
- πίλναμαι, -νάω, = πελάζω, 514 D, 21, 529 D, 6.
- πίμπλημι *fill* (πλήσω, ἔπλησα, πέπληκα, πέπλη(σ)μαι, ἐπλήθην) 534, 7.
- πίμπρημι *buy* (πρήσω, ἔπρησα, πέπρημαι, ἐπρήσθην) 534, 8.
- πινύ-σκω *make wise* (ἐπίνυσσα) 512 D, 4.
- πί-νω *drink* (πίομαι, ἔπιον, πέπωκα, πέπομαι, ἐπόθην) 521, 3.
- πιπίσκω *give to drink* (πίσω, ἔπισα) 532 D, 3.
- πιπράσκω *sell* (πέπρᾱκα, -μαι, ἐπράθην) 530, 7.
- πίπτω *fall* (πεσοῦμαι, ἔπεσον, πέπτωκα) 506, 4.
- πίτνημι, -νάω (= πετά-ννυμι) 529 D, 7.
- πίτνω *fall* 521, 9.
- πιφαύσκω *declare* 532 D, 4.
- πλάζω *make wander* (ἔπλαγξα, ἐπλάγχθην) 398 b.
- πλάσσω *mould* (ἔπλασα, πέπλασμαι, ἐπλάσθην) 516, 6.
- πλέκ-ω *twist* (ἔπλεξα, πέπλεγμαι, ἐπλάκην) 508, 24.
- πλέω *sail* (πλεύσομαι, -σοῦμαι, ἔπλευσα, πέπλευκα, -σμαι) 512, 3.
- ἐκ-πλήγνυσθαι 514, 5.
- πλήθω *am full* (πέπληθα) 534, 7.
- πλήσσω *strike* (πλήξω, ἔπληξα, πέπληγα, -γμαί, ἐπλήγην) 514, 5.

- πλύνω *wash* (πλυνῶ, ἐπλῦνα, πέπλυμαι, ἐπλύθην) 519, 3.
 πλώ-ω, = πλέω, 512 D, 3.
 πνέω *blow* (πνεύσομαι, -σοῦμαι, ἐπνευσα, πέπνευκα) 512, 4.
 πνίγ-ω *choke* (πνίξω, ἐπνίξα, πέπνιγμαι, ἐπνίγην) 508, 2.
 ποθέ-ω *desire* 504, 8.
 ποιπνύ-ω *ruff* 574.
 πορ-εῖν, ἐ-πορ-ον, πέπρωται, 508 D, 37.
 πορφύρ-ω *boil* 574.
 ποτά-ομαι *fly* 508 D, 23.
 πράσσω *do* (πράξω, ἐπράξα, πέπράγα, -χα, -γμαι, ἐπράχθην) 514, 6.
 πρήθω *burn* 534 D, 8.
 πρίασθαι, ἐπριάμην; see ὠνέομαι, 539, 7.
 πρί-ω *save* (ἐπρίσα, πέπρισμαι, ἐπρίσθην) 505, 6.
 προθυμέ-ομαι *am eager* (προθυμήθην) 497 a.
 προνοέ-ομαι *foresee* (προνοήθην) 497 a.
 πτάρ-νυμαι *sneeze* (πταρῶ, ἐπταρον) 528, 13.
 πτήσσω *crouch* (ἐπτηξα, ἐπτηχα) 514, 7; -πτήτην, πεπτηώς, D.
 πτίσσω *round* (ἐπτισα, ἐπτισμαι) 516, 7.
 πτύ-ω *spit* (ἐπτυσα) 503, 20.
 πτώσσω, = πτήσσω, 514, 7.
 πυνθάνομαι *inquire* (πεύσομαι, ἐπυθόμην, πέπυσμαι) 523, 8.
 'Ραί-ω *shatter* (ραίσω, ἐρραίσθην) 505 D, 22.
 ράπτω *sew* (ράψω, ἐρράψα, ἐρράμμαι, ἐρράφην) 513, 12.
 ρέξω *do* (ρέξω, ἐρεξα, ἐρέχθην) 514, 14.
 ρέω *flow* (ρεύσομαι, ρυήσομαι, ἐρρύηκα, ἐρρύην) 512, 5.
 ρήγ-νῦμι *break* (ρήξω, ἐρρήξα, ἐρρώγα, ἐρράγην) 528, 14.
 ριγέ-ω *shudder* (ἐρρίγα) 509 D, 14.
 ριγό-ω *am cold* (ριγῶν, ριγφήν) 412 a.
 ρίπτέ-ω, = ρίπτω, 509, 7.
 ρίπτω *throw* (ρίψω, ἐρρίψα, ἐρρίφα, -μμαι, ἐρρίφθην, ἐρρίφην) 513, 13.
 ρύ-ομαι *preserve* (ρύατο, ρύσθαι, ἐρρύ-σάμην) 538 D, 7.
 ρυπό-ω *soil* (βερυπωμένος) 365 D.
 ρώ-νῦμι *strengthen* (ἐρρώσα, ἐρρώμαι, ἐρρώσθην) 527, 2.
 Σαίρω *sweep* (έσηρα, σέσηρα) 518, 14.
 σαλπίζω *blow trumpet* (έσάλπιγξα) 398 b.
 σαό-ω *save* (έσάωσα) 517 D, 5.
 σβέ-νῦμι *quench* (σβέσω, σβήσομαι, έσβεσα, έσβην, έσβηκα, έσβέσθην) 526, 3.
 σέβ-ομαι *revere* (έσέφθην) 497 a.
 σεί-ω *shake* (σεισω, έσεισα, σέσεικα, σέσειμαι, έσεισθην) 505, 15.
 σεύω *drive* (έσσευα, έσσυμαι, σύτο) 512 D, 9.
 σήπω *make rot* (σήψω, σέσηπα, έσάπην) 511, 2.
 σκάπτω *dig* (σκάψω, έσκαψα, έσκαφα, -μμαι, έσκάφην) 513, 14.
 σκεδά-νῦμι *scatter* (σκεδῶ, έσκεδάσα, έσκεδάσμαι, έσκεδάσθην) 525, 4.
 σκέλ-λω *dry* (έσκλην) 518, 15; έσκη-λα D.
 σκέπ-τομαι, σκοπέ-ω *view* (σκέφομαι, έσκεψάμην, έσκεμμαι) 513, 15.
 σκήπ-τω *prop* (σκήψω, έσκηψα, έσκημμαι, έσκήφθην) 513, 16.
 σκίδνημι (= σκεδάνῦμι) 529 D, 8.
 σκώπ-τω *jeer* (σκώψομαι, έσκωψα, έσκώφθην) 513, 17.
 σμά-ω *wash* (σμή) 412.
 σό-ης, σόη, σόωσι, 517 D, 5.
 σπά-ω *draw* (σπάσω, έσπασα, έσπακα, έσπασμαι, έσπάσθην) 503, 4.
 σπείρω *sow* (σπερῶ, έσπειρα, έσπαρμαι, έσπάρην) 518, 16.
 σπένδ-ω *pour* (σπείσω, έσπείσα, -σμαι) 421 a, 429, 463 c.
 ἐνι-σπον, ἐ-σπ-ετε, 539 D, 8.
 στάσκον (ίστημι) 534 D, 5.
 στείβω *tread* (έστειψα, έстіβημαι) 511, 9.
 στείχω *march* (έστιχον) 511, 10.
 στέλ-λω *send* (στελῶ, έστειλα, έσταλκα, έσταλμαι, έστάλην) 518, 17.
 στέργ-ω *love* (στέρξω, έστερξα, έστοργα) 508, 25.

- στεινύω, στερέω *deprive* (στερήσω, ἐστέρησα, ἐστέρηκα, -μαι, ἐστερήθη) 533, 6; στέρομαι *ib.*
 στεῦν-ται *threaten*, στεῦ-το, 538 D, 8.
 στόρνυμι *spread* (στορῶ, ἐστόρεσα) 528, 15.
 στρέφω *turn* (στρέψω, ἔστρεψα, ἔστροφαι, ἔστραμμαι, ἐστράφη) 508, 26.
 στρώ-νυμι *spread* (στρώσω, ἔστρωσα, ἔστρωμαι, ἐστρώθη) 527, 3.
 στυγέω *hate* (ἔστυγον) 509 D, 15.
 σφάζω or σφάττω *slay* (σφάζω, ἐσφαξα, ἐσφαγμαι, ἐσφάγη) 514, 15.
 σφάλ-λω *trip* (σφαλῶ, ἐσφηλα, ἐσφαλμαι, ἐσφάλην) 518, 18.
 σχεθεῖν, ἐσχεθον, σχήσω; see ἔχω, 508, 16.
 σφύζω *save* (σώσω, ἔσωσα, σέσωκα, σέσω(σ)μαι, ἐσώθη) 517, 5.
 Τα-θῆναι, ἐτάθην, τέτακα; see τείνω, 519, 5.
 τάμνω = τέμνω 521 D, 8.
 τανύω *stretch* (ἐτάνυσα, τετάνυσμαι) 519 D, 5.
 ταράσσω *trouble* (ταράξω, ἐτάραξα, τετάραι, ἐταράχθη) 514, 8.
 τάσσω *arrange* (τάξω, ἔταξα, τέταχα, τέταγμαι, ἐτάχθη) 514, 9.
 ταφ-ῆναι, ἐτάφη; see θάπτω, 513, 4.
 ταφ-ών, τέθηκα *am amazed*, 511 D, 16.
 τείνω *stretch* (τενῶ, ἔτεινα, τέτακα, τέταμαι, ἐτάθην) 519, 5.
 τεκ-εῖν, ἔτεκον, τέτοκα; see τίκτω, 506, 5.
 τελέω *finish* (τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθη) 503, 14.
 τέμνω = τέμνω 521 D, 8.
 τέμ-νω *cut* (τεμῶ, ἔτεμον, ἔταμον, τέμνηκα, -μαι, ἐτμήθη) 521, 8.
 τέρπ-ω *delight* (τέρψω, ἔτερψα, ἐτέρφθη) 508, 27; τεταρπόμην D.
 τέρσ-ομαι, τερσαίνω *dry* 508 D, 38.
 τεταγών *having seized* 436 D.
 τετίημαι *grieve*, τετιῶς 446 D.
 τέτμον *attained*, 436 D.
 τετραίνω *bore* 506, 6.
 τεύχω *make* (τεύξω, ἔτευξα, τέτυγμαι) 511, 14; τέτυκον, -όμην, D.
 τήκω *melt* (τήξω, ἔτηξα, τέτηκα, ἐτάκη) 511, 3.
 τηλεθάω *blooming* 518 D, 6.
 τίθημι *put* (θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθη) 534, 1.
 τίκτω *bear* (τέξομαι, ἔτεκον, τέτοκα) 506, 5.
 τί-νω *pay* (τίσω, ἔτισα, τέτικα, τίτισμαι, ἐτίσθη) 521, 4; τίνυμι D.
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477.....	580 and a	504.....	602	527 e.....	657 c
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481, 2.....	586	508 c.....	613	530 a.....	663
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558 a.....	729 e	584 c.....	753 d	607 a.....	777
558 b.....	729 f	584 d.....	753 e	608.....	776
558 c.....	729 g	584 e.....	753 f	609.....	780
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558 e.....	729 a, Rem.	584 g.....	753 g	610, Rem. a.....	—
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559 d.....	730 d	587 d.....	754 d	616.....	786
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574 d.....	740	596 b.....	768	625 a.....	804 a
574 e.....	736	596 c.....	770	625 b.....	804 b
575.....	743	596 d.....	769	625 c.....	804 c
575 a.....	743 b	596 e.....	771	625 d.....	804 d
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641 b.....	799, 1 c	680 a.....	698	717 a.....	856 and b
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